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"For the weapons of our warfare are not carnal, but mighty
through God to the pulling down of strong holds."

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CHRISTIAN SCIENCE vs. MR. MAXWELL'S CONCEPT.

Editor of *The Macon News*.

In the issue of your paper of February 3, you publish another sermon by Rev. S. R. Maxwell against what he claims to believe Christian Science is and teaches. This sermon is really a special effort to prove that its author's own concept of Christian Science is not Christian; and if Christian Science were what Mr. Maxwell imagines it to be, even more and better reasons than he enumerates could be given to prove that it is not Christian. But, according to the understanding of Christian Scientists, nothing could be further removed from Christian Science than Mr. Maxwell's concept of it; and no one who understands, loves, and demonstrates Christian Science as it is, would ever think of accepting what Mr. Maxwell represents it to be. Neither would any Christian Scientist desire to have Mr. Maxwell change his relatively high concept of Christianity for his almost absolutely false, and therefore low, concept of Christian Science; for his concept of the teachings of Jesus and the Apostles is much nearer to Christian Science than what he so persistently represents it to be.

The spirit as well as the subject-matter of Mr. Maxwell's last sermon is all the more surprising when we take into account his previous concessions to Christian Science, the high impersonal plane upon which he had promised to

discuss the subject, and the fact that only a short time has elapsed since his own church received almost the same treatment from the older churches that he is now trying to mete out to Christian Science. His misconceptions and misrepresentations of Christian Science and of the Leader of the Christian Science movement are still more surprising when we take into account the fact that they have been so often corrected, and that he is as seemingly persistent in his efforts to refuse to recognize what Christian Science is, as he is to prove that it is the opposite of what Mrs. Eddy and all other genuine Christian Scientists understand it to be.

The four reasons which Mr. Maxwell gives, in his last sermon on Christian Science, to prove that it is not Christian,—because it is sectarian, because it is founded on and sustained by a Book, because it was founded by Mrs. Eddy and not by Jesus Christ, and because its teachings contradict the Bible,—are essentially the same old arguments, based upon essentially the same old misconceptions and misrepresentations, which he has been repeating through the columns of *The News*, and which have been answered and corrected almost as often as they have been made.

While regretting the necessity of having to correct over and over again so many of these misconceptions and perversions of Christian Science, I wish to say that Christian Science is not sectarian, in the ordinary sense of the term, but an Evangelical Christian Church which is trying to carry out all the commandments of Jesus and to demonstrate in and for this age that the Christianity of Christ is universal, practical, demonstrable, Scientific Truth which, to the degree that it is understood and lived, overcomes the world, the flesh, and the devil; that, while Mrs. Eddy in *Science and Health* and in her other published works has given to this age the spiritual interpretation of the Scriptures and the understanding of God and His Spiritual Creation that heals the sick and reforms the sinner, Christian Science is no more founded upon the text-book of Christian Science, in the sense of being created, than are the truths of mathematics created by the text-books which explain them and teach the laws for their demonstration; that, while Mrs. Eddy has discovered or re-discovered the Scientific and healing elements of Universal Christianity, no one recognizes more clearly than herself that the truths of Christian Science are founded upon the Rock, Christ, and not upon any human personality; and that Christian Science,

instead of being antagonistic to the Bible, is the spiritual interpretation which restores its ancient and eternal life-giving, health-restoring, and soul-saving power.

And as Mrs. Eddy says, Christian Science "is not the Shibboleth of a sect or the cabalistic insignia of philosophy; it excludes all error and includes all Truth" (No and Yes, p. 18). "It is as old as God, although its earthly advent is called the Christian era" (Annual Message to the Mother Church, June, 1901, p. 36). "God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him—that reflect Love" (Miscellaneous Writings, p. 151). Speaking of The First Church of Christ, Scientist, Mrs. Eddy says, it "is designed to be built on the rock, Christ; this includes the understanding and demonstration of Truth, Life, and Love, healing and saving the world from sin, and death;—thus to represent the Church Universal, and to reflect the Church Triumphant" (Church Manual, pp. 18 and 19). Mrs. Eddy, speaking of the organization of Christian Science Churches, says: "If our Church is organized, it is to meet the demand, 'Suffer it to be so now.' The real Christian compact is love for one another. This bond is wholly spiritual and inviolate" (Miscellaneous Writings, p. 91). And Mrs. Eddy, speaking of her own healing, in 1866, which led her to the understanding that the risen and ever-present Christ is our Physician, as well as Saviour, "the same yesterday, to-day, and forever," says, "The Bible was my text-book. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and Metaphysical Healing,—in a word, Christian Science" (Retrospection and Introspection, p. 39).

In fact, in the light of Mrs. Eddy's teachings, and according to the understanding of all who have the best right to know what Christian Science is as well as what it is not, Mr. Maxwell's four arguments to prove that Christian Science is not Christian, however effective they may be in exploding what he claims to believe Christian Science is, prove nothing against Christian Science as it is understood and demonstrated by Mrs. Eddy and other Christian Scien-

tists; and the same arguments which Mr. Maxwell employs to try to prove that Christian Science is not Christian, can be used just as effectively to prove that the Christianity of the other Christian churches of to-day is not Christian; for they each and all have their human leaders, organizers, founders, teachers, writers, and preachers who, like Mrs. Eddy, have built, as best they knew, upon the foundation "that is laid, which is Christ Jesus." And as I have also tried to make clear in previous issues of *The News*, Mrs. Eddy no more takes the place of Christ among Christian Scientists than Alexander Campbell does among the members of the "Christian Church;" and Science and Health no more takes the place of the Bible among Christian Scientists than Sermons and Commentaries take the place of the Holy Scriptures with other Christian denominations. Christian Scientists, as a matter of fact, rely more on God, His Word, His Christ, and His Spirit for their life, health, strength, guidance, righteousness, joy, peace, satisfaction, and salvation, and less upon human ways, means, and personalities than any other body of Christians I have ever known; and the whole work of Mrs. Eddy, and the sole purpose of Science and Health, as well as the Christian Science movement, is to enable all mankind to know, love, trust, and demonstrate God aright; to bring to light the Church triumphant, or the Kingdom of God.

As to Mr. Maxwell's contention that Christian Science does not use the words, God, Christ, the Holy Spirit, man, and sin in the same manner as they were employed by the apostles, I wish to say that God, according to Christian Science, is just what the inspired Word of the Bible teaches Him to be: "The great I AM;" the Creator of the Spiritual Universe and the Father of man; a Person in the infinite Spiritual sense, but not in the finite physical sense; He is Spirit, Life, Truth, Love; a God who hears and answers prayer, who forgiveth all thine iniquities; who healeth all thy diseases; and who "always has met," and who "always will meet, every human need" (Science and Health, p. 494). Christ is "God with us," or "The divine manifestation of God, which comes to the flesh, to destroy incarnate error" (Science and Health, p. 583). The atonement of Christ includes salvation from sickness and death as well as from sin, and the reconciliation of man to man, as well as the reconciliation of man to God. The Holy Spirit is the Comforter,—the Spirit of Truth which reveals the Father

and the Son and leads into the way of all Truth, spiritual understanding, or Divine Science. Man, according to Christian Science, that is, the real spiritual man, as set over against the sinful, sickly, and dying race of Adam, is what the Bible teaches he is,—the image and the likeness of God; and nothing could betray greater ignorance or injustice on the part of any one than to accuse Mrs. Eddy of "blaspheming," when she only re-asserts the teachings of the Bible, that God's man is His own image and likeness. And when Mrs. Eddy says, "Man is spiritual and perfect;" he "is incapable of sin, sickness, and death," (*Science and Health*, p. 471) she is referring to the man who is the image and likeness of God, and not to the man who is "the likeness of sinful flesh." In like manner, when she says, "The real man cannot depart from holiness" (*Science and Health*, p. 471), she is referring to the man who is born of God, and not to the man who is "of the earth, earthy;" and she thus teaches the same great truth that the Bible teaches: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." And according to Christian Science, as sin is "lawlessness," or "the transgression of the law,"—the transgression of the law of Good, Spirit, Harmony, Life, Truth, Love,—when the sin that brought death into the world is destroyed, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," and the new spiritual earth and heaven will have been brought to light.

Therefore, the only way that Christian Science "sweeps away sin, sickness, and death as non-existent" is the Christ-way of proving them non-existent; by resisting them, by casting them out of consciousness, by overcoming them, by destroying them. And Christian Science, instead of deprecating the necessity of the "Incarnation," the coming of Christ in the flesh, gives all the larger and deeper worth and significance to everything that Jesus the Christ did, suffered, endured, and demonstrated from the "Incarnation" to the "Ascension;" and the Christ-way, according to Christian Science, is the only Way from the sinful life in the flesh to the sinless life of the Spirit, and the Christ-Salvation is the only Salvation there is from everything that is unlike and therefore opposed to God.

As to Mr. Maxwell's references to the grammar, rhetoric, and logic of Mrs. Eddy, I wish to say that even fifty years

ago her articles were accepted by the best magazines, and that her self-appointed critic, however competent he might otherwise be as a grammarian, rhetorician, and logician, fails to recognize that Science and Health is written from the standpoint of the purely Spiritual; and judged in this light, its style is lucid, pure, beautiful, and logical; and to admit Mrs. Eddy's fundamental premise, that God, as the Bible teaches, is omnipotent, omnipresent, and omniscient Good, Spirit, and Love, there is no rhetoric or logic, either human or divine, that can escape her conclusion, Christian Science.

And as to Mr. Maxwell's other references to Mrs. Eddy, I wish to suggest that the very fact that she bears so kindly, sweetly, humbly, heroically, and without bitterness, every effort to hinder her work, misinterpret her message, discredit her motives, and misrepresent her character, is a "sign and seal" of her ministry; and that Mrs. Eddy is nearer right than her critics is proven by the fact that such works of healing, reformation, and regeneration have followed all her efforts to teach, organize and extend "the good news" of Christian Science, while the efforts of those who have misunderstood her message, and who have tried to hinder her work, have been barren and fruitless.

Indeed, the conclusive proof that Mrs. Eddy is right in what she claims for Christian Science,—that it is in the truest and best sense practical Christianity, and that her critics are wrong in their attitude toward Christian Science,—is furnished by the fact that it does have the "signs following" its understanding and demonstration which Jesus said "shall follow them that believe;" that it does produce "the fruit of the Spirit," "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" that it does make people who understand it and try to live it, healthier, happier, purer, better, more Christly, and more God-like.

J. R. MOSELEY.

REFLECT that life, like every other blessing,
Derives its value from its use alone;
Not for itself, but for a nobler end,
Th' Eternal gave it, and that end is virtue.

Dr. Johnson.

HOW SHOULD THE SICK BE HEALED?

BY SAMUEL GREENWOOD.

FROM various pulpits and in the press we are being told that Christian Science—the religion in which God is the only healer—is wrong; that it is a mistake to take Bible promises too seriously; that it is folly to draw practical conclusions from the premise of God's allness; that Christ does not heal any more except through drugs and surgery, and so forth.

Physicians of every school, in all kinds of practice, are continually finding themselves up against a stone wall, so to speak, which they cannot get over, or through, or around, and confess themselves helpless, if they are honest, and the majority of them are. They have reached the point where no medicinal, surgical, or other human aid can avail. *What then?* To whom shall appeal be made when man has failed, and God has been set aside?

A short time ago the question was asked, What would life be like now without Christian Science? The thought was startling,—life without Christian Science! And straightway there rose up before me a vision of what life had been without Christian Science. Thought traveled backward fifteen years or more, when the shadow of disease lay heavy upon me, blotting out the gladness and bright prospects that should belong to youth; my well-loved books and studies were laid aside, cherished plans ruthlessly destroyed, and so, for ten long, weary, restless, longing years that dark shadow never lifted. *Materia medica* did what it could, in vain. Every available human remedy that offered hope was tried, in vain. Years of praying to God had brought no tangible result. None but myself has ever known how bitter were the disappointments and mental anguish of those years. But God answered my prayer; quietly and gently as a summer shower Christian Science came into my life, watering the dried roots of hope to bud and blossom. Gradually the shadow lightened, the burdens lifted, and the chill of the long night went out before the warmth of dawning Love. The vision had changed. What need to ask such a one what life would be like without Christian Science? Dear God of mercy, who would lift the cold hand of law, or of the-

ological proscription, to blot out this changed vision, or withhold from other darkened lives the blessed touch of God's Christ in Christian Science?

This is no isolated example. In thousands of homes in our own America, in the old world, in the islands of the sea, there will go up a responsive thrill of joy and gratitude as these lines are read. A great multitude who have come up out of great tribulation, who have passed through the deepest waters of affliction and the darkest shadows of disease and sin, will utter a fervent amen as they read. And I ask, were we all healed in the wrong way?

Is there a materialist so material as not to sympathize with our joy and gratitude? Has Christian Science an opponent who could wish to remand any of this vast number to their former unhappy, unhealthy condition, because he considers Christian Science the wrong way to heal? With no thought of personal superiority, and with no malice of heart, I would ask our tradition-wise and book-learned critics, How should we have been healed? *Materia medica* could not heal us, and I say it in all kind remembrance of their good intentions; our religious beliefs and associations did not save us, and I say it in all tender love for the Christly efforts of all churches. What did the healing? and was it a mistake that we should have been healed in this way, who had no other hope? Can that be a wrong way which succeeds where all others fail?

And then there is that other great multitude, "whom no man can number," who are still bearing the heavy burdens of disease and sin, and abide in the gloom of untempered sorrows. Let me ask you doctors, who with all well-meaning efforts are laboring for their ease and cure, how should they be healed when you can do no more? And you ministers, who have preached to, and prayed for, and pleaded with, the victims of impure and debasing habits,—how should they be reached when your best efforts fail? And you who interpret human law so that it abridges religious liberty, tell us what should be done with those whom man cannot heal, that you would deny them the right to appeal to God alone? And you critics, who are descanting on the follies of Christian Science, and carping over the literary style of "Science and Health with Key to the Scriptures," through which the divine light of Christian Science is shining in blessing upon humanity; you who are trying to belittle the work and pure motives

of that gracious and lovely woman, Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, will you not tell us what should be done with those unfortunates who have done all that *materia medica* has directed, but all in vain? Would you deny them the possible hope of an appeal to that which your own wisdom may not accept? May not God be found outside your pharmacopœia, and may He not have a way unknown to medical science which would be a right way of healing the sick and the sinful?

Christian Science healing is right or it is wrong. Will those who hold that it is wrong kindly tell us what these despairing "incurables," consigned to death by *materia medica*, should have done that they might have been healed in a more profitable way? Did the writer err in judgment when he turned to Christian Science and was healed, and would it have been wiser had he accepted the fiat of *materia medica* and so have been dead, or in deeper misery, instead of enjoying a larger sense of life and health than before? Wherein was the wrong we committed, or the wrong of the Science that healed us? Wherein does Christian Science practice transgress the laws of God?

If the medley of material systems, inaugurated and supported by the human mind, be the right method of healing, no other would be required, and it would surely be an error to abandon it for the supersensual healing of Christian Science. The method appointed by divine Wisdom is governed by unerring Intelligence, cannot be excelled, and produces good only.

Then if the host of men and women who for years had been dosed and drugged and rubbed and electrized and hypnotized, and cut, and maimed, to be finally turned adrift in helpless despair,—if these were deluded and deceived in being healed by Christian Science, what diviner way could they have resorted to, since man-made means could do no more? In the name of sweet pity and of a common humanity, if the critics and denunciators of Christian Science know of a better, wiser, more Christ-like, more satisfying way to heal earth's hopeless sufferers, to bring joy and comfort to them that mourn, to strike off the shackles of vice and appetite, why will they not demonstrate it to the world? Heaven and earth would bestow upon them their richest benediction.

Through all the hubbub of this busy world, the frantic

rush for gold, the din of commerce, the mirth and madness of society, the babel of learning,—through all the tumult and the turmoil is heard an endless cry of anguish, which goes up from countless hearts as one unceasing prayer to God,—shall it never be answered? Shall Love sit smiling on its throne and move no hand to save, while the suffering multitudes grope blindly among their dried roots and herbs, and chemicals, to find the Principle of Life, that shall restore their disordered sense of being? Does the wisdom of our critics find no higher resort than a drug store in their search for the Principle of Nature? Have they no higher hope, no loftier thought of God, in their distress of mind and body?

I give glad and true testimony that after eight years' close acquaintance with Christian Science, during which time I have passed through the stages of opposition, ridicule, criticism, and acceptance, I have yet to find in it a single suggestion of evil influence or tendency; but rather I have ever found that where it has touched my thought and life its whole influence has been to purify, to make less sensual and less selfish, to spiritualize thought, exalt ideals above the body, produce the sweetest health, and enlarge the sense of God and man.

If our critics have not found a better way which they are prepared to demonstrate to the world; if their attacks on Christian Science, based wholly upon ignorance of what it really is or wilful misrepresentation, only express a blind opposition to higher progress and spiritual reform, let me ask in all sincerity and love what is the cause they are contending for, and whom do they seek to exalt in the place of God? We have the Master's authority that it is more Christ-like to save than to condemn. It requires neither wisdom nor love to condemn, while it requires both to save.

Human wisdom does not know God; we are told that it is foolishness to Him. To condemn what God blesses is surely the supremest folly of worldly wisdom. To have all faith in God cannot be displeasing to Him, and He will certainly succor those who confide their all to Him. Will not our judges await in peace the verdict of time, which accords to all their proper place? Who can say that Christian Science may not be the angel which God, Love, hath sent to close the mouths of the lions of disease and want and sin, but which no human power has yet bound or tamed.

IS CHRISTIAN SCIENCE THE RELIGION OF THE NEW TESTAMENT?

BY FRANCES BENEDICT.

THE following question asked by honest investigators, comes often to the ear of the Christian Scientist, "If Christian Science be demonstrable, and if, as you aver, it be the self-same religion practised by Jesus the Christ and by his disciples, why did they not leave to us precise and formulated rules of practice?" To which the Christian Scientist replies: Jesus' teaching was by object-lessons and by word of mouth, and was treasured up and afterwards given to the world by his loving disciples. He did not call upon the scribes to preserve them in archives, but they were allowed to take root and grow in the hearts of his hearers. Though he left no "definite rule" of healing by "letter," he plainly showed us by the "spirit that quickeneth." He disregarded rules of hygiene when he said, "Take no thought for your . . . body," and corrected his disciples who essayed to heal without a sufficient amount of faith.

Who knows how much he may have taught the way of healing to Lazarus and to Mary and to Martha, as they lingered long together on those Eastern house-tops? and how much he imparted to the beloved ones who sat with him in those "upper chambers"?

It was not the time for the full revelation by letter; his promise was for "greater things" in the future. As yet they could not bear the things he had to tell. But John, who had leaned upon his bosom, and so had grown very near to him in thought, prophetically looked into "the fulness of time."

The New Testament shows what can be done by man, and also indicates the share of woman in discovering the way by which it is done. So they are equal,—the sons and daughters of God. The text-book of Science most wonderfully accords with the words of the New Testament, the greatest difficulty being to find the starting-point, so overwhelming are the numberless instances of agreement.

We will fancy that great teacher, our Lord Jesus Christ, standing majestically in the strong assurance of his faith,

before the scornful and aristocratic body of Sadducees who had come to perplex and challenge him. The Sadducees were those learned doctors whose whole dependence was placed upon the written Scripture, upon the words of the ancient prophets, and who repudiated, with scorn, oral testimony from whatever source. They must have regarded with amazement this meek but dignified man who confronted them, and corrected and confounded them, and summarily overturned their old-time theories, "Ye do err, not knowing the Scriptures, nor the power of God." "Search the Scriptures, for in them ye think (or profess to think) ye have Eternal Life." With this same reply, Christian Science to-day meets the criticism of Scholastic Theology, which, like the Sadducee of old, buries faith in the dust without a hope of resurrection.

To this thought it says, "Let the dead bury their dead," but to the Christian, "Follow me." The Christian world would rejoice to "follow" in the footsteps of the Master could it but know the way in which the faithful followed for three centuries after Jesus' time.

By aid of "Science and Health with Key to the Scriptures," many are finding it and are learning to begin where he began, to be about his Father's business.

And what is this business? The business which Jesus inherited and which he in turn bequeathed to his brethren and to his sisters, was to "heal the sick, cleanse the lepers, raise the dead, cast out devils." But how? Jesus plainly shows us, if we will but read and think, that this work must be accomplished wholly by Spirit, or what is more readily comprehended, Mind.

Wherever he found himself, his healing remedy was at hand. He used no cleansing fluid, no surgeon's steel nor sexton's spade, no instrument of warfare save the "Sword of the Spirit." The work was accomplished by silent thought and spoken word. He spake the Word and it was done, and this Word was found to be all effective in the transaction of the "business" which was, and is, the destruction or annihilation of the "works of the devil," that pretender, that claimant of his Father's goods. The apostle says, and Science and Health but repeats, that the whole world had fallen into delusion, till now, also, the fathers had fallen into sleep, from the beginning, under the baneful influence of this seeming power. Jesus' way to everlasting Life was to follow only the Good,—to know,

or be conscious, only of the divine Mind and its method of operation, instead of plunging into the vortex of mortal knowledge which multiplies our pains.

That Mind which was also in Christ Jesus was perfect in quality and unlimited in quantity. Carefully and continually he listened to its promptings and acted upon them. In this manner he discovered the "perfect God and perfect man," and this healed the sick. He learned to deny error and to declare Truth most emphatically. It was this knowledge that the proud and self-willed Pharisee had completely overlooked. He had found in Mind the "dominion" which God had given to all His "sons," and he used the gift. He was heir to his Father's "business," and he took possession and developed it most profitably. The sole capital invested in this enormous business was Infinite Mind. Christian Scientists to-day are also taking possession of their birth-right,—the privilege of healing the sick,—and are entering the kingdom.

It is by meditation and study and by the demonstrations or "signs" which follow, that we discern the hidden meaning of Jesus' teachings,—teachings by strange similitudes and parables,—for then, as now, it was unwise to thrust disputed points on those unprepared to receive them.

Jesus spoke with authority to malice, and it obeyed him. He discerned mentally and uncovered audibly the sin of the Samaritan woman, and the error of her who, amidst the eager throng, silently called upon him with her whole heart's desire. He constantly surprised his followers by the breaking of useless, material laws, as modern Christian Scientists are called upon to do, while honoring all laws appointed for man's good.

Working by the same Principle, Christian Science is demonstrating to the world, the possibility of a repetition of all this Christly "business;" to which the Pharisee and Sadducee hold up their hands aghast, and cry in breathless horror, incredulity, and bitter sarcasm, "When shall these things be?" When you are conscious of your dominion, when you know that this same Mind is in you which was also in Christ Jesus. And Science and Health adds: "Christianity will never be based on a divine Principle, and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ."

THERE IS NONE ELSE.

BY BEN HAWORTH-BOOTH.

HE who has gazed upon the starry sky
Nights without number, and has learned to trace
The path of planets, and the majesty
And mystery of numbers numberless,
Knows his own nothingness—as dust so small—
And learns at length that “He is all in all.”

He works His will in all the heavenly host,
And none can stay His hand, nor question bring,
Nor say, “What doest Thou?” The furthestmost
Of heaven’s white wonders known to angel’s wing,
Flash but His glory, and adoring fall
Before His feet, for “He is all in all.”

Beside Him is none else: and who shall stand
In His pure sight, who charged His saints with folly,
His stars with tainted purity? His hand
Sustains thee at this hour: His Spirit holy,
Like the white sunshine, is earth’s coronal
Inscribed with Love, for “He is all in all.”

All worship Him: a myriad golden bells,
And white, and red, and pied and divers-hued
In every meadow: milk-white asphodels
And jasmines—starry dreams with Love endued:
All worship Him in one glad festival
Of joy and praise, for “He is all in all.”

He is thy “Life.” There is no other “Living”
Apart from Him, in land or sea or sky:
Give Him thy heart, and thou shalt gain in giving
Life from His Life—a mighty mystery—
Clear from the skies then hear the clarion call,
“There is none else, for He is all in all.”

PRINCIPLE OR CHANCE.

BY GEORGE H. MOORE.

ASIDE from the "greater works" of Christian Science in healing sin and sickness, there is probably no one phase of its teaching which is doing more to dignify and ennoble human life, than the elimination from human affairs which it is gradually effecting, and the total annihilation which it promises, of the element of chance, or the purely accidental and casual.

That there is such an element playing a large part in our ordinary conduct of affairs, must be apparent to the most superficial observer. To the Christian Scientist it is a self-evident fact, that in so far as human life is not based on divine Principle, it is and must be to that extent unprincipled; that where the one Law does not obtain, there must be caprice; that where Intelligence does not form and control, there can be only chaotic irresponsibility and chance.

This apparent lack of order in human life and the physical universe, seems to show itself in many ways. It affects us much in what we so often term the "blind forces of nature,"—in storm and earthquake, flood and fire, blight and drought. In war and pestilence it is rampant and awful. It would seem to begin with birth, run riot with life, and dominate in death. The picture, however drawn, is discouraging and fearful, never more so than as painted by Ecclesiastes: "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."

Now the reason for such a state of affairs would indeed be far to seek, for there is no reason in it. To explain it would be as impossible as to photograph and classify the monsters of a drunkard's dream. But if our consciousness be once illumined by that Light which awakens understanding, the immanence and "sweet reasonableness" of the spiritual universe will dawn upon us, replacing in our thought the horrible vagaries of the dream world which has so long seemed the real world.

There is no way in which our subservience to false think-

ing so betrays itself as in our speech. That we think in terms of the accidental is clearly proven by our talking in terms of the accidental. Words are but symbols of ideas. Though in themselves nothing, they indicate forces of mighty or doubtful import in our thinking.

There is surprise in store for one who undertakes to list those words and phrases in common and general use, which either name or imply this element of chance. They comprise an astonishingly large part of one's ordinary working vocabulary. Such words as accident, befall, chance, casual, caprice, calamity, danger, expose, fate, fortune, fortunate, fortuitous, hazard, happen, if, jeopardize, luck, lot, mishap, occur, precarious, perhaps, probable, speculate, unforeseen, vagary, venture, whim,—these all have their many compounds and derivatives. This list is only suggestive.

A large part of the vocabulary of business is of the same doubtful lineage. Men make venturesome speculation against odds, great or small; "bet on futures;" "take the chances of the market," or risk their all to the caprices of fluctuating values. Men fail for lack of so-called "pull," because they believe themselves to be "unlucky" or "ill-starred," or because they "never had half a chance."

Others succeed, temporarily, because of a more lucky but equally fickle throw of the dice. And through it all, success or failure, men formulate and prate glibly about the "Law of chances," that whimsical god of a topsy-turvy world.

In our individual lives we are sometimes happy, quite unmindful that the event so influencing us for the time being, by the same law of chances, might as easily be a mishap, resulting in unhappiness. These words are all from the same root and must be known by their company,—hap, happen, perhaps, mishap, unhappy, or happy. Happiness on no sounder basis than this is, reduced to its lowest terms, merely good-luck. But peace, the better word, is allied to pact, compact, meaning covenant, and carries with it therefore the thought of permanence.

As a court of final resort, when men, pushed to the wall, can no longer shoulder their own misdoings, or find other ready shoulders, they attribute all results, good or bad, to Providence,—dragging even that noble word in the mire. Or if they think in the grooves of erudite philosophy, and lacking excuses, no excuses come, they talk seriously of "the Infinite Caprice,"—a term which men have invented

to account for what will not otherwise fit into their thinking.

Now the pity of it all is, that these expressions tell the truth about human life as it is ungoverned by divine Principle. But right here is where Christian Science comes to the rescue and straightens all paths.

The teachings of Science stand first, last, and always for law and order. They expose and destroy the basic cause of all chaotic conditions, the enemy of all confidence, trust, and serenity,—that is, fear. This devil cast out, his works must follow.

Now merely to trim one's vocabulary, thinking this a step toward heaven, is more than idle; this is attacking effect rather than cause, and by it we deceive ourselves. But it is clear that giving up false ideas, we shall give up doubtful expressions, and with more stable lives will surely come a more stable vocabulary, merging finally into that "new tongue" with which we shall better voice the harmonies of Spirit.

"Man is properly self-governed only when he is guided by no other mind than his Maker's—divine Truth and Love" (Science and Health, p. 106, Rev. Ed.). In the universe of Spirit there is nothing of caprice or accident, but rather all-dominating Principle; no element of chance, but the open door of opportunity; no temporal happiness, but an enduring peace. For destructive fury and wasting plague, are universal gentleness, joy, and beneficence, and the intelligent, nourishing Love which "giveth to all men liberally, and upbraideth not."

Christian Science teaches men that mere chance cannot negative the honest toil of years; that the clean, legitimate business must succeed. It teaches men that they are not responsible to whimsical personality for preferment but to Principle which assigns and insures certain reward to faithful effort, and sure deprivation of unlawful gain. It teaches to all, the sweetness of service, the wisdom of the Golden Rule, and the beauty of benevolence.

In proportion as we base our lives on divine Principle do we enter our rightful heritage of success, confidence, and peace, resting always, as we may, on the God-given assurance that "whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

LOYALTY AND SACRIFICE.

BY M. BETTIE BELL.

IT means much to be willing to make our sacrifices to win our way homeward or heavenward. Purity, perfection, virtue, and goodness are realized only through the law of sacrifice.

In the pure affections of soul is the true image and likeness reflected; therefore Christian Science, through loyalty to God and an active demonstration, demands a sacrifice of every false affection. If we wish to be Christians, we must learn to be loyal to Truth, to our brother man, to our Leader and Teacher, and to ourselves. If we are faithful over a few things, God will make us ruler over many.

True sacrifice means that we must give love for hate; good for evil; peace for discord, until we reach a point where our loyalty and sacrifice bear fruit; then we can give peace for peace, love for love, and joy for joy.

We must be willing to learn to work and walk, first through the letter, then through the spirit. When we have done this and there is nothing carnal to give or receive, then we have obeyed the law and it becomes easy to give our spiritual gifts for spiritual.

The wise men journeyed a long distance to lay their gifts of frankincense and myrrh at the feet of the young child, but they reached a point where it was light for light. They demonstrated through the letter into the spirit, laid their costly gifts at the feet of light, and then journeyed on into their own country.

As the star of light guided the wise men into salvation through loyalty and sacrifice, so must it guide us until there is nothing carnal to be seen, felt, or acted, and our gifts to each other will be the shining jewels from the Word of God.

Through the law of sacrifice Abraham demonstrated fidelity; Isaac loyalty; Jacob obedience, and Joseph wisdom and discretion. Fidelity becomes wedded to charity; loyalty to humility; obedience to meekness, and discretion and wisdom to power. If we are loyal to Principle, and sacrifice, as did our patriarchal fathers, we too shall gain charity, humility, meekness, and power. Loyalty, honor,

justice, and peace fit us for an abiding place in the harmony of true existence.

Loyalty disputes with every thought that trespasses upon harmony and casts it out. If loyalty is with us, we can look to Principle and do our work well.

We must, through active denial of error and declaration of the omnipotence of Truth, obliterate the sense of evil. Loyalty in home duties, business, in our work, to our loved ones, to our brethren, in teaching, healing, and preaching the Word of Life, makes us loved and trusted. The law of sacrifice is binding to every individual. Reluctant sacrifice brings self-suffering; a willing sacrifice relief, release, and peace. Let us willingly do our work that we may blot out the knowledge of a false belief and realize the true knowledge which acquaints us with God and the real man.

Abraham's sacrifice of heifers, goats, rams, turtle-doves, and pigeons, is of deep interest and value to every Christian Scientist, who discerns the lesson it teaches. No sooner had he made his sacrifice than the fowls came down upon the carcasses, but Abraham drove them away.

When unscientific thoughts of jealousy, hate, and malice strive to consume our good work, we can, like Abraham, drive the fowls away. (Genesis, 15.) The Scriptural records of sacrifice have a spiritual meaning and encourage us to realize with each sacrifice there is death of some false belief and a growth in the understanding of God. Religious growth can come no other way than through loyalty, sacrifice, demonstration, and understanding.

Peter thought he was loyal to Jesus and felt annoyed when his teacher questioned his trueness. Jesus warned him of the three denials and taught him the need of sacrifice, but Peter stoutly declared his loyalty. Peter yielded to temptation and was compelled to demonstrate loyalty. We can, likewise, feed his lambs and sheep when we become loyal to Principle in deed and in truth.

The sacrifice of human imperfections and loyalty to divine Principle drives out self-conceit, self-confidence, self-superiority, and other temptations. Loyalty, fidelity, and honor are expressions of true friendship, and are distinguishing qualities of the real man. They win for us the crown of righteousness and help us to love our neighbor as ourselves.

It will help us to be loyal not to try to steady another

altar by unasked-for help, and to let each one be free entirely to work and grow as God leads him. It is our privilege to reflect love to all, and in this way let our light so shine that men may see our good works and glorify our Father which is in heaven. If we are loyal we shall at all times reflect the soft thoughts of Life and Love, and thus help and not hinder our brother. If the soft rays of the sun fall on a flower, they do it good, but let a scorching ray touch it and it droops. So it is with God's children. Gentle thoughts reflected make us thrive, but scorching thoughts of harsh judgment, criticism, and unmerited depreciation, make us droop.

We help each other best when we reflect love. In reality, we need no help from any one. It is our own sense of imperfection that makes us think we need help. If we could realize for a moment how God has made us, there would come with it a sense of God's ever-present help, and no man can help God. God has done His work perfectly. The whole earth is the perfect work of Truth and is already reflecting perfection.

We shall gradually reach this understanding if we faithfully watch and pray and walk on patiently, with loyalty and sacrifice. An intimate acquaintance with these will enable us to uncover unseen foes,—often discerned by others but unseen by ourselves. If we would be loyal to God we must be willing our foes should be uncovered. Loyalty is a guest of Love, and Love's loyalty will give us power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt us. (Luke, 10 : 19.)

Together with loyalty and sacrifice, let us court faith and bring it into action; take hold of hope and let it grow in our hearts; embrace charity and give it freedom. Then shall we row our boat over breakers and finally reach the shore of Harmony.

LET no presuming impious railer tax
Creative Wisdom, as if aught was form'd
In vain, or not for admirable ends.
Shall little haughty ignorance pronounce
His works unwise, of which the smallest part
Exceeds the narrow vision of his mind?

Thomson.

TRUE OBEDIENCE.

BY ELLA MAY WILLIS.

O BEDIENCE, although universally recognized as the watchword of progress in the line of material effort, is very imperfectly understood in its larger spiritual meaning; and because of this indefinite apprehension, many well-disposed men, like Saul and Marcus Aurelius, have been servants of evil when they thought they were following good.

To be obedient is to do right; to do right is to do one's duty, and to do one's duty, according to Scripture, is "to know God," hence, to be truly obedient is "to know God."

The Science of Being teaches that spiritual man exists as the infinite reflection, the image of God, and, as a result of this relation, that he possesses, in consciousness, the universe of ideas. Science also declares that "All the varied expressions of God reflect infinite Life, Truth, and Love," and that "these ideas range from the infinitesimal to immensity" (Science and Health, pp. 518, 503). Thus it will be seen that all spiritual ideas are naturally obedient to Spirit, for their very being is in Principle. The spiritual man's knowledge of the universe of ideas is, therefore, in constant and perfect accord with Principle. In contrast with this Scientific concept of obedience, a material sense of things is, by its very nature, a false, or disobedient consciousness.

In the allegory of the temptation, Eve is represented as listening to the voice of the serpent. In this *listening*, the turning of thought to the contemplation of something besides Truth, disobedience inheres.

This temptation yielded to, the serpent, material sense, asserts itself more and more aggressively, demanding recognition and submission to its behests. Its so-called laws are to-day unnumbered and no less contradictory than numerous. They declare food necessary to life, then deny the ability to assimilate that which is made essential; they make air indispensable, then so fill the atmosphere with infectious germs as to make it unsafe to breathe; they create a loathsome appetite, then punish the indulgence of it.

In this age, the voice of God speaks to humanity through Christian Science, rebuking the possession of a false

knowledge with the inquiry, "What is it that tells you that you are sick, that there is a material law resulting in sin, disease, and death?" Is it not the same material sense that would change the fruit of the tree of Life into death and Truth into a lie?

Since man's initial obedience to the suggestion of material sense, he has seldom denied its authority, but has accepted, as a reality, its delusive concept of body; and because of this unquestioned belief in the material concept, every organ and function has become a ready prey to material law.

Science, reversing this sense-testimony, reveals a truth which is most encouraging to the earnest seeker after the Divine knowing.

When Jesus said, "The Son can do nothing of himself, but what he seeth the Father do," he stated that the spiritual man is powerless to do that which God does not, that the very nature of the Son is responsively obedient to Divine law and order.

Jesus' consciousness was manifestly in constant parallelism with the Divine, and it was in this parallelism that his Scientific obedience inhered, that he was enabled to do his Father's will and thus bring earth and heaven together.

He proved the power of a perfectly obedient life when he dissected human mentality, perceived, specifically, the erroneous thought producing discord, and, with a word, dismissed the error. Even the winds and the waves obeyed his command, and he spake the word with the wisdom and authority of the Father, while the truth and beauty of God were so clearly outlined in his consciousness that deformity vanished at his rebuke. His conduct was one continuous manifestation and example of a consummate love which reached its ultimate triumph in his ascension above all material sense.

It was a pure, spiritual consciousness in the life of our Leader, and her consequent obedience to God, that enabled her to discover the Science of Being which so elucidates the teaching and works of the Master that all mankind may intelligently address themselves to the problem of life which he solved.

Those who are trying to follow his footsteps have been aptly likened to the children of Israel, for they are journeying from the Egypt of material sense to the "land of Christian Science, where fetters fall, and the rights of man are

fully known and acknowledged" (Science and Health, p. 226).

The study of these wanderings reveals the essential oneness of spiritual obedience and spiritual progress. The Israelites had to retrace their steps many times, and consumed forty years in making a comparatively short journey, for the reason that they refused to obey God. This disobedience was rebuked in these words: "Surely there shall not one of these men of this evil generation see that good land."

When we remember that our journey is a mental one, we realize that all greedy, hateful, covetous, envious, factious thoughts; all sense of doubt and fear; all impure and idolatrous habits; must likewise be left behind, for these are an evil and disobedient generation that can never come to the goodly land where there is nothing "that defileth . . . or maketh a lie."

"Unto whomsoever much is given, of him shall be much required." Thus a more perfect obedience is demanded to-day, because a true idea of God is accessible through the study and application of Christian Science. We understand obedience to be more than conformity to the Ten Commandments; it is the inner life, the consciousness, the every thought of man, reflecting the Divine nature, by which he becomes a law of Life, Truth, Love unto himself.

If we listen alertly to the voice of Truth, and ever hasten to obey our highest understanding, we shall steadily progress until, finally, material sense will have given place to spiritual consciousness, wherein, alone, man is and can be truly obedient.

"Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth" (Science and Health, p. 391).

THE quality of mercy is not strained;
It droppeth, as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown.

Shakespeare.

THE TRUTH.

BY A. P. BLACKLER.

THIS word Truth seems a mystery to many, when first taking up the study of Christian Science. There should be no mystery about it. What is the truth regarding anything? Simply and purely the facts, or truth, regarding it. Now when we look at Jesus' mission in this light, there is nothing hidden or mysterious in it. He simply came to show man the Truth, the fact, in regard to God, and man's relation to Him.

Mankind had been living in a false sense of things, which Jesus plainly states in John, 8 : 44, "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." That seems plain enough; mankind had been living a lie, Jesus came to awaken them to the truth, the reality of things. The things we have always believed are the things that are hard to get rid of; yet these are just what we *must* get rid of as they are not the facts or truth of things.

Many say, in speaking of Christian Science, "It is so new, so different, from anything we ever had before." Thank God it is different from what we have believed heretofore. Does not the world need something new, something different? In this difference of belief, or understanding, lies the salvation of mankind. This very difference is what enraged the Jews in early times. They were self-satisfied; what they had they did not wish to give up.

Jesus said, John, 8 : 40, "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God." It is this truth, that still enrages error, and will continue to do so, until all error is brought to the surface and destroyed. Now what we are trying to get out of, is this lie of sense, this *false sense* of life. How are we to do it? By simply seeking the truth or fact of all things. By studying Jesus' words and works and *following* him. Start right *now* to use this truth in so far as we can grasp it.

A good verse to begin on is John, 4 : 24: "God is a spirit:

and they that worship him must worship him in Spirit and in truth." We must see that *all* power is in this spirit, in this truthful worship of God. Be honest and earnest from the start, and what Jesus promised in John, 16 : 13, will surely come to pass: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

It is this spirit of truth, honesty, we must manifest in order to grow in grace, and in a knowledge of the truth.

Be willing to accept the truth, the good, in place of the lie (false sense), and then nothing can stop our growth.

One thing that holds many back is the constant trying to make this truth conform to what we have already believed, since we are loth to part with our old beliefs; but we must all do so, sooner or later, and get the understanding of truth in place of what we have only *believed*. Do not try to reconcile truth to error. Mrs. Eddy says (Science and Health, p. 19), "Even Christ could not reconcile Truth to error, for they are irreconcilable." We need not waste valuable time trying to make truth conform to our previous concept of things; it will not do it. What is it that does and can free from this error of belief, this false sense of things? The truth and nothing but the truth.

Jesus came teaching us the grandest philosophy the world had ever had; and Christian Science does the same, as it is simply Jesus' teaching, nothing more, nothing less.

Why was it that Jesus was never disturbed by the tumult and the many accusations around and about him? Simply because he knew the truth of things. When they called him "a glutton and a wine-bibber" he was in no manner disturbed, and why? Because he *knew* the truth in regard to it: that he *was not*; hence he had no reason to be disturbed. This is the very philosophy that we have to use; the very truth that sets us free, that sustains us in every trial. Suppose, for the sake of argument, that Christian Science is preached and talked against, and said to be a humbug, farce, fad, etc., what is it?—simply opinion, not the truth. Opinion never did and never will change the truth or facts of things, and this very knowledge of the truth sets us free from any worry or anxiety. "And ye shall know the truth, and the truth shall make you free." How true this is, as we see or grasp the truth of anything, it sets us free. As we begin to see that mankind has lived ever since Adam,

in a false sense of things, in a false consciousness; and as a true consciousness of things begins to come to us, we find it does free us from the old things we have believed in. Instead of *believing* that man is subject to or controlled by error, we begin to grasp the *understanding* that man was made to have *dominion*, that he is subject only to God, and God's laws. I do not wish to place any limits, yet it is plain we have many lessons to learn in this search for the truth, and it is only as we grasp, realize, the truth in each particular case, that it does make us free. The theory of Christian Science is the most beautiful we have ever had, yet as a theory alone it is of no benefit to us. It is the practical part, the heart and soul of Christianity, that we need above all else. The theory, the letter, is all right so far as it goes; but it is the spirit, the practice, that does the work. Sometimes I think we are prone to make the mistake of wanting to get all the theory, and neglect the practice. Our efforts should rather be put forth in *the practice of what we do see*, than in reaching so far ahead for the theory or letter. It is the *spirit* of the Master we want, more than all else; the living of our last church tenet: "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*" (Science and Health, p. 497). All religion is contained in those lines.

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient."

THE crimes of the tongue are words of unkindness, of anger, of malice, of envy, of bitterness, of harsh criticism, gossip, lying, and scandal. Theft and murder are awful crimes, yet in any single year the aggregate sorrow, pain, and suffering they cause in a nation is microscopic when compared with the sorrows that come from the crimes of the tongue. Place in one of the scale-pans of Justice the evils resulting from the acts of criminals, and in the other the grief and tears and suffering resulting from the crimes of respectability, and you will start back in amazement as you see the scale you thought the heavier shoot high in air.—William George Jordan.

REJOICE ALWAYS.

BY ELIZABETH EARL JONES.

WHY toil we so in the darksome night,
While winds and tempests toss the sea?
We labor with care and with human might,
Trusting alone to our own short sight;
Why labor we so anxiously?

Consider the lilies how they grow,
Happily nodding the live-long day,
They toil not, they spin not, nor trouble know,
Sweet perfumes rise wherever they grow,
And how much better are we than they!

Behold the fowls of the air, they rise
Above the earth and worldly things,
Sweet songs come back from the azure skies,
The fowl of the air sings while he flies,
Can we not, too, while we labor, sing?

My brother, my sister, rejoice while you go,
It will lighten your burden though heavy it seems;
When night comes on and the shadows grow,
When tempests arise and the mad winds blow,
Love will guide you till morning gleams.

And in the bright morn, on the shores of our sea,
In glistening apparel, behold him stand.
The Saviour is beckoning to you and me:
Our burdens fall and our sorrows flee,
As we hasten to clasp that outstretched hand.

THE LANGUAGE AND RELIGION OF LOVE.

BY L. L. D.

HOW little we realize what we owe to the past for the things we enjoy to-day. It is wonderful and most interesting to look back and note the changes through which the human mind has passed during the steady and unflinching tread of centuries, from the beginning down to the present time.

It requires the perspective of time to understand what all the changes meant, and from our present view-point we can understand it only as we hear through it all the sound of the still, small voice, which in its language of Love guided the weary marchers all the way, though they knew it not.

Just for the moment we will glance backward, and briefly review a few of the prominent stages of progress.

The dates of the remote past are very uncertain; but according to the authorized Bible records, there were at least two thousand years between the creation and the building of the tower of Babel. During this period the inhabitants of the earth were said to speak the same language. At this time, too, the human family undertook to unite its material idea of earth and heaven, when such pride and vainglory made itself apparent that suddenly it was discovered that the people could no longer understand each other, and consequently were obliged to abandon any further united effort. Naturally, the members of the family were scattered; some, who came the nearest to understanding each other, going in one direction, and others in another.

Among those who went to Egypt and gave to us the rude beginnings of a higher civilization, were the ancient Egyptians. In their monuments, still with us, is embodied the story of their achievements. Their strength and power, no doubt, seemed wonderful to them, and in some ways they were. But, viewed through the lens of time, and from a standpoint not wholly material, we see there the expression of the thought of a very material god. However, hidden somewhere was that little voice of Love, which was occasionally expressed in a belief in something higher and better.

We next trace our way to that prominent branch of the

human family which settled in ancient Greece. Here wonderful things of beauty and good were developed. Art, science, literature, attained a very high grade, and here, too, was developed a higher form of government. But again it all seemed lost to the world, because, alas, the Greeks themselves, though united for a time in one religious thought, began misunderstanding and condemning each other, simply because they did not know and trust each other. Although the country of Greece is no larger than the state of Ohio, mountain ranges stand like high walls between the separate little states, thus rendering communication difficult. The use of steam and electricity had not been discovered at that early period, hence the people living in these little divisions built up separate governments and relations of their own. Each little community feeling itself superior to all the others, grew conservative and exclusive. Everything went very well until all were attacked by a common enemy,—the Persians,—when, because of the lack of united effort, the days of beautiful Greece seemed numbered, and their achievements for the time were threatened. Their country became the prey of one nation after another, and to-day, after more than eighteen centuries, Greece has not recovered its former greatness.

Close upon the heels of this history came the work of Philip of Macedon, Alexander the Great, and the Ptolemies of Egypt. At this stage of the world's history, dark and unsettled, came Jesus the Christ, and thus out of Palestine arose the Light of the world, which gave to us the true spirit of civilization. Here we see the force of the thought of that one who said, "Egypt gave to us the beginnings of civilization, Greece the form, and Palestine the spirit."

The prevailing language of that time was Greek; and through the widespread influence of that language the teachings of Jesus could be presented to the thoughts of more people than at any earlier period in the world's history. In the succeeding centuries, through numberless modifications and changes occasioned by the needs of the different branches of the human family, there finally unfolded the English language. This has passed through fire and sword. It was for several centuries nearly lost to intelligent use in its own home-land. But to-day it is fast becoming the universal language, and in this time it is the ready messenger to carry the gospel of peace and good-will to all the earth. The English language, expressing so fully the

spirit of the Palestine prophet, is carrying that one universal language of Love, which is so readily and eagerly welcomed by all, and is rapidly bringing into the world that brotherhood of man which will march on and on to that endless and eternal Good, when "all shall know Him, from the least to the greatest."

This well-understood and universal language of divine Love is heard to-day in the voice of Christian Science. It is a small, sweet voice, talking and singing to us, and if we, who have heard it many times, will listen for that alone, more and more will listen for it. Then will burst forth from all voices the joyous "Hallelujah Chorus" in the heart's own language, clear and harmonious, singing of the beauty and purity of Love.

A CORNSTALK.

BY SAMUEL L. MYERS.

It is quite possible we may find "books in the running brooks, sermons in stones, and good in everything."

While seated in my garden plot, I observed close to my chair a single stalk of corn. Its strong stem stood erect, and to the human eye, was a model of beauty as well as of innate strength; its foliage of long, slender leaves gave out the color of dark and olive green, as well as those shading to lighter hues; its "talk" ran along these lines, in the form of questions and answers:—

Whence came I?

In thought I was brought into life, and am now trying to demonstrate that life.

Who were my ancestors?

A long line of ancestors lies behind me; but just when and where I assumed a kernel of corn, I cannot tell you. It is not my purpose to dwell in the past. Now is the all-important thought with my life work,—to do my work well and faithfully, by securing from my environment the very best ideas and putting them to work in my term of existence.

Just how I came to this spot of mother-earth, matters little; with me, the all-absorbing thought is "whither," and how to work out life's duty, so that the greatest results may be made manifest, not only for my own good, but the greatest good to the greatest number.

I stand here, to all human appearance, entirely alone, and yet I have the most powerful friends about me who are constantly aiding me in my duties.

My dress, is as "costly as my purse can buy—rich but not gaudy;" my growth is slow but absolutely certain with the gentle influences of sunlight, showers, and the sparkling dews from heaven's choicest vases,—these friends God gives me every day, and how ungrateful I should be, not to improve my life.

My destiny!

It is to bring out in my life a well formed ear of corn. Further than that I can only say, His will, not mine, be done.

I can remember that at one period in my life, I was only a small kernel, in one sense was perfect, but that sense of perfectness did not satisfy my longing desire to be of use to the world of humanity. As a kernel only I might have rested for ages, existed only to be "unwept, unhonored, and unsung."

But what a poor existence that would have been! The question, Why am I here? is always before my thought, traced in letters of adamantine secureness.

Back of my own little life is a spiritual thought which buoys me up all my journey through—not only in my life, but in all the dwellers in the kingdom to which I belong.

It is not in my power to advise, criticise, or complain of the actions of any other member of this great kingdom, but I depend steadfastly on God and His bounty for my every-day needs, and silently manifest the Truth.

Whatever human opinions are entertained about me—how I should *live* and *grow* are of no interest to me.

Perhaps to human ken I stand alone; but not so, one with my God is always a majority, against which the errors of useless weeds and other seeming incumbrances, have not the power to prevail.

It was in this strain the cornstalk talked. For more than an hour the writer listened to its charming discourse, and was led to make some application of the interesting theme to the adherents of Christian Science.

In years gone by the Discoverer and Founder of Christian Science planted the seed of Truth, and she has since given its fruits to humanity; first, as a whole, and second, to each individual consciousness which has been, and is now cultivating the ground for the planting of this kernel of Truth.

One writer has sung:—

Oh! that the world might taste and see
The riches of his grace,
The arms of truth which compass me
Would all mankind embrace.

One of the salient features of this planting of Truth, is its tendency to become widespread and universal. A simile of this feature is demonstrated by the immense fields of this silent preacher—the cornstalk—made up of single stems, their fruitage is of world-wide notoriety.

Christian Scientist adherents are numbered by thousands to-day—all the outgrowth of a single planting.

What seeming errors each may have to overcome are no hindrance to growth, if they rely, as this silent preacher does, on God and His divine influences. Receptive to truth as this simple child of nature's kingdom, they will finally become full of fruitage.

We only know the life work of this silent preacher by the demonstration of the harvest season. The God of Israel's children will be best known by demonstration—now—the future is in His hands and keeping.

“AND WHEN HE CAME TO HIMSELF.”

BY HERBERT S. FULLER.

IN the tender story of the Prodigal Son, as told by that old-time physician and metaphysician, Luke, there is a portion of a sentence that has always challenged my attention and demanded careful consideration and study since I have read and studied the Scriptures in the light which Christian Science throws upon them, for the words contained therein seem to me to be pregnant with deep meaning, and helpful to all who are trying to apply the lesson of the great parable practically.

In the seventeenth verse of the fifteenth chapter of the Gospel according to St. Luke, is found these words: “And when he came to himself.”

We all desire to be ourselves, to act ourselves, the real self, for in so far as we do this we know that we are reflecting that which is good in the sight of God. We want to feel at all times that we are guided by Good,—God,—and that we are not controlled or influenced by any other

mind. We know that man is himself only when he is reflecting his creator, and therefore every one of us awaits the day that he will "come to himself," for that day will find him close to his Father-Mother God.

When we are not acting our true selves we are in fact playing a part, posing for what we are not, even though we may think the position taken a correct one. Only as we comport ourselves as God's children are we manifesting the real self.

From the words quoted above from St. Luke, we can reasonably draw the inference that the Prodigal Son had not been living his real self, and this conclusion is borne out by the story itself. Previous to the time that "he came to himself," he had manifested error in many ways. He had taken his portion of his father's estate, had departed from his home and family, gone into a far country, spent his money in riotous living, had wasted his substance, had suffered from hunger, and in fact had reaped as he had sown.

After all this, and it may be accepted that it did not come in a day, in the light of what he had suffered, with a full knowledge that the ways he had sought and entered into were "all vanity and vexation of spirit," he allowed his thought to look the situation right in the face. He was divinely driven to open his eyes, and it was then that "he came to himself." It follows, then, that all the time he was living in dissipation, he was not himself.

But witness the change. "He came to himself." In a brief period all was changed, the old view-point abandoned and a higher one taken. Coming to himself,—that is, to a realization of what man really is,—he knew that the pleasures he had sought, the passions he had gratified, the sense of life in matter which he had entertained, were all false, and that it was his false sense of self that had seemed to enjoy them.

But now "he came to himself," to a realization that he was God's child, that God was his Father, and in this awakening he saw the falsity of all that he had done before and repented of it.

Now that he had come to himself, had awakened from his dream of pleasure in matter, he could look away and see his Father, afar off, waiting for him. Love had opened his eyes and shown him all this, and he at once knew the source of supply and where to seek it. Then came the

warm and tender welcome, the fine apparel the "fatted calf," the ring, etc., and with it a peace of mind which was undisturbed even by envy, which tried to whisper that he did not deserve what his father had given him.

Like the Prodigal Son many of us have, through Christian Science, come to ourselves, have awakened from the dream which seemed real to us, have shaken off the incubus and are commencing to realize the joys supernal. Like the son in the story, however, we have each one of us got to come to ourselves, to our real self, before we can reap the rewards that come from entering upon the new life.

THE GROWTH OF CHRISTIAN SCIENCE.

THE total number of Christian Science churches and societies, here and abroad, is now 663, showing the remarkable increase of 81 during last year.

The *Christian Science Sentinel* furnishes the following authoritative figures relative to the denomination:—

The total number of branch churches for the year ending December 31, 1900, was 443. The total number for the year ending December 31, 1901, was 496, giving an increase of 53 branch churches.

The total number of societies (not yet organized as churches) for the year ending December 31, 1900, was 139. The total number for the year ending December 31, 1901, was 167, giving an increase of 28 societies. The grand total of branch churches and societies at the close of 1901 was 663.—*Fishkill (N. Y.) Daily Herald*.

BLESSED is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.—*Thomas Hughes*.

THE great in affliction, bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm-tree, to strive most upward when it is most burdened.—*Sir P. Sidney*.

GROWTH.

BY ARTHUR T. MOREY.

ONE tree cannot grow for another tree, and neither can one person grow for another person or do his problem for him. Some vegetation thrives off other vegetation, but I take it that Christian Scientists and parasites have nothing in common. We grow only as we put down our own vigorous roots and draw the strength of our life from the one Common Source.

The ancient Greeks knew only Greece and they thought their Mount Olympus was the highest mountain in the world. In the small horizon our selfishness may build around us, we may think that our problem is biggest and of surpassing importance. Selfishness always distorts the true relative worth of things, that is what selfishness is; an inability to see things in their right proportions.

A general provides food, water, and equipment for his army, but how much time would he have to plan campaigns and execute battles if he had to feed each soldier, wash him, and clean his gun? We have been provided with food, water, and equipment, and why should we expect our Leader and teachers to keep us spiritually fed, cleaned, and ready for work? This is our duty, and surely we should do so much; if we would realize this, our movement would grow faster and stronger because then our Leader and teachers could give more attention to other important matters pertaining to our campaign. We do not mean to hinder them by our trifles; it is selfish thoughtlessness, just as in a fire panic there is a selfish struggle for help and safety, no matter how others may thereby be held back and hindered, and though the welfare of all is thus jeopardized.

I once made a collection of postage stamps; the first five hundred or thousand were comparatively easy to gather, but there was a struggle to get the second thousand of rarer stamps, and each succeeding thousand was increasingly difficult to obtain. There is a certain distance at the start of studying Christian Science that is easy and can be easily attained. Christian Science comprehends all Truth, and we find much in it that is but a pleasing concrete statement of what we have always inwardly really believed; there is an agreeable assent to all the real good we have ever thought,

or read, or dreamed. So long as we have this to feed upon, all is easy, but there comes a point where, after having stated all the truths we have long, consciously or unconsciously, realized, new truths (to us) are stated and new growth to their realization demanded. Our growth in Christian Science begins at this point, and here also begins the rub!

To go further may mean downright hard work, to bring the body under subjection, to clarify the thought, to see things as they actually are, to let go of hindrances, to stand bravely for the right, to learn self-denial. Here is where the question is put—"To be or not to be?"

Some try to rest right here. The ground that has been gone over they can talk about, but it is not much, if any, more than what the higher thought of the world already admits. Any Ph.D. might have come thus far. The rest can perhaps see ahead and he will not deny that Christian Science statements are true, but he will not, or thinks he cannot, go ahead. He may not be brave enough to go further, or he may be hanging onto something that holds him back, or he dreads the struggle, or he may be deluded into the belief that seeing a truth is having it, or that he is a Christian Scientist when he only has the letter. He may call himself a Christian Scientist but his speech is further along than his footsteps. He is the one who calls forth expressions of ridicule against Christian Science by claiming what he has not demonstrated; by saying that he is not sick when he is, because he has not proved it; by stating that matter is unreal in a blandly paradoxical way only; who glibly talks before strangers of "demonstrations" on every occasion, from getting a seat in a car to finding a pin on the sidewalk. He is perhaps sincere, but not always helpful.

Others who come to the above point, retreat, generally self-justified because of something that somebody else has said or done.

Others coming to that point, intent to follow only the simple Truth, and opposed to which they count themselves as nothing, begin to work with themselves and to go forward inch by inch, overcoming tendencies, weaknesses, and failures as they learn that they always have enough light for the next quarter inch. They are satisfied to go obediently, little by little, forgetful of self, and they gradually come into that beautiful and restful illumination and clear-

ness of thought, into that calm serenity and peaceful power of the Truth that makes free. They are a quiet people who talk little but try to do more, who make it clear that failures are only their own fault, who do not speak of "demonstrations" except as wise testimonies, who have a meek sense of the fitness of things, who do not seek opportunities to call themselves Christian Scientists but who try to show that they are. They are bright, whole-souled, meek, genuine, grand, and beautiful characters, who show that religion has not the passive insipidity of goody-goodiness, but that it has all the vital energy of living strength. These are those who are doing the works, perfect even now in kind though humble in degree, but even greater works than these shall they do.

ANGELS.

Matthew, 18: 10.

BY LAVILLA E. ALLEN.

Not wingèd visitants with plumage bright,
 And robes that glisten,
 But loving thoughts, fresh winged with heavenly light.
 To those who listen.

God's little ones whose angels pure and true,
 Behold the Father.
 Catching faint gleams of understanding new,
 Rejoice together.

Pure thoughts, revealing from one Mind above,
 Life's high ideal,
 Teaching that Spirit, Truth, and Life, and Love,
 Alone are real.

O, should a thought from some celestial clime,
 Bring gentle chiding,
 I'd turn me quickly to God's Truth sublime
 For heavenly guiding.

AMENDMENTS TO CHURCH BY-LAWS.

SECTION 1 of Article XXXI. of the By-laws of the Church Manual has been amended so as to read as follows: "There shall be a Board of Education, under the auspices of the Massachusetts Metaphysical College, consisting of three members, a president, a vice-president, and a teacher of Christian Science. Obstetrics is not Science, and will not be taught!"

Article XXXIV. of said Church Manual has been repealed.

Section 2 of Article XXXVIII. has been amended so that it now reads as follows: "It shall be the duty of the member constituting the Publication Committee to correct in a Christian manner a lapse, injustice, or blunder, relating either to Christian Science, to Mrs. Eddy, or a prominent member of this denomination, in the periodicals issued in the city wherein he resides. This committee shall also be responsible for correcting, as above named, abusive newspaper articles published in his city and state, that have not been replied to by other Scientists, and have been forwarded to him for said purpose; also for reading the last proof sheet of the article he has prepared on this subject, having it published according to copy; and for having the papers containing these articles circulated in large quantities, and a copy sent to the Clerk of this Church. It shall also be his duty to have published in a Boston newspaper, each year, the letter sent by this Church from their annual meeting to the Pastor Emeritus."

THE MASSACHUSETTS METAPHYSICAL COLLEGE.

THE annual term of the Massachusetts Metaphysical College will open, with the Board of Education, on the first Monday of June, 1902 (June 2), at 10 A.M. Unless otherwise arranged, the sessions will be held in the Mother Church edifice, and will continue not less than two weeks.

Blank applications will be sent upon request. They should be filled out and signed so as to be returned to the Board not later than May 1, 1902.

CHRISTIAN SCIENCE BOARD OF EDUCATION.

TESTIMONIES FROM THE FIELD.

I WAS recently called to attend a case which the regular physician had given up, the patient having remarked that she would like to try Christian Science. The physician said he had read some in "Science and Health with Key to the Scriptures" by Rev. Mary Baker G. Eddy, and it contained a good deal of truth, but he thought it exceedingly foolish for any Christian Scientist to attempt surgery, for that was something they could not do, Science and Health stating that surgery would be the last branch demonstrated, and he thought we would not be obeying the teachings of our text-book to attempt it, and he knew if we did, we would make a complete failure of it.

As this erroneous idea seems to be abroad among the physicians, I would like to state one or two cases of surgery under Christian Science treatment quickly and beautifully healed. I was at one time totally blind. One of the most noted oculists in the United States said I would have to have an operation performed on my eyes, but afterwards said it would do no good, as I could never be healed, although at this time I had a very little sight. I had spent fifteen thousand dollars with oculists, surgeons, and physicians, and they all gave up my case. I went to Christian Science without any faith at all, only as a last resort. I took treatment three months, paid sixty dollars, and was perfectly healed. This was over five years ago and I have remained healed ever since.

I had been educated very religiously in the Orthodox church, which teaches that God does not heal at this period, yet the Christian Scientist told me God had healed my eyes, and I certainly had the proof, for they were healed. I left the city and went to a quiet little country village where I knew I would not be disturbed, to devote my whole time to studying this book, Science and Health, with my Bible, and remained there four months and scarcely one disturbing thought entered my consciousness. I was alone with God.

I had always experienced great trouble with my teeth, many being filled and several extracted, and while there, my old enemy, toothache, appeared. I treated myself to the best of my then limited understanding, but the pain

became almost unbearable, and for two weeks I had scarcely slept at all. The tooth had a large cavity in which the food would lodge and it caused me such excruciating pain to remove it that I had almost stopped eating. I had grown very weak from loss of food and sleep, and knowing that this case came under the head of surgery, I called upon the only dentist in the village, to find him out of town. I was really glad, for I thought, I will now have one more night to try to demonstrate the power of Truth over error. I left word for him to call at my hotel in the morning if he returned. I realized that night, as I had been doing for the past two weeks, that divine Love filled all space, and for the first time during the two weeks, I fell asleep and awakened the next morning without the slightest trace of a toothache. The dentist came in a short time and I did not tell him I had been suffering with a toothache, but requested him to examine my teeth to see if they needed any attention. He did so very carefully, remarking there was no work at all to be done in my mouth. I was greatly surprised at this, for being so young in the Science I could scarcely believe that this great cavity had filled, and I asked him the second time if he were sure there was no work to be done, and he remarked, "Your teeth are in splendid condition, and as I have very little work to do in this village, I wish I could find some cavities." This was several years ago, and I have never been to a dentist since.

I was called to see a man over sixty years of age who had broken his leg. The bone was protruding almost through the flesh and he was in great fear, as he thought he would be confined to his bed several months and endure much pain. From the first treatment he received he did not suffer one particle of pain and he was healed in just three weeks. He was not confined to his bed one day. I told him that if he wished he could have a surgeon set the bone, but that I would prefer divine Love to do it all, and he consented. Without the bone being set, his leg was perfectly healed in just three weeks.

A lady had a tumor of five years' growth which the physicians said could only be removed by the use of the knife, and in just four days' treatment under Christian Science, it disappeared, and in one week all soreness entirely disappeared and not the slightest trace remained. She did not take another treatment; this was over two

years ago, and she has remained perfectly healed. I could give many more cases of surgery being treated through Christian Science, but space will not permit. More earnestly each day do I study this wonderful book, *Science and Health*, which makes possible at this day, the teaching of the Bible: "It is better to trust in the Lord than to put confidence in man."

Fanny Carstarphen Brady, St. Louis, Mo.

"LIFT up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." The truth of these words from Israel's sweet psalmist was revealed to me in all their beauty and sublimity when, five years ago, I caught the sweet strain in my innermost soul, and was thereby enabled to break the bonds of earth asunder, after long years of suffering.

For sixteen years I was a constant sufferer, knowing no respite from mental and physical ills, and existing only through the tentative methods of *materia medica*. Living in a family of physicians, and myself the wife of one, I was truly well immersed in all the paraphernalia of what the art consists in,—medicine, surgery, and electricity,—all to no avail and without hope for permanent recovery. Temporary relief from pain and constant torment was obtained through ease-potions in the shape of anæsthetics. Frequent admonishments to patience was my only solace. Not even the blessed hope of death was likely soon to relieve me, for I was pronounced very tenacious of life, and had demonstrated the fact beyond any doubt in many perilous ordeals. To be able to endure all things seemed to be the fate allotted to me.

Sickness and death had robbed me of earth's choicest treasure, when in grief and unmitigated sorrow I stood alone with my God. The sounds of earth jarred fearfully upon my sensitive soul, and my church (the Presbyterian), in which I had been reared, and to the teaching of which I had longingly trusted, could no longer sustain me. I turned away and prayed beseechingly, heart-brokenly, for more than two years at the foot of a little vacant chair, that I might find the light which "fadeth not away," and "the peace of God which passeth all understanding." In answer to my call it seemed that "the rod which reforms," was once more presented in multiplied and greatly augmented physical suffering, and I grew desperate.

Mother and friends had in previous days invited me to Christian Science, but I was slow to heed the call. It was decided that I should undergo a very hazardous surgical operation. I insisted on having the operation performed in the hope of finding rest and peace, no matter how obtained, though the "danger signal" had been presented many times in case I did; but patience had ceased to be a virtue with me, and indifference to consequences had taken its place. Then came mother and loving friends who had some time before left my standpoint, and come into the circle of Christian Science, with entreaties for me to give it at least a trial. I was slow to yield the point, though inwardly longing to do so.

I was waiting to gain strength to go to a hospital, when one night, while frenzied with pain, I appealed to my husband for something more potent and efficacious. He answered despairingly, that he had been nearly driven crazy in his search for something helpful, and that he would not have all the different medicines tied up in him that I had for the world. He had truly worked hard, and had exhausted the physician's skill in his effort to relieve suffering, but his labor was unrewarded. That was the last thing *materia medica* ever did for me in its attempt to heal.

I closed my lips in mute anguish of heart, waiting patiently for the break of day, holding steadfastly in thought one solemn resolve; and the day did break for me in all its glorious splendor. Before night had visited the earth again, the prison-door was opened wide, and the prisoner walked forth with hope once more beaming from the eye and new life pulsating the heart.

Family and friends beheld with happiness the change which Spirit had wrought through the application of Truth, as revealed in "Science and Health with Key to the Scriptures."

My healing was not instantaneous, but relief from so much of the suffering and anxiety which attends sickness, aroused me to new life and its activities, and words cannot describe the avidity with which I sought Christian Science. I almost literally devoured Science and Health in my famished eagerness to grasp its Truth, when, finally, after the tumult, came the heavenly peace, akin to the sweet calm which follows the turbulence of a storm.

Now, after five years of effort to live in Christian Science, I can say the words of the Scripture, "My grace is

sufficient for thee: for my strength is made perfect in weakness," have been proved many times in the valley of humiliation, and the sweet "peace, be still!" falls as a benediction on the worldly senses.

This is my first testimonial to the Christian Science publications. What can I say in recognition of love and loyalty due to Mrs. Eddy, our beloved and revered Leader? "Words are but empty sounds," may the spirit bear witness to the truth.—*E. M. L., Conway Springs, Kan.*

A YEAR ago now, my husband and myself were perfectly hopeless,—broken in fortune and health, old age coming on, and deserted by friends, my husband with only now and then a day's work, our main support what little money I could make selling home-made candy. Surely no dungeon was ever darker, or two people more unhappy. Among my patrons for candy was a Christian Scientist. True to her trust, like music ring her words even now: "You need Christian Science." But for a time her suggestions fell on indifferent ears.

My husband and I had joined the Baptist Church when we were children, but in maturer years we joined the Methodist. Growing restless under the contradictory explanations of God's methods and character, we became persuaded that there was a little more rationality in the Universalist doctrine, and although we did not become members of that body, we felt happier in its doctrine of Love. But as for me, with the multiplication of hardships, our industry coming to naught, my prayers unanswered, I became desperate, declaring at times there was no God, or if there was He did not care for His children.

My husband's favorite expression, "We must be resigned to God's will," made me still more rebellious, and elicited the declaration on my part that if I thought God sent me such want and poverty when we both were so willing to work, I should hate Him. Surely the red dragon in my heart was nearing his doom.

In February, 1901, I again met the Christian Scientist who loaned me some of the Christian Science literature. My husband read from those papers, and said: "This is surely the Truth;" but I answered impatiently, that I was sick of hearing about religion.

About two hours after making the above remark, I had a little leisure, and idly picked up one of the papers and

began to read. I cannot remember one word that I read, I only know that like lightning, the white light of Truth broke into the dungeon of my mortal mind and I stood revealed to myself, as God saw me, and for hours the broken commandments thundered through the chambers of my awakened consciousness, and the words of Jesus, "There is none good but one, that is, God," took on their true meaning.

At this time my husband was attacked with a so-called infectious disease. I became so frightened at his condition that I went for a doctor. I administered the medicine prescribed, and spent the night in what I used to call prayer. In the morning I went to the Christian Scientist, and she commenced treating him. In forty-eight hours he was able to be around the house. The city authorities quarantined us, and being destitute of bedding I was obliged to sleep on the same bed with my husband.

We had never seen Mrs. Eddy's Science and Health, but I seemed to be impressed that I must not fear. I opened the Bible for comfort, and the book opened to the ninety-first Psalm, third verse. It was the hand of divine Love that pointed out that beautiful promise to me. Like a mother's lullaby it soothed and hushed all fear, and I did not contract the disease. My husband was cured of dyspepsia, chronic constipation, and piles of thirty years' standing, through treatment. The helpless invalid and broken business man is robust, full of courage, and want has fled from our dwelling.

I was cured of asthma, rheumatism, and a nervous condition, the last-named trouble having made me weak and helpless in many ways for twenty years. I do not know now what nerves or fatigue are. Reading Science and Health was my only healer.

We both feel that language is inadequate to express our gratitude to Mrs. Eddy and the lady who first brought Christian Science to our notice.

We study every leisure moment and wish to prepare ourselves to be fit to work in our Master's vineyard.

Mrs. Alice Hammond, Oklahoma City, Okla. Ter.

BEFORE taking up Science and Health to read, I was a chronic sufferer from catarrh. I had consulted several physicians and in my case they all agreed that change of climate and nothing else would relieve me.

Some six years ago I took up this book, which I thought at that time was written solely to bolster up a system of faith healing which I then supposed Christian Science to be.

Having been raised in the Jewish faith, I did not recognize Jesus Christ in any other light than as having been a very moral teacher with impossible ideals, and a very successful deceiver. You may know by the above that I had no faith at that time in anything with the word Christian attached to it.

Notwithstanding my mental attitude towards what I now know to be the Truth, I was healed of so many other things through a few months' reading that I had entirely overlooked the fact that now I breathed through my nose, whereas for years I had been able only to breathe through my mouth.

When a person can overlook such a blessing by virtue of having so many greater ones thrust upon him you will no doubt wonder what else was done for me.

I cannot tell you of many of them, but among others I was healed of astigmatism for which I had worn glasses for several years. Dyspepsia and its direct cause, also its direct result—constipation. I was also delivered from being an easy subject for all kinds of pains and aches; so it is not so wonderful, after all, that I should have forgotten one of the many benefits that I have received. These great blessings, however, sink into utter insignificance compared with what Christian Science has done for me in the way of delivering me from mental and spiritual darkness, and for this alone I would give my life to this cause as a token of my gratitude.

After passing many years in utter darkness and being rescued by the selflessness, privations, and unremitting toil of another, is it any wonder that the gratitude we have for Mrs. Eddy who has done all this, is evil spoken of because misunderstood? True self-sacrifice is such a scarcity in the world of craft that it is thought incredible in this age.

However, many thousands, like myself, are learning to know what this dear woman has done and is doing for mankind. In due time the world will be very glad to do her justice.

I would say that I was healed simply from reading this book, as during the first year of my reading I spoke to no one on the subject, and learned of the benefits derived

from the study of Science and Health in no other way, which to me is enough evidence to assure me that it is no ordinary book. I would say that although taking up the book in order to scoff at it, I remained to pray. By it I learned that Christ is the only way and God is *the* Father indeed. I want to thank the older workers who have stood unwavering under every storm, and come through it all to stand for an ensample for us to "run and not be weary."

I. T. Kahn, Chicago, Ill.

"FOR by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The above quotation from Paul's letter to the Corinthians, comes to my thought every time I visit the sick in the thickly populated Hebrew district of the lower East Side. The light of Christian Science shines everywhere, healing the sick and raising them from the false belief of life in matter.

The healing among the Jewish people is startling. There is not a known disease that has not yielded to the touch of Truth. Most of these people cannot read English, but they gain an understanding of this healing Principle through the Christian Scientist to whom they apply for help. An old lady laid up with rheumatism so that she has not had the use of her limbs for over three years, quotes some of the priceless pearls from the Christian Science text-book, which she has asked to be told so often in German that she remembers them. Being alone all day she repeats them over and over, knowing, that if she can gain the spiritual meaning of those words, she will no longer be a slave to disease. A young woman who had cancer of the breast and had undergone an operation without receiving any benefit, as the disease appeared again, was told by the physicians that the only help would be to remove the breast, but she was so weak and nervous from pain and fear, that she had not the courage to put herself again into the hands of the surgeon. In this condition she came to Christian Science and was healed.

A man who was in the last stages of consumption, being ordered by physicians to a warm climate if he wished to prolong his life, came for treatment. In a short time his condition was so changed that he could begin work (which he had not been able to do in two years), and now is entirely healed.

A very dangerous case of pneumonia, where the physician called three times daily on the patient, was healed in three treatments.

A young woman was healed of paralysis of the eyelids. After she had employed the best medical skill in vain, she was healed in two treatments. The gospel of this new-old Truth spreads so rapidly among these people through the healing of the many incurable diseases of their friends and neighbors, that they are coming in great numbers, not only for the healing, but to find out what heals them. Having a strong faith in God they gladly learn that it is God "who healeth all our diseases." Old people not able to read come day after day to hear of God who is Love. Those who can read English study Science and Health and the other writings of our Leader, which brings to them the light that cannot be hid.—*S. B. K., New York, N. Y.*

Four years ago I was healed by Christian Science. I suffered for five years from rheumatism and all hope for cure had been given up. I knew not which way to go for relief. Then my wife advised me to try Christian Science. I laughed at the idea, but finally consented, saying it could not hurt me. I had no faith in it whatever. I placed myself in the hands of a Christian Scientist, took a treatment, and in fifteen minutes all pain was gone and I was healed. From that day to this I have never had a return of the belief. The same day I was healed I began the study of "Science and Health with Key to the Scriptures" and also the Bible, which I had not looked into for twenty years.

I did not know of God as Love, and I remember very distinctly saying while in a doctor's office under treatment, that if God made man, and made him to suffer like this, I did not want anything to do with such a God. After I was healed, Scripture texts that I learned when a child all came to me again, and I could repeat them over and over.

I was not a member of any church, but since then have become a member of Second Church of Christ, Scientist, of this city.

I thank God for this wonderful deliverance from the bondage of sense, for it has not only enabled me to help myself but others. I have had many demonstrations proving the power of Truth over error. Science and Health has been my only teacher, and I am more thankful every day to our dear Mother for this precious gift. I would like to speak

of one case of healing that has recently come under my observation. One evening I was called to see a lady who was suffering greatly. Her main trouble was a tumor which, with other complications, had bound her for two years. During this time she had been under the physicians' care, finally being told that there was no help for her except through an operation, and that there was no certainty of its being a success, owing to her weak condition. Then in her extremity she turned to Christian Science. I gave her one treatment, after which all hemorrhage ceased and the next day she was up about the house. I continued to give her absent treatment for about a week, when I was called again, and found her suffering intensely. The next day she informed me that the tumor was removed and all suffering destroyed. She was entirely healed, and no more treatment was needed.—*S. I. Vanderslice, St. Joseph, Mo.*

It is with a grateful heart that I give my testimony to the friends of the *Journal*. With the psalmist, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." It is a little over three years since Christian Science was presented to me. I had never known what it was to be well more than a little while at a time. For four months I had been, as I thought, a great sufferer. An operation had been urged by the physicians, but I finally decided I would not submit to anything of the kind, but would try a change of climate. That did not benefit me, and I came home, as I thought, to die. But the thought of my dear ones and their pleadings for me to live for their sake finally aroused me, and when a friend kindly suggested that I try "healing by prayer," as she expressed it, I said, "Anything, so that I may be well and strong."

I had lost all faith in material remedies, and told my physician so. He replied that he did not blame me, as I had taken so much medicine that it seemed to have lost its effect. Then a dear practitioner came, who, with her kind, loving words presented the Christ-Truth to me in a way that I gladly accepted without a question or doubt. I had used glasses for seven years, but for several months I could not see to read either with or without them. In a very short time after commencing treatment I could read all night and laid aside the glasses forever. Now I know that "God is my sight," and that "sight is spiritual

and perfect." Some of my claims yielded slowly, but I now can say I am perfectly well, and can do any amount of work without fatigue, knowing that "God is my life, health, and strength." I bless God for the little understanding I have of the precious truths contained in His Word, and for our text-book, *Science and Health*. I also send a loving greeting to our dear Mother. May God bless her for the great work that she has done for suffering humanity. The *Journal* and *Sentinel* are very helpful. I wonder now how I ever got along without them. My youngest child, a boy of eleven years, is the only one of my family who has accepted the truth that makes us free, and he is very earnest in declaring the Truth every day. We have both had wonderful demonstrations, for which I can say, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

Lucie D. Merrifield, Ottawa, Ill.

SOME weeks since, in lighting a small stove filled with wood alcohol, it exploded with a loud noise, throwing the flames over my face, into my hair, and on one wrist. I fell unconscious. My husband immediately ran to me and put out the flames. Leaving me in charge of friends in the house (who were not Scientists), he started for a Christian Science practitioner. Meantime my friends read aloud from *Science and Health* at my request, and as I also realized to the best of my understanding that there were no accidents in divine Mind, the suffering decreased. In about half an hour after the practitioner's first treatment, I was entirely free from any pain or discomfort, and never lost an hour's sleep.

The first morning one eye was almost closed, my face swollen and drawn to one side, and I had difficulty in swallowing. Under the treatment these symptoms rapidly disappeared, and the improvement was wonderful from day to day. My husband attended business all day, and when returning in the evening, he would look at me in astonishment, saying it was marvelous, to see the evidence to mortal sight disappear. He is not a Scientist, but could not help but marvel at the power of Truth and Love. The first two days he could not bear to look at me.

In twelve days I had an entire new skin, without scar, blemish, or disfigurement, my sight perfect, and eyebrows grown thick and natural.

A doctor and druggist when told of the affair, disbelieved it, saying there never was known a burning by wood alcohol where no scar was left.

The healing was wonderful, and I have been spiritually uplifted as well. I thank God for this beautiful, healing, saving Truth, and am very grateful to Mrs. Eddy for bringing it to our understanding in the precious volume "Science and Health with Key to the Scriptures." I am also thankful to the dear Scientist who labored so faithfully to demonstrate this Truth and Love.

Mattie C. Anson, New York, N. Y.

My coming into Science was a sudden transformation from darkness to light; not but what I have had many obstacles to overcome, but, thank God, I have never really lost sight of that light. Many times the boulders have seemed so large as almost to obscure the way; but by applying the Truth as I have learned it in Science and Health, I have found the way brighter than before I came to the obstacle, for each obstruction helps to cast a shadow till removed by Truth. My life before coming into Science had been one of invalidism; my ailments were too numerous for me to mention here, but I will say that for the last five years I have been free from pain and misery, which I cannot say had been the case from my earliest recollection, up to the time that Truth dawned upon me. I had come to the point that I ceased to ask God to help me; and was reconciled to my fate. I was so that I could keep out of bed only by wearing a steel support, and taking a tonic daily. I had not read thirty pages in Science and Health (which, by the way, I had decided to read through as a novel), when I was released from the bondage of the tonic that I had taken for twenty-two years; and I have never needed it since that day. When that was accomplished I knew it was nothing but God who did the work, for I had tried repeatedly to stop its use, and two weeks was my limit, then I would have to go back to bed. From that day to this I have mowed down more claims than I have space here to tell, with the word of Truth which I have found to be all-powerful. My steel brace was laid aside in a very short time, which in the old belief I had to put on the minute I got out of bed. I had two of them, so that if one broke I would be ready with the other. I threw them both in the garbage can and all the medicine was emptied into the sewer. Now

my medicine closet is filled with nothing but Love, which I am glad to give to every one and will accept nothing but Love from any one. I have no empty shelves for hate, malice, or revenge.—*Mrs. Anna Markham, Chicago, Ill.*

NEARLY all the ailments that flesh is heir to were mine. Chronic constipation, liver complaint, and hernia of six years standing. Then came a general breaking down. After this came an attack of what the doctors call bronchitis, which in less than two months settled into asthma and heart trouble.

For a year I was not able to wait on myself; could scarcely walk from one room to another, and could not bear the least change of temperature. I was kept in one room all winter for fear of taking cold. I had to give up coffee and place myself on a diet of beef extract, weak tea, brown bread, and grape-nut food. This was kept up from January to May. During this time I had two doctors and was receiving no benefit at all. I had taken to patent medicines, and thirty dollars' worth of them left me worse than when I began.

The last of April I commenced to read Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I was entirely healed by simply reading the book, but the healing was very slow. Constipation was the first to give way. I cannot remember the time when I did not have to take laxatives, until I commenced to read Science and Health. I have not taken one drop of medicine since.

October, 1901, I went to work. I took care of my son's wife through child-birth, did every bit of the housework, and had the whole care of the mother and another child; also did the washing. After the mother was able to be up, I took a place as housekeeper for a family of four, doing all the work connected with a house.

I have been working in this way for two months and I never stop to think of taking cold. I have not felt so well in twenty years as I do now. I can walk any distance I want to without fatigue. I can only say, "God bless Mrs. Eddy for Science and Health."

Mrs. Sophia Eastman, Peoria, Ill.

WHEN I was twelve years of age, I joined the Baptist Church in Lowell, Mass., Rev. Lemuel Porter being the pastor. I was young but filled with a yearning desire to

worship God in Spirit and in Truth. I was very active in the Sunday School, and took a class to teach when quite young. I was very happy in my work, and was happy in all our meetings, they were very interesting. But even during my work in the Sabbath School, wherein the dear children help so much to fill our hearts with joy, and of whom Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God," one thought greatly troubled me: Why should any child be lost, and forever banished from the presence of God? That had always troubled me from my youth, but I can now see we are all God's children. St. Paul tells us he is persuaded there is nothing that can separate us from the love of God. I have never been able to understand my true Being or true relation to my Heavenly Father, until I read "Science and Health with Key to the Scriptures," written by dear Mrs. Eddy. I will say, Blessed be God for the new light that is pouring out daily upon the true seeker. I was eighty-two years old the 22nd day of March, 1902. I began studying "Science and Health with Key to the Scriptures" six years ago. There is a healing balm for every one who reads this precious book understandingly, and realizes their true relation to God. It surely is a rich legacy for all mankind. It fills every want and brings all into harmony. It alleviates claims of pain that seem to be manifested on the mortal body. I have read Science and Health through by course many times, as well as keeping it by me as my close companion to study each day, side by side with the Bible.

All are welcome to this feast. Come taste the joy, and live in peace.—*Mrs. Rebecca C. Hale, Boston, Mass.*

WHEN Christian Science was first mentioned to me, it found me in poor health, discontented, unhappy, and full of fear. It has brought me peace, comfort, joy, health, and so many other things that I find it impossible to say all I could wish on the subject.

I had always been a slave to drugs and tonics, and was full of fear for my family and myself. Like so many others, my progress in the understanding of Christian Science was slow. I was helped very much by the testimonies at the evening services, and went again and again, longing for light.

I was healed of a claim for which I had taken medicine

almost daily for probably fifteen years, simply by reading Science and Health. I was afterwards healed of what seemed a very severe case of rheumatism. Other claims of sickness, such as scarlet fever, colds, and headaches, have been met successfully, but these do not seem nearly as important as the change that has come to me in my thoughts about life. I never knew what joy and happiness really were, until I learned in Christian Science. There is no earthly pleasure that can compare with the happiness that comes through this Truth. I rejoice and give thanks daily that it has come to us, and long for a higher and better understanding of it, that I may bring out in my life daily the "fruits of the spirit."

Is it strange that Christian Scientists should love the one who has brought this Truth to us in this age, and should feel that they cannot do enough to show their love and obedience to her? I never knew what love truly was until I learned it through studying the writings of Mrs. Eddy, and it is in obedience to her wish that students should contribute to our publications, that I write this.

B. N. H., Milwaukee, Wis.

IN November, 1897, I first heard of Christian Science. The judgment of death had been pronounced over me by several of our best doctors. Neither medicine nor an operation could save me, and our foremost physician and surgeon, when my husband inquired if there were not a ray of hope if an operation were performed, answered, "What's the use of torturing that poor woman when it will only be death anyway?" At another time the same doctor also assured my sister, who went to see him privately, that there was not a place in this world to which I could be taken and receive any help for my trouble.

Then when the doctors had declared that there were just four months before I would have to succumb to the disease, my husband heard of Christian Science through a friend who had been healed of diabetes. I was taken to Chicago where I received five treatments in ten days. I came home strong and happy and gained fifteen pounds in the first two weeks, after having lost over fifty pounds through my illness of a year and six months.

During the next two months I studied the Bible and Science and Health constantly, gaining rapidly in strength as I advanced in understanding. At the end of two months

I had so regained my former good health that I was able to attend to all my household duties, which I have done ever since.

I am thankful to God for all blessings received, and grateful to Mrs. Eddy that through her understanding of the Bible I am made whole. Still the greatest of all the blessings that have come to me is that I have learned to trust God in all ways and never fear; and my innermost desire is to be faithful to all His commandments.

Mrs. Clara Mehder, Oshkosh, Wis.

HERE is a little demonstration made by a child which I thought other children might enjoy, so I send it, knowing it must carry a blessing with it.

A few nights ago my little seven-year-old grandson, who lives with me, seemed restless and excitedly talked in his sleep, as though in great trouble and uneasiness. For a time this kept up,—perhaps for an hour. Then I declared "man's harmony is no more to be invaded than the rhythm of the universe" (Retrospection and Introspection, p. 84), and he was sleeping peacefully in a few minutes.

In the morning I said, "What was mortal mind trying to talk to you about last night?" He said, "I had a dreadful dream, grandma. I thought a fierce goat was prodding me with its horns; everywhere I went it would follow and stick its horns into me; I thought it was going to kill me. Then all at once I thought, *in my dream*, God is All, there is nothing that has any power to hurt me. I said over and over and over, 'God is all! God is all!' Then I awakened and was so glad it was only a dream, and I turned over and went to sleep and did not dream any more."

I had him repeat for me the definition of angels, which he had previously learned, and which will be found in Science and Health, p. 581. He at once made the application saying, "Those were God's thoughts passing to me, weren't they, grandma?"

"Yes," I said; "and it shows how He giveth His angels charge over us, to keep us in all our ways." How lovingly God protects and cares for His children who are trying to live as He wants them to.—*A. R. C., Chicago, Ill.*

I SEND this demonstration because I think it shows plainly that Christian Science is practical.

I had been keeping appointments at the dentist's for some time, and among other things that were to be done was a tooth taken out which I had known for several years must be extracted, but had never had the courage to have it done. The dentist got through with the other work, and then said, "When you get ready to have that tooth drawn just come in and I will do it for you." Some weeks afterwards I had decided on a certain Wednesday night that I would give a testimony in regard to a demonstration that had been made for me, and the thought came to me, How can you consistently get up and give this testimony when you know you are afraid to have that tooth out; and as the time drew near I decided I could not do it. On Tuesday afternoon I put on my things and started for the dentist's. All the way there I treated myself for fear. I walked right into the office and sat down in the chair and said, "I've come to have that tooth out," declaring silently, "There is no sensation in matter." The dentist pulled it out and held it up before me,—a great long root,—before I even knew it was out. Then he said, "Well, strange to say, this tooth has two roots," and pulled out another without the *slightest sensation* of pain to me or inconvenience. He was simply astonished.

I must add that I have found Christian Science to be a practical daily help.—*Mary Coit Wheeler, Kansas City, Mo.*

I WOULD like to speak of a case of impersonal healing, which came about during the first year of my study of Science and Health. I had, since the age of twelve, been a great sufferer from asthma and other bronchial troubles; had visited various watering places abroad in search of health, had also tried different medical treatments in Germany and England, but the complaint did not disappear, and was finally accepted as a chronic condition. During the first year I attended the Christian Science services, I repeatedly experienced a sense that I would have to leave the services, fearing to cause a disturbance, as the error would persist in making itself heard through fits of coughing and choking, but with the aid of the dear sister with whom I went to church the error was met every time. After studying Science and Health for some time, quite unconsciously to myself this error vanished, and I was free from the claim, which had enslaved me so many years.

I thank God for all the blessings I receive daily through

Christian Science and for our dear Mother in Israel, whose untiring labor has given to us the life-giving words in Science and Health. My earnest desire is, to prove my gratitude by my works, and to walk in the way appointed to us.—*Sophie L. Blumberg, Brooklyn, N. Y.*

IN January, 1892, I was living in St. John, N. B., and had been a great sufferer from indigestion of two years' standing.

One day a young lady said to me with a smile, "If you have faith you might try Christian Science. I do not believe in it, but have a friend who was really healed." She told me where to go, and in a few days I started, but turned back.

My sufferings were intense that day and night. The next day I started again and got all the way. I found the door ajar, and a happy Christian waited alone, it seemed, for me. I poured out my complaints, then cried. She told me the Bible said we were to eat what was put before us and ask no questions, etc.

I went home feeling better, and ate a supper of baked beans. After a little, the beans persuaded me to loosen my clothes as usual, then to double up and hug myself. After a few hours of agony I slept.

The next morning came another tempter—coffee. I drank it and suffered, but continued to eat and drink anything the family did and in one week was perfectly well. A pain I had had in my left side since a child left at the same time.—*Queen McNutt, Springhill, N. S.*

CHRISTIAN SCIENCE has indeed been a blessing to our home, in lifting me from disease and sorrow, and it has been an invaluable help in the training of our child.

One incident I would like to relate, proving that a little child may understand Truth that sometimes is beyond the comprehension of older ones. Our little boy is between six and seven years of age. One day at the dinner-table his father, who understands very little of Christian Science, was urging the boy to eat some fish, as the child had refused, saying he did not like it. His father, thinking to get him to eat it, told him it was a great brain food and that it would make him grow into a smart man. The boy replied, "Perhaps it would feed my brain but it could never make me smart. Nothing but Mind could do that."

Another time his father felt sick in the morning and the child said he would pray for papa in school. Upon returning at noon he found his father much better. He whispered to me, saying he had prayed for papa twice, and then he prayed again, and then he knew that papa was all right.

Our home would indeed be a dreary place without the light of Christian Science, and I feel very grateful that I was led to investigate its Truth.—*Mrs. S., Manitowoc, Wis.*

I DID not come to Christian Science as many I have read of. I accepted it because I thought it was right. My wife was healed of consumption by reading Science and Health. We have many things to be thankful for. We have seen diseases enough healed in our family to convince any one that it is a safe treatment for any disease.

Our oldest girl was healed of a chronic complaint she had been troubled with from childhood, after we had tried every medical remedy known to us. Our youngest girl has been healed of scarlet fever by Christian Science treatment. Last winter the same girl I speak of had the grip, which settled in her legs and she couldn't walk a step and would scream whenever moved. My wife's sister told us to send for the doctor and have her examined. She declared that we would fool along with Christian Science till the child would be a cripple for the rest of her life; but in three days she was walking a mile and a half to school. We have been in Christian Science about seven years. All we know about it is what we have gleaned from reading "Science and Health with Key to the Scriptures."

A. L. Williamson, Harbin, Tex.

CHRISTIAN SCIENCE has done so much for me that I hardly know where to begin. For eight years I was a great sufferer from bronchial asthma and was unable to lie down during that time. I was treated by eminent physicians and pronounced incurable. A friend loaned me "Science and Health with Key to the Scriptures" and after studying it carefully I found the healing power of God. As my husband saw me improve physically and spiritually, he felt a desire to read Science and Health, and was healed of the tobacco habit and rheumatism.

For three years we have been depending upon Christian Science, and we have not only been healed physically, but it has brought love, harmony, and prosperity into our home

and enabled us many times to demonstrate the power of Truth over error. We have purchased Science and Health, subscribe for the *Journal* and *Sentinel*, and we study regularly every day. I feel very grateful to all the dear Scientists who have been so kind to me, but above all to our dear Mother, Mrs. Eddy, for the grand illumination of the Bible revealed to us through Science and Health.

H. J., Bridgewater, N. Y.

I HAVE been encouraged so many times by reading the *Journal* and *Sentinel*, I feel it my duty to try to help some one. I suffered much all my life with headache. Although I tried many remedies, I found nothing to cure me, until I tried Science. I was also cured of chronic constipation. My healing was slow, I thought many times, but when I think of the many years I sought help in a material way, but did not find it, I ought not to call it slow healing. I am very grateful for Christian Science.

E. Z. D., Salt Lake City, Utah.

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EDITOR'S TABLE.

REMOVING PREJUDICE.

UNDER the above heading we published in the *Sentinel* of March 6, 1902, an article by Mr. J. E. Fellers which so justly and rationalistically meets certain objections which are sometimes made that we deem it worthy of widespread perusal, and therefore republish it in the *Journal*.

Mr. Fellers writes from the standpoint of one not personally acquainted with the author of "Science and Health with Key to the Scriptures," and cannot be said to be influenced or biased in his views by her personality. On the contrary, he sees her from the point of view of character and achievement. If character is pure the personality reflects purity. If the character is good the personality reflects good. This is a law as fixed as any law can be. If the person is truly attractive it is by reason of the character which forms its background. When people talk of worshiping personality, therefore, they talk thoughtlessly and superficially. If there is a disposition to worship at all, it is character-worship rather than personal worship. Hero-worship is character-worship,—the adoration which flows out spontaneously toward great character and great achievement.

Nevertheless, the person and the character and achievement are so blended that superficial thought fails to distinguish between the two, and hence the readiness to confuse character-worship with personal worship. We use the word worship in the sense of admiration and appreciation, rather than in its more extreme sense of adulation or adoration. There is a wide distinction between love and gratitude, and adoration or adulation. When love, gratitude, and appreciation are expressed for a person because of the great achievement wrought by or through that person, this is not personal adoration or personal worship in any correct sense. If it were, then the American people, for years, have been guilty of worshiping Columbus, Washington, Lincoln, and many other persons.

It is true that the person through whom great achievement is wrought is a necessary factor. Columbus' personality was indispensable to his great work as a discoverer

of new continents. Washington's personality was necessary to enable him to command the American armies and lead them to victory. Lincoln's personality was a part and parcel of his great leadership. So with every great character. Nevertheless, it is character and achievement which call forth admiration, love, and gratitude; for these are the prime factors.

A little thoughtful analysis and discrimination will show the exceeding triviality of the talk about personal worship of Mrs. Eddy, or any other of the world's great achievers. It is gratitude for what she stands for as a faithful toiler for humanity's betterment that calls forth from those who have benefited thereby, encomiums of praise and appreciation; but this is in no sense personal worship. Respect and reverence, by thankful hearts, for what she has done, are commendable. Tributes of love for her from whom so much of good has been received benefit the givers, while they tend to encourage and lighten the burden of the lone and unselfish toiler. They are among the "sweet amenities of love" which make life better and worthier. We thank God that this sweeter and softer side of life is coming more and more to the fore, and we shall continue to hail with joy every sincere expression of love and gratitude for our Leader, whether the expression be by word or act.

Every great movement since the world began has, by the very necessity of human conditions, had its personal founder and leader, and it will be so until the end of time. Nor can the person be separated from the achievement, for they are inseparable.

We are glad that our correspondent has so aptly and so clearly brought out the inconsistency of the charge of personal worship. Following is his article:—

To remove a prejudice from the human mind, is as truly casting out evil as curing a belief in sickness. The following experience has made me realize that very small things are being used by error to hold well-meaning people from investigating Christian Science.

Some time ago when in conversation with two business men who were not Scientists, one of them remarked, "There is one thing I have noticed among Christian Scientists that seems to annoy me. It is the frequent reference they make to Mrs. Eddy in the Sunday and mid-week services, and in their conversations about Christian Science. I do not

understand why she should be brought into such prominence. Can you explain that?" I had been asked that question before, but seemingly could never answer it to the satisfaction of inquirers. For several days prior to meeting these gentlemen, I had been struggling with a stubborn claim, and was suffering keenly at the time this objection was made. A deep sense of restfulness came over me as I made the following answer:—

"Many years ago a man with an inferior fleet sailed out of a little port in Spain, and turned his ships toward the West. The expedition was a perilous one, fraught with danger and storm, but the voyage gave the Western Hemisphere to humanity. That brave old sailor achieved greatly, and I have never heard any one on any occasion talk very long about the discovery of America who did not mention the name of Christopher Columbus. During the latter part of the eighteenth century a great struggle was made by our forefathers for independence. The conflict was a desperate one, but the colonists were victorious. The records point to one great man as the foremost figure in that long battle for freedom, and I have never heard any one on any occasion talk very long about the Revolutionary War who did not mention the name of George Washington. In 1620 the principle of human liberty landed on Plymouth Rock, and exactly the same year the opposite principle (human slavery) landed at Jamestown, Va. Side by side these two conflicting ideas began their march across the Continent. In 1861 they opposed each other in deadly combat, and brought a great man into international prominence. He, too, achieved greatly, and I have never heard any one on any occasion talk very long about the Civil War who did not mention the name of Abraham Lincoln.

"In 1866, just after the assassin's bullet had silenced the voice of the great President, Mrs. Eddy made the discovery which is known as Christian Science. An understanding of this subject has already restored to health and happiness over a million people who for years had been in greater bondage than African slavery, and it is believed that her discovery will eventually reform mankind. For thirty years this marvelous woman has been severely criticised by people who did not understand her teachings, but she is devotedly loved by those who do understand them. She stands out in religious history to-day as one of the greatest reformers the world has ever known. Her discovery cuts

through the materialism of the age and heals the sufferer as the sunlight cuts through glass and revives the withering plant. Now you do not think it strange the people name Christopher Columbus as the central figure in the discovery of America, George Washington in the Revolutionary War, and Abraham Lincoln in the great Civil War. Why, then, do you think it strange that we, who through an understanding of her discovery have been made to walk after being so long lame, and to see after being so long blind, should mention the name of Mrs. Eddy in talking of her great work and its ministrations to suffering humanity?" He then replied: "I think your answer satisfies that objection, but why was Mrs. Eddy the particular person chosen to voice Christian Science to this age?" My answer was as follows:—

"I do not know; neither do I know why John Bunyan instead of James the Second wrote the 'Pilgrim's Progress'; why Napoleon Bonaparte instead of some one else commanded the French soldiery at Waterloo, or why Isaac Newton instead of Shakespeare discovered the law of gravitation. I do know that on one occasion the call of Truth fell upon the ears of Saul of Tarsus, and he responded with a life devoted to God; it fell upon the ears of our forefathers and they responded with the Declaration of Independence; it fell upon the ears of Mr. Lincoln and he responded with the Emancipation Proclamation, and it fell upon the ears of Mrs. Eddy and she responded with Science and Health, in which is set forth the whole philosophy and practice of Christian Science." After answering this last question he replied, "I think I would like to investigate this matter, and if you will tell me where I can procure a copy of Science and Health I will buy one at once and make an honest effort to learn more of Christian Science." The other gentleman who was present remarked that he would do so too.

Some people have sickness to overcome; some have fears; some have doubts; some one thing and some another. In the case of these two men, they were hedged about by a groundless prejudice, the absurdity of which became apparent even to their own thought when made to stand out in the light of understanding and reason. While I have never since met either of these gentlemen, I can but feel that my defence, though made at a time when the discussion was forced upon me, will bear good fruit.

THE GREATER WORKS.

THOSE who are so earnestly maintaining that modern medical and surgical skill is eclipsing the healing works of Jesus, and that these greater works are in fulfilment of his teaching, should look more carefully into that teaching. They should compare his teaching with his works. Thus only can they get a correct understanding of what would constitute the greater works of which he spoke, and which he said those who believed on him should do. Let us see what he taught. Perhaps no better epitome of what he taught in reference to healing can be found than in his commission to the disciples whom he sent forth to heal. He thus commanded them: "Heal the sick, raise the dead, cleanse the lepers, cast out devils."

1. HEAL THE SICK. Our modern exegetists claim that medicine, as now understood and administered, is healing the sick in greater ways and larger measure than Jesus healed the sick. We should have no objection to yielding this palm to modern medical achievement could we consistently do so. We have no desire to take from the medical profession one laurel which properly belongs to it. But since this profession make no such claim as that which is now being made for them by the members of another profession, we do not feel called upon even to attempt to prove the correctness of the contention. Should we attempt it, however, in the face of well-known and age-established facts, we should fail. We say enough in refutation of the contention when we merely quote from the best class of physicians themselves, as we have recently done. When we mention the additional fact that the medical system is based on the idea that it is more relievative than curative, we have disproved the claim of our clerical advocates, so far as this part of the commission is concerned.

2. RAISE THE DEAD. We do not understand modern physicians claim that drugs or medicines will raise the dead. We are not aware that modern surgical skill so claims. If they did so claim they would not be able to prove it. Therefore our clerical advocates' case fails as to that part of the commission.

3. CLEANSE THE LEPERS. Leprosy is not now a common disease. In Jesus' time and country it was common. He healed many lepers, and healed them quickly. So did his disciples. We do not understand that modern physicians

claim to heal leprosy. As we have always understood they class leprosy among the incurable diseases. As to this part of Jesus' works, then, our clerical advocates have failed of making their case.

4. CAST OUT DEVILS. If our modern physicians claim that drugs will cast out devils, we are not aware of it. We have never heard such a claim made by any members of the profession. Nor have we heard of any attempts to cast out devils with surgical instruments. Whether devils be understood as personalities obsessing other personalities,—as some construe the Biblical use of the term,—or as evil thoughts, as Christian Science uses it, does not alter the case. Physicians and surgeons do not profess to excise or exorcise devils, or evil thoughts, either through drugs or by the knife.

Jesus and his disciples, according to the Biblical record, did all these things. So that Jesus' teaching was proved in its fulness by himself and his disciples. They did not teach the use of drugs or material means, nor did they resort to their use. They relied on prayer and the understanding of God's healing power exclusively. It will not do to attempt to exalt any system which does not rely directly on prayer or upon God, but upon human skill and human appliances, to a plane of healing above that of the Great Healer and his disciples. Only those who heal through prayer and without resort to material means, can lay claim to healing through divine means. The prayer of the righteous should be effectual in every age in healing both sickness and sin. This surely is the teaching of the Scriptures, and we must either affirm or deny their verity. Christian Scientists accept the Scriptures as meaning what they say upon this subject and are endeavoring earnestly, sincerely, and conscientiously, to obey the Scriptural teachings. They are doing greater healing works through prayer than the adherents of other systems of healing are able to do, and to that extent, certainly, they are justified in maintaining that medicine and surgery are not equal to prayer as healing means.

—THE—
**CHRISTIAN SCIENCE
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"For the weapons of our warfare are not carnal, but mighty
through God to the pulling down of strong holds."

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EASTER MESSAGE.

WE clip the following from *The Daily Patriot* regarding the Easter service at First Church of Christ, Scientist, Concord, N. H.

The Easter service at Christian Science Hall was largely attended. The sermon as usual consisted of readings from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and was conducted by the First and Second Readers, Irving C. Tomlinson and Mary E. Tomlinson.

The following selections were rendered by Villa Whitney White of Boston: Easter Carol, J. T. Field; Angels Ever Bright and Fair, Handel; Angels Roll the Rock Away, C. B. Hawley.

The floral decorations, which were sent from Pleasant View, were beautiful. They consisted of palms, Easter lilies, hyacinths, and roses. Conspicuous among them was a cluster-rose tree which had been trained to form a cross.

The church was made glad by the following beautiful letter from Mrs. Eddy, which was read during the service:

To the First Church of Christ, Scientist, Concord, N. H.

Beloved Brethren.—Allow me to thank you for lending to me your good Church-leader, Rev. I. C. Tomlinson, a few days in the week, and on the seventh day cheering him with your earnest attention.

May this glad Easter morn find the members of this dear church having a pure peace, a fresh joy, a clear vision of heaven here, heaven within us—and an awakened sense of the risen Christ. May long lines of light span the horizon of their hope, and brighten their faith with a dawn that knows no twilight, and no night. May those who discourse music to-day, sing, as the angels, Heaven's symphonies that come to earth.

May the dear Sunday School children always be gathering Easter lilies of love, with happy hearts, and ripening goodness. To-day, may they find some sweet scents, and beautiful blossoms in Mother's love, that she sends to them this glad morn in the flowers and the cross from Pleasant View, smiling on them. Tenderly, truly,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., March 30, 1902.

GO FORWARD.

BY MARY A. LEMBECK.

BEFORE them stretched the deep Red Sea;
Behind them pressed the angry foe;
And Israel's children cried with fear.
Then spake forth Moses calm and slow
"Stand still; and let God's glory show."

He turned then to his Lord for help.
"Go forward!" came the answer clear,
Stretch forth thy rod, the waters part,
On dry land walk, nor ever fear
The enemy; though he seem near.

Alike to us the message comes,
"Go forward!" though so dark it seems
We cannot see a step before;
Though error all about us teems
And hides too well the sun's bright beams.

When we reject all but the real,
To nothingness the false will fade.
We know and serve one God alone;
All things that are, were by Him made,
And they are good the Father said.

THE RELIGIOUS CHARACTER OF CHRISTIAN SCIENCE.

BY REV. JESSE L. FONDA.

THE following article was first prepared hastily as an address for a ministers' meeting and afterwards was written out in full; it has now been rewritten for publication.

The religious character of Christian Science is well shown, first, in the circumstances of its discovery. It really begins with Mrs. Eddy's early biography. From earliest childhood she was very religious; her parents were the typical religious New England people, Puritans in faith and teaching. The Bible, prayer, the church and the Sunday School entered largely into her early life. At the age of twelve years she joined the Congregational Church, and she then showed an understanding of theology much beyond her years.

The immediate cause of the discovery of this teaching was an accident—a fall, which caused injuries pronounced fatal. On a certain Sunday, after some members of the family had gone to church, she called for her Bible and began reading the account of Jesus' healing as recorded by Matthew. There came to her a deep conviction that the healing power of the Bible was as much for her as for them of Galilee, and she accepted it in such fulness of faith that she was immediately healed and walked out to greet those who were staying at home with her.

Of her discovery of the Science she relates as follows in "Science and Health with Key to the Scriptures," p. 109: "For three years after my discovery I sought the solution of this problem of Mind-healing; searched the Scriptures, read little else; kept aloof from society, and devoted time and energies to discovering a positive rule. . . . I knew the Principle of all harmonious Mind-action to be God, and that cures were produced, in primitive Christian healing, by holy, uplifting faith; but I must know its Science, and I won my way to absolute conclusions through divine revelation, reason, and demonstration."

This Science was gained from the Bible as botany was gained from the flowers. Beneath their apparent con-

fusion there was the order of a true science, and Linnæus was first moved to find it. So astronomy was gained from the heavenly bodies. Mrs. Eddy's sickness was to her what the falling apple was to Sir Isaac Newton in discovering the law of gravitation. No one calls it his law, it is a law of the universe. Neither do we call this a scheme of Mrs. Eddy's devising. She has discovered the Principle, the order, the movement that underlie religion, and she has put them into form. We believe it to be the Science of all of Jesus' teachings and works.

Her character fitted her for this work. She is a thoroughly honest woman and everything has been done in real earnest, openly and freely; there has been no subterfuge, no gloss, no trickery. She is a truthful woman and tells in a transparent way of her own experiences, her discovery and its scope, and is artless and clear as a sunbeam. She is an intelligent woman of the finest type, her literary productions were of a high order and were sought for by editors before she entered this field of thought. She is spiritually minded and knows her own experiences, understands her own thoughts, proves them by practical tests, is clear in her perceptions, and can discern between that which is Christian, and that which is atheistical and demoniacal. The whole course of her career has shown an absence of mere excitement, great emotion, unwonted enthusiasm, human mesmerism, and personal magnetism. No religious movement in history has shown less of these human traits than Christian Science. Those who have accepted her teachings have done so, for the most part, after critical examination, cool judgment, deep conviction, and much self-denial.

Its religious character is also shown in that it develops the Science and philosophy of religion and the Bible. It came as an unfolding of Truth to Mrs. Eddy in a condition of spiritual enlightenment. It did not come in any ecstatic mood but through the quickening of her perceptions and reason in these directions. Not simply to her imagination or reverential feelings, but to her whole nature advanced to a higher action. So she studied it, tried it, searched for its reasons, and progressed in its understanding; and she still works on according to the outlines thus laid down. She puts it "to the broadest practical tests" (Science and Health, p. 111), in healing cases of sickness and reforming cases of sin, and there are hundreds of these cases who can

attest her work, and cannot be doubted by any candid observer. Making no claim to Biblical inspiration, as commonly understood, yet she had the psychological, scholarly, and spiritual qualifications for just such a work.

The book, "Science and Health with Key to the Scriptures," contains the revelation worked out in a deeply thoughtful form. It is a philosophical, logical, and studied book and is a real contribution to the learning as well as the life of the times. Since this present writing began, Professor Oliver Lowell Twiggs, in an article recently published in the *New York Times*, makes an elaborate explanation of some of his writings, in which explanation he speaks of the original workers in the world's study, and writes thus: "Where, now, are the 'makers,' the originators? . . . Mrs. Eddy in the realm of religion" (*Sentinel*, October 24, 1901).

This book cannot be sounded at one reading, nor its meaning gained by skimming its pages nor by a supercilious glancing at here and there a page. It must be taken up with the sense that it is worthy of one's best attention and will be worth to him all the effort he expends upon it. This necessity being often overlooked accounts for so many failing to see its meaning and casting it aside as trivial and contradictory.

This Science is a revelation of Life and lays it down according to lines that seem new to all. And yet not new absolutely. New just as Jesus' teachings were new in fulfilling the spirituality of the old law. So this is new in the sense that it is a fulfilment of the teachings of Jesus in their spiritual import such as has not been taught in the religious study of the Christian ages. It is old because it unfolds the laws and life of the infinite, eternal Kingdom. Newton's law of gravitation was new, and yet it was as old as the planets themselves.

This Science has a distinctive line of thought and view. The "Scientific thought" is unlike all others, for it has a different premise; its understanding and acceptance makes nearly all our former thinking appear erroneous and our former conclusions faulty. To the dismay of students, they find that they must re-cast their former estimates of even the common things of living. And one cannot keep himself clear in this new line of thought without keeping constantly in connection with its standards—Mrs. Eddy's writings. This is the reason why most Scientists read so

much the strictly Scientific literature. A fine discrimination between the Scientific thought and the erroneous, becomes easy after a time, and those who have gained the greatest power in this direction find in this thought the greatest liberty and satisfaction. To them the erroneous is really distasteful.

We claim no charm for the book, but we do claim that it brings its true readers scientifically into connection with the divine spiritual power of the eternal gospel which is omnipotently forceful for healing and reformation. This accounts for the fact that so many are healed simply by reading it in an intelligent way.

In this revelation, of its Science, religion is necessarily lifted off the emotional, sentimental plane, and put on the practical and provable one, with laws accessible and certain. Spirituality, instead of being an ecstasy or simply a devotional frame of mind, is known as the true substance, entity, and power of Being. It is the only creation, the only science, the only reality. As a power to produce physical results, it has been proved to be the most powerful. It is believed to be the scientific explanation of Jesus' healing, and the many cases of Christian Science cure prove that it has not lost its power. It is claimed that the works of Jesus in healing were not sporadic nor exceptional, but were all done upon the divine Science of Being; and Mrs. Eddy has discerned the details of this Science as no one else has, and we give her this credit in a grateful and not in a worshipful way.

Its religious character is still further seen in the aid which the discovery of this Science gives to the progress of religious thought which is involved in the kingdom of heaven.

There are sure indications of a crisis, of a great advance impending; and the question is, What shall be the new thought? The term "unrest" has been applied to the theological and religious conditions of the day. There is a sense of a coming quickened life and spiritual development; for the most part it is a vague sense, but yet it is well marked in some cases.

In the whole realm of scholarship the only conception that seems adequate to meet these signs of the times is a deeper, broader, and higher spirituality. The common semi-materialistic teaching has carried the world along the toilsome way for a great distance, but the indications

are that it has gone as far as it can. The only step that it is possible to take now is to drop all materiality and look to spirituality alone, pure and simple. This is the only avenue that promises an adequate opening. Matter, material philosophy, and human theories do not meet the need, for they have held the thought for many years. The reality and finality of matter, that Soul is in the body, and that Spirit and matter co-exist and mingle in man and the world, are not satisfying. This unrest proves that they are not satisfying. A purely spiritual consciousness, philosophy and theology with a scientific method, carries the only promise that there is to be seen. God—Spirit—the centre, and thought radiating from that along lines of the strictest logic, gives results that are glorious in attainment and infinite in satisfaction. That God is Spirit and creation spiritual contains all that can be desired.

This was the first clear conception of Christian Science that came to the writer. His studies, labors, and aspirations found, in this view, a broader and grander reach and height than in any field that he had worked. This must be accepted or he would be untrue to all the best of his past life. It is clear that the baptism of Spirit came upon the world on Pentecost and has never been taken up. It is making great and renewed demands upon the religious world to-day. When Jesus taught that the Comforter would "teach you all things," that he would convict the world of sin, righteousness, and judgment, that he will show you things to come, he indicated a pressure upon the mortal world that cannot be satisfied with the half-way ground of trying to harmonize matter and Spirit.

This demands a conception of God that shall be perfectly free from all human and material thought. The oft-repeated demands of God in the early Bible history and so terribly emphasized, to make no image, figure, or likeness of anything in heaven or earth as a representation of God, have a new but just as important and imperative application to-day. Thou shalt have no conception of God that is according to the mortal sense of what Deity ought to be. This lifts God entirely out of the personal, humanized conception, and the terms for Him in Christian Science completely express this view: "God is divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love" (Science and Health, p. 465). He is the in-

telligent Principle of the universe, the Creator, Spirit, and the universe is the expression of His thought.

This demands a new conception of man. "Man is more than a material form with a mind inside" (Science and Health, p. 258). "Man is not a material habitation for Spirit; he is himself spiritual" (Science and Health, p. 477); "He is the image and likeness, the idea, or reflection, of Spirit" (Science and Health, p. 478). The distinction between mortals and Man must be clearly drawn in order to keep from confusion.

This so-called material condition or material sense of being which we have been taught to believe is real and a true condition, is not so; it is a false, temporary state which is to be displaced here by the spiritual or true consciousness of real spiritual Being. "For in Him we live, and move, and have our being." "The things which are seen are temporal; but the things which are not seen are eternal." The only true and great outlook for man is in the direction of this reflection of God, or manifestation of God. He is "forever manifesting, in more glorified forms, the infinite Father and Mother" (Science and Health).

This compels us also to get the religious metaphysical meaning of matter. The Apostle Paul characterizes it in the term, "mind of the flesh." (R. V.) That is, the idea of matter, the flesh-thought, the metaphysical character of it "is death, . . . it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Romans, 8 : 6, 7, 8). That is, they who live in the sense of matter, the material sense, holding the flesh-thought, are in a condition of death, and cannot please God. In most of the common thinking the effort is made to hold the sense of God in the sense of matter; but that is a contradiction, and kills all real godliness. In metaphysics the idea controls; God can be the creator of ideas only and not of any such thing as the apostle characterizes matter to be. He also says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. . . . For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans, 8 : 9, 13). This entirely cuts matter off from any connection with God. Man has no relation to it in his character as the idea of God, His likeness and image.

The mental explanation of disease and its spiritual cure

come logically from this view. There is no matter or material causes or conditions that have power. "All is infinite Mind and its infinite manifestation" (*Science and Health*, p. 468). As there is no evil in Spirit, there can be no evil in the true spiritual thought. So there can be no sin, sickness, or death in the spiritual thought. There is also an energy and power in the spiritual thought that destroys evil or disease in mortal consciousness when it once enters. "Health is the everlasting fact, and sickness the temporal falsity" (*Science and Health*, p. 412), and the spiritual thought destroys the false and temporary and brings divine harmony. We believe that Jesus healed according to this absolute Science and his divine spirituality enabled him to carry a supreme sense of the energy and power of Love and salvation, and so he healed instantaneously.

There is most closely connected with all the study of Christian Science the understanding of Substance, entity, reality. This must be removed from the decaying, evanescent forms of matter which we have always called substance. Matter has always been full of difficulties and mysteries; we must rest the idea of Substance in the spiritual realm, in the direct emanation from God, in the eternal universe where permanence is secured through Him who "liveth forever and ever!" The physical senses do not give us this reality, but the deeper intuitions of Spirit and the eternal universe enable us to reach it in a restful way.

The subject of evil can be taken up in connection with that of Substance. Evil has no true entity or reality, for God is the creator of good alone, and Love cannot make anything malevolent. It is simply a lie, a negation. "It is a suppositional absence of good" (*Miscellaneous Writings*, p. 289). It has no more reality or substance than darkness, cold, or a vacuum. When one wishes to get rid of darkness he does not do anything to that, he simply strikes a light; when cold, he builds a fire. The scholarly world does not spend its time upon negations; who ever heard a professor lecturing on the nature and origin of darkness, cold, or a vacuum? It is only in the theological world that negations are considered real. So long as theologians seek the nature and origin of evil as a reality they will remain in perplexity.

The religious character of Christian Science is seen from the fact that this teaching makes religion consistent with reason, logic, and philosophy, thus saving it from many

mysteries. The explanation of God as the divine Principle of the spiritual universe only, and that that universe represents his perfect order and harmony, relieves us from attributing the sufferings and terrors of the material condition to his direct act of will. The fears, pains, savagery, and poisons are the work of mortal thought and belong to the material senses and the "mind of the flesh" which is death. Whoever comes into oneness with God's spiritual law and order escapes from all these terrors, for God's thought and work are good and Good always destroys evil. The spiritual universe alone represents God and His will. This also frees the subject of prayer from any troubles. Prayer is now made to a personal Monarch who is capricious, and will answer one person and not another. The general distrust of the efficiency of prayer is due to this sense of it. Prayer should be a deep desire to know God and to come into harmony with Him as Truth and Love. Then we shall come into the infinite stream of Life and abundance that has more than we can take always. "God is Love. Can we ask Him to be more?" (Science and Health, p. 2).

Much of the suffering, affliction, loss, bereavement can be explained in this way. In the spiritual universe God's presence, joy, bounty always rule, and in that thought all human loss or bereavement is only apparent. To spiritual Being they are not realities. God's thought and universe are the heaven which has been the goal and bliss of the Christian ages. It comes to us here and now through the power of the consciousness of God and his Being and Presence. All pain is gone and all tears wiped away.

To one who has come into Christian Science as a matter of study rather than healing, the line of thought and proof has had to be gone over many times in order that there be no mistake in so important a matter as religious faith. The following considerations have been of great weight with the writer: when the issue that the progress of religious thought is to be along these purely spiritual lines or along the semi-spiritual ones of the orthodox churches, the idea was startling, and when its extent was realized he was dazed at the changes required. But the logic of God as Spirit, of a spiritual Bible, and of progress, forced the conclusion that this is the step to take. Towards a greater spirituality there can be no mistake. There is no risk in leaving material sense and human opinions and philosophy.

no matter how dear our own work may seem to us. There is no loss really in giving up the whole of the "mind of the flesh;" the command is, put to death the deeds of the body; we are not debtors to the flesh (Romans, 8 : 12, 13) for anything whatsoever! Then where is the risk in casting the whole of matter, error, sin, and death out of our thoughts and lives, and turning to the spiritual consciousness as all-in-all? In seeking the purely spiritual thought of God, man, Life, the universe, and our condition, it is not possible to make a mistake. The Scientific statement of the atonement, that it is the "exemplification of man's unity with God," cannot lead to any mistake. To think that the New Birth of Spirit is a coming of the true godly consciousness with no admixture of the flesh, can lead to no mistake.

That this Science of pure and absolute Spirit develops a spirituality that is final is believed to be true, and we wait the full demonstration of it in confidence and peace!

MY GOD IS LOVE.

BY IDA D. BRAGG.

Love is my God, forever near
To comfort, and impart
That sense of peace and rest, so dear
To every trusting heart.

In Love I move, and breathe, and live,
'Tis Love that hears my call,
And quickly answers, blessings give,
For Love is All-in-all.

I have no care, I know no fear,
When Love points out the way,
For doubt and darkness, disappear
Before the light of day.

Oh Love! beyond all human thought,
Uplifted by Thy might,
Keep Thou thy child, whom Thou hast brought
Into this wondrous light.

SPIRITUAL GROWTH OF MOSES.

BY LEWIS C. STRANG.

CHRISTIAN SCIENTISTS are often heard to express deep gratitude for the help, the inspiration, and the comfort they receive from the rehearsal of the spiritual experiences of other Christian Scientists. The honest seeker after Truth is sure to find in the experiences of other seekers after Truth many conditions and circumstances directly paralleling or strikingly analogous to his own experiences. Perceiving that he has so much in common with his fellow-man, one awakes to the consciousness that he really understands his brother. The natural product of this understanding is loving sympathy, and loving sympathy brings with it the more than recompense of enabling one to profit by the lessons that one's fellows, wittingly or unwittingly, teach.

When we have sufficiently lifted the thralldom of personality to be able to compare justly our mental experiences with those of our fellows, we see that the spiritual growth of every individual is along practically the same lines. Men and women come, it is true, from worldly surroundings that differ widely in detail and in degree. Yet the spiritual experiences through which these individuals pass in outgrowing their dissimilar material phases, are essentially the same in every instance. Thought, motive, and conviction are unmistakably paralleled. This is a logical and, indeed, an inevitable circumstance; for all, who, with perception quickened by the touch of the Supreme Good, are sincerely trying to solve scientifically the life problem, are earnestly striving for a higher understanding of the One Mind. Their purpose is the same, and their method is the same. It follows as a matter of course that their experiences and the results they obtain are ultimately the same. One must regard this fact, testified to by Christian Scientists time and time again, as at least strongly corroborative of man's unity as the perfect expression of the perfect God. Certainly this unity must be acknowledged to be actual and not merely theoretical, when the evidence of its positiveness and its vitality is found to be not in any way peculiar to the present day and generation.

Knowing God as without "variableness, neither shadow of turning," we likewise must know man, the image and likeness of God, as unchanged from the beginning.

The mountain peak of the Old Testament is Moses, commissioned leader and law-giver of the descendants of that Abraham with whom God made a covenant. Moses lived, according to the generally accepted Biblical chronology, some sixteen hundred years before Christ. The offspring of a nomad Oriental people, he grew up in the midst of the strange civilization of ancient Egypt. Surely, if heredity and environment could affect the spiritual man, Moses would be as different from modern man as the Darwinian ape is from the learned evolutionist who lectures about him. If Moses' spiritual manhood had been the outcome of material conditions, the spiritual significance of his career and the motive thought-force of his activity would be inexplicable enigmas to us of to-day, living as we do under wholly different material conditions. What are the facts?

During his childhood and youth, Moses was instructed in the religion, the customs, and the traditions of the Hebrews, his own people. Attaining manhood, he was trained in Pharaoh's court in all the wisdom of the Egyptians (Acts, 7 : 22), besides being taught the knowledge of the Greeks, Assyrians, and Chaldeans. Moreover, it is related in profane history that to his extraordinary intellectual attainments, he added great physical prowess and unusual personal beauty. Josephus says that it was on account of this beauty that on one occasion when, as a young man, Moses led an Egyptian army against the city of Meros, the Ethiopian princess Tharbis opened the gates of the capital to him in order to make him her husband. This youthful adventure is referred to in Numbers, 12 : 1 : "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman."

When Moses was forty years old, he championed the cause of his people strenuously but not wisely. His murder of the Egyptian was followed by his flight into the land of Midian, his marriage there, and his pastoral life with the Kenite priest, Jethro. After forty more years, Moses received the divine revelation of his mission as the leader of the children of Israel. He returned to Egypt and appeared before Pharaoh with a demand for the freedom of the

Hebrews. Pharaoh refused him, and Egypt was afflicted with the ten plagues, until, after the visitation of death on the first-born of the Egyptians, Pharaoh's will was broken, and he gave reluctant consent to the departure of the Israelites. No sooner, however, were they fairly on their way, than the monarch revoked his word, pursued them with his hosts, and almost overtook them at the Red Sea, where Pharaoh's forces were finally and utterly overwhelmed. Then followed the revelation of the law on Mount Sinai; the forty years of wandering in the wilderness, during which time Moses was leader, judge, priest, and seer of the people; the sin at Kadesh, which barred Moses and Aaron from the promised land; and, the last scene of all, Moses' mysterious passing away in the land of Moab, at the age of one hundred and twenty years, when "his eye was not dim, nor his natural force abated."

Underlying this material record is the far more pertinent spiritual experience. It is plain that at the age of forty years, when he began to consider seriously spiritual matters, Moses was a remarkable man, both mentally and physically. He was what at the present time would be termed a man of the world. He was finely educated, thoroughly cultured, and an acknowledged leader. He was no impractical philosopher, ruminating in cloistered seclusion on the mystery of creation, but he was pre-eminently a man of action, a splendid example of masterful mental strength and poise.

"And when he was full forty years old, it came into his heart to visit his brethren the children of Israel." Moses' search for Truth had begun. "He spied an Egyptian smiting a Hebrew, one of his brethren." Therewith came Moses' first blow at injustice. His was an experience analogous to that of most beginners. He fought well in that he overcame the Egyptian (evil personified), but he was not wise in that he was not frank and brave in facing consequences. Although he had the courage to destroy error, he still feared it as something having malignant power. The record says, "And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand." This fear cost Moses dear, for he came at once under the control of the false belief that he had permitted to seize his consciousness. To escape it he fled from Egypt into the land of Midian. Midian means strife, just as Egypt means black;

and in this land of strife, Moses labored for forty years to overcome his strong sense of the reality of evil. His progress in the warfare against materiality is shown in the naming of his two sons. The first he called Gershom, meaning expulsion, and the second Eliezer, meaning, "My God is help." Thus it came about that, while Moses kept the flocks of Jethro, his father-in-law, while he nurtured and matured his understanding of God, the king of Egypt died. That is to say, the particular evil which had seemed so powerful that Moses had run away from it, passed entirely away. Then, when thoroughly prepared for it, Moses received the revelation, typified in the bush at Horeb that burned but was not consumed, of his mission as the leader of his people. This revelation did not signify that Moses had risen entirely above error, for he still questioned God's commands; but he had gained conviction; he perceived to some degree the allness of God and the nothingness of evil, and he was prepared to take the footsteps that would lead to the demonstration of God's absolute rule and reign.

There was a vast difference between Moses' flight from Egypt and his return to that land in full spiritual vigor. When he escaped into Midian, he believed in the power of evil. He was a coward before material sense. Now he knew that Good alone was power, and he boldly faced Pharaoh (evil in its most malignant form), and demanded the release of the Hebrews. Error is not unlike an aggravating small dog. Flee from it, and it follows you, yelping valiantly. Turn and meet it, and it forthwith tucks its tail between its legs and runs away. When Moses stood before Pharaoh, he proved that "error is a coward before Truth." Although Moses declared again and again he was the instrument through which God was working, although, because of Moses' words of truth, mortal mind was so stirred that the plagues came upon Egypt, yet Pharaoh never attempted to wreak vengeance either on Moses or on Aaron. Strong in the knowledge that he was doing God's work, Moses did not fear Pharaoh, but Pharaoh, seeing God's power manifest, did fear Moses.

Error does not ordinarily yield at once when it is challenged by one who is an experimenter in the ways of Spirit. Pharaoh's question was, "Who is the Lord, that I should obey his voice?" Error always claims that it has power equal to or even greater than that of Good. Evil, how-

ever, is of necessity suicidal. It must destroy itself. Accordingly, the plagues multiplied in Egypt. Moses and Aaron, knowing only the One Mind, showed many marvels, and for a time the magicians of Egypt seemed to accomplish equal marvels with their enchantments. But the twain did still greater wonders, at length completely setting at naught the pretensions of the necromancers.

"The magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them." There is no man so spiritually blind as the one who resolves not to see the truth. Error's denial, however, was forced back on itself, and the plagues became more violent in form. Pharaoh, in despair, "called for Moses and for Aaron, and said, Go ye, sacrifice to your God." "Only," he added, "ye shall not go very far away." Although evil was now abashed before Good, it would not relinquish absolutely its claim of control. Its nothingness had not yet been demonstrated. Not until its actual destruction began in the death of the Egyptian children were the Hebrews able to set forth on their journey to the promised land. Even then, error followed them relentlessly, until it was annihilated in the Red Sea of material oblivion, through which Moses, advancing in accordance with God's law, had safely led his followers.

Having thus proved the omnipotence, omniscience, and omnipresence of Good, Moses received on Mount Sinai the marvelous spiritual uplifting that invariably follows faithful adherence to God's rule. That was Moses' spiritual baptism. It is recorded (Exodus, 34 : 29-35) that Moses' face was so illumined with the glory of the truth that had dawned upon him, "that the skin of his face shone" and "he put a vail on his face" while he talked with Aaron and all the rulers of the congregation and the children of Israel.

In studying the Ten Commandments, one is impressed with two striking facts: First, their negative quality: "Thou shalt not" is the predominating phrase. Second, the absence of any suggestion of God as Love. Only once does the word "love" occur, and that is in the last clause of the second commandment, where it is used in a limited sense, as applying to man and not to God, and in direct contrast with the characteristically Mosaic conception of God as just, not merciful. "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate

me; and shewing mercy unto thousands of them that love me, and keep my commandments."

Contrast this Mosaic declaration of the law with that made by Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." Jesus' commandments are positive and active, "Thou shalt;" and the centre and circumference of them is love. It was the full understanding of God as Love that made Jesus the greatest of all prophets and teachers, and it was the lack of this understanding that prevented Moses from completely fulfilling his mission as the leader of his people into the promised land. Moses made the law of justice without mercy, "an eye for an eye, and a tooth for a tooth." He violated this law of justice, when, angered at the murmuring people, upon whom Jesus, the higher type, would have looked with divine compassion, he exclaimed, without returning to God, the Giver of all, prayerful thanks for His care and bounty, "Hear now, ye rebels; must we fetch you water out of this rock?" Not recognizing God as a God of mercy as well as of justice, not fully comprehending man's eternal sonship, Moses was obliged to expiate his sin according to his own law. He did not know that a sin repented of and forsaken is a sin destroyed and thus forgiven. The definition of Moses in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, thus succinctly states the point:—

"MOSES. A corporeal mortal; moral courage; a type of moral law, and the demonstration thereof; the proof that, without the Gospel,—the union of justice and affection,—there is something spiritually lacking, because justice demands penalties under the moral law" (p. 592).

NOTICE.

THE churches of the Christian Science denomination will hold religious services, on days set apart by our government for religious worship,—such as Thanksgiving, and Fast.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., April 16, 1902.

LETTER TO A FRIEND IN ENGLAND.

San Francisco, February 26, 1902.

Friend E.:—I am in receipt of your letter of February 2, and I note that you ask me to inform you how I came to believe in Christian Science. I also note that you express surprise that a practical business man could believe in it. At the same time, you say you have not looked into the subject, but in these days of new developments, that you are not disposed to ridicule anything, but wish to know something about it, with a view toward investigating for yourself.

In answering your letter and the inquiries contained therein, permit me to say, I shall do so from a reasonable, practical standpoint. Permit me also to thank you for the kind expressions conveyed in your letter, in saying, that knowing me personally, you are ready to acknowledge there must be something in it, or I should not be an advocate and a believer. But let me say, that I do not desire or wish you to accept my ideas, but investigate for yourself, and then do as you think best, after you have satisfied your own reason, one way or the other. In this way alone, did I come to believe in the principles of Christian Science—after having combated it in my own family for several years, and being more or less antagonistic to it, although I must confess that at that time I had not looked into it, and refused to look into the subject, but mere stubbornness impelled me to ridicule and criticise it, in every way. The strange thing was, that during this time, I could not help seeing positive results in my own family. My wife had been healed by Christian Science after having been a confirmed invalid for several years. The physicians, amongst whom were my best friends, had given it as their opinion that she would be a confirmed invalid as long as she lived, unless a certain capital operation was performed. Five months' treatment in Christian Science effected an entire cure, much to the surprise of the physicians, but on account of my fierce and antagonistic attitude toward Christian Science, the cause of the cure was kept from me, and some time afterwards, when I was told, I refused to credit it to Christian Science, even though one of the physicians told me the cure was little short of miraculous.

During several years I had been personally under medical treatment, suffering from chronic and acute laryngitis, and neuralgia. For the former, I had to undergo several operations on my throat, and I had been treated by some of the leading specialists in New York City, London, Eng., and by nearly every prominent throat specialist in this city and in Honolulu, H. I., where my physicians sent me, thinking I might obtain some relief through the climate. With the neuralgic attacks, which came on periodically every few weeks, the headaches were often so severe that I could not hold up my head, and was compelled to resort to drugs, of which the more I took the less effective they were. On my return from Honolulu, where I spent some time, I was in such a condition that several nights the physicians expected the end to come at almost any time.

Finally, without any faith or belief in the efficacy of Christian Science and, on the contrary, with feelings of positive anger at the urging done, I agreed to try the treatment. I shall never forget when the healer came to my bedside. I remarked that I knew nothing about Christian Science, and if the healer expected me to have faith, or believe in such nonsense, he had better not treat me. He quietly remarked that faith or belief on my part was *not* necessary, and without any further explanation, gave me a treatment. After his departure, such a quiet, restful feeling came over me that I could not help noticing I had never felt like it in all my life before, and shortly afterwards I dropped off to sleep and had a night's rest, such as I had not had for a very long period of time. The next day I began to read Science and Health, but could not understand it; in fact, it was over six months before I gained any appreciable understanding of what Christian Science really is.

It may appear remarkable to you, and was so to me, that I was completely healed of my neuralgic attacks and never had any further throat trouble. Although subsequently I took treatment, it was rather in the nature of driving out fear, which sometimes oppressed me, and of obtaining the calm, quieting effects of Christian Science treatment in place of the depression that used to come to me,—altogether too frequently,—probably caused by the many years' suffering I had undergone and the many operations, drugs, and medicines I had resorted to. Having seen the practical results in my own case, I became a close and

careful observer of the effects and results in the cases of others, many of whom took this treatment only as a last resort, and the results were of such a nature that I then determined to investigate the subject. Knowing that all the philosophers and natural scientists of the world had started from the premise that where there was an effect or a result by demonstration, there must be a first cause, I became in my leisure moments a close student of Christian Science, to determine, in my own mind, what the first cause was that showed effects and results such as I had seen beyond any reasonable doubt.

I read and re-read the Christian Science text-book, *Science and Health* by Mary Baker G. Eddy; also her different works and other literature on the subject, issued by The Christian Science Publishing Society, but was unwilling to accept their conclusions, unless I could reason them out, satisfactorily, from a common-sense standpoint. I was raised in the Jewish faith, and although I accepted the healing as a positive fact (for I had no room for doubt), on investigating the subject I at first applied myself to the study of whether, from a religious standpoint, there was anything contrary to my previous religious training. I came to the conclusion that there was nothing inconsistent in Christian Science. On the contrary, in my judgment, it was but the fulfilment of Judaism and pure Jewish ethics, on a more spiritual basis. Jesus, the founder of Christianity, born a Jew, demonstrated this great truth for the benefit of all mankind. Looking at the subject from a practical standpoint, I came to the conclusion that the first and supreme Cause was the one divine Mind, Soul, or God, which is the only reality, and is the only basic principle of all that is, for on logically reasoning it out, we find that the divine Mind that permeates all being, fills all space, and is the only Infinite and Omnipotent and Omnipresent, is the foundation for all that is. It is the Science of Sciences, for from this omnipotent Mind all science has sprung, and without this, there would be no such thing as science known to mankind. Then, this being the only supreme, or first Cause, from which all that is has sprung, and to which all must acknowledge allegiance, how can we begin to realize how far-reaching is the power for good; for the divine Principle, that has caused all that is, can be only good.

In Christian Science, we have the Science of Christ, or the divine Principle, that has always existed, and will con-

time to exist, when time shall be no more. Jesus tried to make the people understand this divine Principle, or Christ, through his own spirituality, and bring them to a higher realization of this divine Truth. When we can see that *all, all* originates in the divine Mind or Principle, that causes all, that governs all, then and then only can we begin to understand what the Master tried to instil into mankind, and what Mrs. Eddy has done for humanity and the world at large, by showing how to utilize to advantage this Divine power.

We know the results and effects of Christian Science, for we see it on all sides, but its manifold blessings to mankind are not only in the physical healing, through the many demonstrations and innumerable cures, but far more do we know the effects in the way of purifying the thoughts, and eradicating fear, and its many, many blessings, in all phases of life, in business circles, and in spiritual uplifting, thus enabling its followers to cope better with the many problems of human existence that encompass them in everyday, practical life.

In looking back I can see how foolish it was that I was so obstinate, in not being willing to investigate this Science long before I did. I cannot begin to tell the many blessings to me and mine that are directly attributable to Christian Science, the knowledge of which I hope to increase day by day. I find it is a deep study, capable of continuous progress in the acquiring of such knowledge as shall benefit me more and more. Not only has it been of incalculable benefit to me in physical healing and spiritual uplifting, but also in my business, which, as you know, is in nearly all parts of the world; and I cannot begin to explain the advantages, by giving clearer thoughts and enabling me to look at all business problems that confront me, from an entirely different standpoint than in former years.

Should you desire to try the treatment for the ailment you spoke to me about when I was last in London, do not start in unless you are willing to give it a fair trial. It often surprises me to see people who have been chronic sufferers for years, and paying continuous tribute to the medical profession, try Christian Science, and because they do not find instantaneous relief, drop it, and turn again to medicine, possibly to continue to suffer for the balance of their lives.

In conclusion, as you say in your letter to me, the developments and discoveries of late years have been such that we can no longer afford to ridicule or denounce anything, particularly when the effects and results are so apparent and are being demonstrated daily on all sides. Christian Science, as many other discoveries, is young in its development, and who can foretell what a vast medium for good will open for mankind, as in its development and better understanding humanity in general begins to feel the manifold blessings resultant therefrom.

It is the trend of the times. Mankind is beginning to investigate for itself, and as it does, it will study out and see this great good in the interest of human existence, and for the benefit of mankind, making us all better, morally, physically, and spiritually.

On this subject, I should be pleased to hear from you at any time, and if there are any further questions you would like to ask, I should be pleased to answer them to the best of my ability; but meanwhile, should you decide to investigate the subject, I would suggest your calling at the Christian Science Reading Rooms, 55 Bryanston Street, Marble Arch, W., in your city.

With kindest regards, I am

Yours very truly,

ISIDOR JACOBS.

I WAIT THY TIME.

BY CAROL NORTON.

I WAIT Thy time;
My will is Thine
To mould and make Thine own;
I calm my human discontent,
Reclaim the idle moments spent
In vain attempts to *make* my own
The cherished thing that Love has shown
Awaits my life in future time,
If I but blend my will with Thine.

THE PILGRIM FATHERS.

BY WILLIAM P. McKENZIE.

ONE of the burning questions of the present day is, How shall we apply Christianity in social relations? What is the true ideal, competition or co-operation, war or fellowship?

Tradition has brought down to us a belief in the necessity for war. Men find themselves in the iron grasp of army rules, and must go forth and slay those with whom they have no quarrel. Ruskin says a good word for war, and considers it a school for the manly virtues of endurance, courage, and obedience. But the pioneers of peace have endured hunger and cold and hardship, and thereby gained as great discipline in manliness while being the builders of states, as could possibly be gained by those who through force were the destroyers of states.

The world will ever more highly honor the bravery and devotion of the Pilgrim Fathers. It will be more clearly seen that America ranks first in the world because of the principles which these early settlers conceived and endeavored to obey. Christian Science re-emphasizes the unique position of the Pilgrim Fathers in their demand for recognition of the inherent rights of man and men, as against the theories of the ages regarding apostolic succession and the divine right of kings. These theories bring about the materializing of law and gospel by putting them into personalities. Both Church and State should be governed by a Principle understood by all, just as we find the realm of mathematics governed by the unseen. Suppose arithmetic to be governed by personalities, whose varying views gave us a hundred sects, the adherents of each thinking all others wrong, and refusing to accept calculations made by others. Paralysis of practical activity in business would result. May it not be so regarding spiritual activity when the simple teachings of the one Master are not followed but argued over? Now in mathematics there is no creed, because understanding takes its place, and in civil matters the best results will be achieved when such an understanding of Truth has been gained.

The Pilgrim Fathers first brought to America a vision of this understanding that man must have absolute freedom

of conscience toward God. In other words, that human freedom is impossible except by absolute separation of Church and State.

Privations, toils, and hardships were shared by all who before or after their time landed upon the "stern and rock-bound coast." The Puritans were making crude endeavors to establish representative government while the Pilgrims were spending their twelve years of exile in Holland; but the latter were learning the meaning of free worship as well as free government. The Fathers began as a Church, removing from England to Amsterdam, thence to Leyden, and from that place to America. And this point with regard to their association is stated by the Honorable William C. P. Breckenridge as follows: "Their Church was a *voluntary* association, in which—while the spirit of God resided in it—the rulers were *chosen* by some form of election; and while these rulers were thus chosen by the voluntary election of the members, yet when chosen they ruled in the name of Christ and under the law as contained in the word of God." This authority further adds in comment, "A soul brought consciously face to face with God is necessarily thereafter a free soul; and he who profoundly believes that this had indeed been his lot could well revolt at the least human regulation over his mode of worship. To such an one there was only religious freedom—not religious toleration. Toleration in an equal is insolence; it involves claim of power and the right of resuming control and withholding the toleration. Religious liberty contains the claim to perpetual right, involves perfect equality and the freedom of the soul from control."

Ecclesiastical tyranny is so far from us now, and the religious freedom first established by the Pilgrim Fathers on this continent is so prevalent, that we can hardly realize how radical was their stand at the time. Reformation on the Continent and in England established state churches of which the temporal head was the civil ruler. The power which the Church had to regulate the beliefs of men was granted to it by the State. Or if the Church controlled the State, men still were not free to choose their religious beliefs according to conscience.

The Plymouth Separatists were denounced by their Puritan brethren, and their ideas believed to be "heretical." Puritans could not see how social order could be maintained where every man was free, or a Church continue

integrated where membership was voluntary and contributions likewise made a mere matter of conscience.

The Puritans were not Separatists. They believed assuredly that ecclesiastical matters were under the control of secular authorities and laws. They banished Roger Williams because his doctrines meant separation of Church and State, and hence repeal of laws compelling the payment of tithes, or laws favoring certain churches, or giving political advantages to some persons because of church membership. Their ideas were expressed in the enactment of 1631, "that no man shall be admitted to the freedom of this body politic, but such as are members of some of the churches within the limits of the same."

This question of social organization came to the attention of the Pilgrims before they landed. As a church they were organized; but there were with them some non-communicants, and so, in order to maintain separation of Church and State, and yet preserve social order and the co-operation of all persons who shared in their enterprise, they drew up "The Social Compact of the Forefathers." They thus formed what they called "a civil body politick," which grew up from the consent of its formers, depended upon their obedience to "just and equal laws," and had for its aim, as they put it, "our better ordering and preservation."

Thus the Pilgrims began the settlement of questions which have troubled all ages with regard to political and ecclesiastical rulers, as to whether the power of such rulers is inherent or delegated. If such power is inherent then the governed are subjects. If the power is delegated then men are recognized as fellow-citizens of a commonwealth. When power is delegated by consent of the governed, there is recognized a higher Right which rules the ruler, by the power of which he rules and by recognition of which the ruled obey. The ruler acts in civil affairs and the priest in religious affairs as a trustee does in business. His tenure of office depends upon his faithfulness to the trust.

Here, then, was this band of Christians suffering imprisonment in London, exiled from their own land to one that was kinder to those who loved free worship, denounced by their neighbors in the new continent to which they came, taking their stand clearly for the principle that the State was an association whose governors ruled by consent of the governed and in obedience to just and equal laws, and that the Church was "a spiritual association of which Christ alone was King."

It has been said that creeds represent the mind of yesterday in religion. They constitute the formulated expression of the illumination which men of the past gained. We would say that the expression of the mind of to-day in religion is not to be found so much in creeds as in deeds. When there further arises a voluntary association of Christians whose deeds show that the motive power governing them is "that same mind which was also in Christ Jesus," we have the highest result of the germinal principle which was brought to America by those obscure, patient Christians whom the world now delights to honor. Worldly power seems always greater in its own age than the spiritual power which is working revolutions. Paul in prison does not seem to be so heroic a figure as the Roman Emperor upon his throne; Pilate on his judgment-seat seems larger to the multitude than the Christ who stands before it. But after ages are able to see that these transient worldly conditions simply made the soil in which a living seed was beginning its growth. Let none, therefore, despise the small beginnings of Christian Science which establishes the freedom and health of man, and will utilize and transform present conditions by its living power until for the race "the glorious liberty of the children of God" is revealed.

HOPE.

BY E. E. W.

WHEN clouds of error gather 'round,
And dim seems Truth's fair light,
When thou art drifting aimlessly
Without a port in sight,
Be calm, the Father's at the helm,
A trustful pilot he,
His hand is guiding thy frail bark
Into a peaceful sea.

Though doubts assail and fears oppress,
Be calm, the Father's near,
His "Fear thou not," and "Peace be still!"
Thy listening soul shall hear.
And thoughts of Life, and Truth, and Love,
Thy hungry heart shall fill,
And thou shalt anchor safe at last.
God's at the helm. Be still!

TESTIMONY MEETING IN LONDON, ENG.

OUR testimony meetings have been so crowded lately that sometimes there has not been standing room, and people had to remain outside the door, where they could hardly hear anything, while others went away disappointed. To meet this difficulty, until we can move into larger quarters, we have now two testimony meetings in the week, on Wednesday and on Friday. Both are well attended, and it has had the good effect of causing more people to feel the need of doing their part, and giving their testimonies. The following is an account of one of the meetings:—

A gentleman arose, and said he had been asked a little while ago whether Christian Science could help a little child who had been sent home from a hospital as incurable, with cataracts forming in her eyes, ulcers, and granulated eyelids. He promised to go to see the mother, and found her a despairing woman, holding her little girl in her arms, and shading her from the light with a shawl. He talked to her about Science for some time and gave the child a treatment, and before he left she was peeping at him playfully from behind the shawl. At the third or fourth visit he found the little girl playing out of doors with other children in the bright sunshine,—perfectly healed.

Then a gentleman gave the following interesting account of the beginning of Christian Science work in the Scotch village in which he is living, Caldercruix, between Glasgow and Edinburgh, the inhabitants of which are at work in a paper mill and calico-printing works, or in coal mines. He said, "It is about fifteen months since Christian Science was first mentioned in the district, and during this time we have had many demonstrations of divine Love in the overcoming of sin and disease. We now have our Sunday service, at which we have an attendance of eighteen, and our numbers have been augmented on other occasions by strangers to the number of twenty-four. Among the cases of healing I may mention that of a young man who had a craving for strong drink, and who, through talking to some Scientists and studying 'Science and Health with Key to the Scriptures,' has been perfectly healed. Another case

was that of a young woman who was subject to ulcerated throat and large swellings of the glands of the throat. This trouble asserted itself one night, and the next day seemed to be very severe, but by declaring Truth, as understood in Christian Science, she was completely cured, without having to resort to material means, or staying in bed, as she had always had to do. She has also overcome sleeplessness and severe toothache by her understanding of Christian Science." Of himself he said, "I was a perfect slave to tobacco, and on becoming interested in Science, I asked a Scientist if I had to give up smoking. I was told that I should not, but that it would give me up. I really thought that was the funniest thing I had ever heard. But the desire to smoke is now a thing of the past, and has gone from my life like a dream. My physical health, which was at a very low ebb when I came into Science, is just about as good as I could wish now, but it is for the moral healing that I am most grateful. Is it any wonder that Christian Scientists overflow with love and gratitude for their beloved Leader, Mrs. Eddy, who, through her purity, and godly life has been fitted to give this wonderful revelation from God to suffering and sinful humanity?"

His mother then rose, and said, "I have only been in Christian Science about eighteen months, and during that time have been enabled to overcome many false beliefs. I was a slave to drugs all my life, as I always suffered from constipation and no medicine gave me permanent relief. I also took sulphonal and trional for insomnia. Now I take no drugs, and am in perfect health. I used to be very nervous, afraid of everything, and any accident, or excitement, would upset me for days. Last summer I was driving with my husband in a dog-cart; the horse stumbled, and in recovering himself broke the band which holds the shafts in place. He then began to plunge, and the shafts of the car went up, and we were hurled back on to the hard road. I just had time to realize that underneath were the everlasting arms, and we both got up saying, 'I am not hurt, are you?' I then began to work scientifically that the horse, which had run away when the car righted itself, might not injure any one or itself, and my husband and I picked up the seat and cushions, and walked on quietly. I was not the least upset mentally, nor did I feel any bad effects. The horse was caught half a mile further on without a scratch on him,

and we, although both heavy weights, were not even bruised. My husband was taken ill a few months ago, and as at that time he was not a Christian Scientist, a doctor was called. He pronounced it blood-poisoning, and in three days said he had no hope of saving my husband's life, but would like a consultation with another doctor. All day I kept on declaring the Truth. The second doctor came in the evening, and said that he would not say there was *no* hope, but that it certainly was a most serious case (gangrene had set in on the foot), and that even if my husband lived, he would lose two of his toes and part of his foot, which he said would slough away. In three days the doctor said to me, 'I believe, after all, he is going to live!' In a fortnight the skin of his foot came off, showing a foot beneath as perfect as a child's. After this erysipelas set in on his leg, and I wired to my son to come (he being much stronger in his understanding of Christian Science than I am), and from the day of his arrival his father steadily got better, and was soon healed. I may mention that one night the nurse that I had to help me during the latter part of his illness, said to me, 'I think it my duty to tell you that I think very badly of your husband to-night. I fear he will not live over the night.' I then retired to my room, and did all I knew for him declaring the Truth, and about four o'clock in the morning she came to me and said, 'Your husband has made a wonderful rally.' It is not only physically that I am changed, but I now have a power over sin which I had not before, although I have for many years been an earnest Christian as I thought. Now I understand how sin shall *not* have dominion over one, and it has been made easy for me to love even my enemies. God be praised for His glorious gospel! and may He give Mrs. Eddy full measure, pressed down, and running over, of all she has done for others. My husband is coming in fast. He sees what a change for the better in every way it has made in me."

The next speaker, a middle-aged man, began by saying that he was only an infant in Christian Science, and that he supposed, as he used to be dyspeptic, he had still a lurking fear of the Christmas fare, for on Boxing Day morning he was awakened by violent pain, succeeded by nausea and other distressing symptoms. He dressed himself, and turning to Science and Health, pages 492 and 493, faced the supposititious power of mortal mind, and a stand-up fight

ensued; but after two hours' conflict he was able to sit down to breakfast with his family, eating and drinking as usual, none of them knowing he had been ill, although the attack had been very severe. He said the sickness was stopped in a few minutes by the realization that there was but one power in the universe, and that was Mind,—God; and he said he took a grip of Principle at each fresh attack of pain, each one growing weaker. But he said what struck him most was the mental conflict going on all the time, as if mortal mind were taunting and jeering at him: "Try your fetish now,—see if it will save you. See the absurdity of reading a book to stop pain!"—or "A little brandy would fix you in a few minutes," etc.; but Science was equal to it all. He was able to fulfil all his obligations that day, and the next day was able to do an unusually hard day's work, stock-taking, without feeling fatigued. He ended by saying that it was not the physical healing, but the moral and spiritual uplifting for which he is most grateful. Although he is now practically a younger man on the verge of sixty than he was at twenty-five, yet it is the deliverance from mental and moral deformity, through Christian Science, which calls forth inexpressible gratitude to the Discoverer of Christian Science, the Rev. Mary Baker G. Eddy.

A lady then rose, and said she would like to tell of a case of healing in Christian Science. One evening, nearly a year ago, she was in her room dressing for dinner about half past seven, when she got a message from her sister, asking her to come at once. She went to her room and found her suffering from extreme nausea. She instantly and silently declared the allness of God, and after a few minutes, as she seemed quite calm, left her, and went back to finish dressing, as she had an engagement to dine out at eight o'clock, which she could not well throw over. In a few minutes she was called again to her sister, and after treating her for about ten minutes, left her sleeping peacefully. She went out, knowing that her sister was under God's omnipotent care and protection. When she returned, about half past eleven or twelve, her sister was still asleep. She went to her own room, and treated her once more, and in the morning, about eight o'clock, her sister herself came in, and said she felt perfectly well, and could hardly believe she had been so ill the night before. "My sister is not yet in Science," she said, "but I hope

before long she will see the Truth, and know that there is no happiness apart from God,—Good." She also said that a few days ago she was pouring out tea, and the kettle containing boiling water, slipped, and the water rushed out over her hand. She declared silently that matter has no sensation, and that God is the only Power; and her brother, who was at the table, and is also working in Christian Science, helped her, and in a few minutes she looked down at her hand, and there was no trace of where the boiling water had been. Her mother and sisters, who are not Scientists were also in the room. She said that this demonstration had shown her clearly that God is all-powerful and ever-present, and that there is only the one Mind, divine Mind which governs and controls all.—E. M. B. S.

DIVINE LOVE.

BY SAMUEL GREENWOOD.

O LOVE divine, to mortal thought transcendent,
 Cleanse thou the taint of earthly love and hate,
 Till, dead to self, our hearts shall be resplendent,
 In that Love-light of God inviolate.

The choicest fruits of bliss the worldling treasures,
 Are empty husks to hearts that starve for Love;
 "Like tired children" sated with their pleasures,
 We turn from sense to find our joy above.

For sin-bound slaves the fires of passion quelling,
 Consuming pain, replenishing our dearth,
 Thy perfect presence every fear dispelling,—
 Eternal Love! Thy touch makes heaven of earth.

TRUTHS upon which depend our main concern,
 That 'tis our shame and misery not to learn,
 Shine by the side of every path we tread,
 With such a lustre, he that runs may read.

Cowper.

THAT thou art happy, owe to God;
 That thou continuest such, owe to thyself,
 That is, to thy obedience; therein stand.

Milton.

HEALED THROUGH READING SCIENCE AND HEALTH.

BY AMELIA SCHULER KORFHAGE.

IN 1893 I became interested in what I heard called "The New Thought." Everything that was not "Orthodox" I read and listened to with great interest. I became conscious that I was, and had been for a long time continually seeking something, and when some literature on "The New Thought" was placed in my hands, I thought I would find what I was seeking for. For nearly three years I read everything in that line that I could get hold of. While I read everything with great interest, still that longing for something was never satisfied. Strange to say, in all that time no Christian Science literature had come to me. I found myself watching and listening intently to every one, hoping to find some one interested in "The New Thought." We had moved from the city where I had first heard of it, and were then living in a part of the country where it seemingly takes a long time for anything new to penetrate.

I had never been physically strong; as far back as I can remember I had had sick headaches, which were becoming more frequent as I grew older. From a delicate child I grew into a more delicate woman. About two years after I became interested in "The New Thought," a physical trouble developed, which occurred at the birth of my last baby, who was then four years old. I, not knowing what the trouble was, paid no attention to it for several months, until it affected my entire system, so that I could scarcely get about. When it affected my heart, I became frightened and consulted a physician, who pronounced the trouble "laceration," and stated it was the cause of my heart trouble and all the other ills I then had, and informed me I would never be well again unless I submitted to an operation. Two other physicians corroborated the statement of the first physician. I had always had a horror of operations. I could never bear to hear any one speak of, or describe them; and I felt sure that I should never recover from one, no matter how much they tried to encourage me.

My two little girls decided me to remain here an invalid rather than risk an operation. I was naturally of a happy disposition, but the prospect of never being any better than I was at that time, and the belief that I could not live very long, made the moments I spent alone very sad indeed. Besides, I had nothing to look forward to, for I was one of those unfortunate beings who could not believe in God, Jesus, Heaven, or the Bible, as the orthodox Church taught, and the knowledge I had gained from "The New Thought" only made my mental condition worse.

When the physicians had convinced me that nothing but an operation would help me, and I had decided not to submit to one, this thought came to me, "Brooding over your trouble only makes you worse, why not try to be cheerful for your little family's sake?" The thought was a great help to me, and I commenced to put it into practice. Within a few days, I overheard an old gentleman talking to my husband. Some remark he made, made me stop to listen to him, and while I listened I knew he was telling my husband something I wanted to hear: I was in another room at the time, but I came from there, and walked up to the old gentleman and asked him what he was; he replied, "Lady, I am trying to be a Christian Scientist." He stayed and talked to us a long time, and the next day he came again, and brought us "Science and Health with Key to the Scriptures," some Christian Science Journals, and some tracts, and told us where we could find a Christian Science Church. This was in January, 1897. For more than three months previous to this time I had every day very painful spells, which lasted sometimes twenty minutes, and often longer, and made me look forward to them with fear and dread; and a terrible weakness, which would almost have made death welcome, had it not been for my two little ones. From the time I began to read Science and Health, I never had another attack. This made no impression on me at that time, I only remembered that the last attack I had was an unusually severe one, and lasted longer than usual, and I was dreading another one, which never came.

Strange as it may seem to those who read this, the healing taught by Christian Science never appealed to me. I was so absorbed in the spiritual teaching that my physical ailments were never thought of. It was nearly four months before I became aware that I was entirely healed.

every symptom had disappeared; it came to me suddenly one day, "Why, I am perfectly well!" I do not know whether I was healed in one month or three; but this I do know, that I was a physical wreck, with no hope of ever being well and strong again, when I began reading Science and Health, and in four months I realized that I was in better health than ever before in my life. While I did not begin to understand all that I read in Science and Health, I always felt the satisfied, restful feeling that a tired child expresses when its mother takes it in her arms and soothes it. My heart fills with gratitude when I think of the peace and comfort Christian Science has brought to us. Five years have now elapsed, and I have never had a return of any symptom of the disease that I was healed of, by reading Science and Health.

THE ACTIVITY OF GOOD.

BY A. D.

THIS familiar Scripture, "And we know that all things work together for good to them that love God," helped me early in my experience in Christian Science to realize the *omni*action of Mind,—God.

These inspiring words have been the anchor and refuge of earnest Christian hearts in all ages. In the midst of troubled waters, human hope has clung to this promise, confident that God would verify His word, though human vision failed to see the way, or to discover a reason for the fulfilment thereof. I, together with countless others, have been uplifted and strengthened by the calm assurance of this promise; but the teaching of Christian Science alone reveals the scientific basis for it, and enables us to see that "all things work together for good," simply because there is but *one action* at work in the universe, *one Mind, one God*, as Moses proclaimed centuries before the Christian era, "Hear, O Israel: The Lord our God is *one Lord*."

And what must be the character of this one God? A combination of good and evil in Deity cannot be conceived of; eternal conflict would be the result. And conflict and discord, sorrow and pain, *have been* the result of the false belief of mortals on this vital point, until through great tribulation, human thought has at last awakened from its dream of duality, and the enlightened thought now accepts

the unity of Good as the only logical basis for true reason. Starting from this premise, the unfoldment of Truth in the consciousness is natural and beautiful. The *oneness* of Mind settles all vexed questions, and establishes the brotherhood of man. It reveals itself as infinite Good, forever sustaining all its children with impartial, universal love, and comprehending within itself all law, action, power, and government. This is indeed the inheritance of Good reserved for the children of God,—those who understand Him aright.

Like the prodigal of old, after vainly endeavoring to feed on the husks of error,—the adulteration of good with evil,—we turn toward the Father's house, and claim our divine heritage, humbly acknowledging the omni-action and omnipresence of Good. For this opening of the Scriptures to human consciousness in this age, we owe a boundless debt of gratitude to Christian Science, and to its Discoverer and Founder.

Simply and naturally our thought goes out in loving gratitude to her whose spirituality of thought enabled her to rise above sense testimony and grasp the eternal realities of Being. Then follows the stupendous task of establishing this spiritual discovery, of making practical to human understanding these super-sensible facts. And who, save the pioneer alone, can ever know the divine courage requisite to accomplish this task?

When Mrs. Eddy declares in *Science and Health* (p. 514, Rev. Ed.) that "Moral courage is 'the Lion of the tribe of Juda,' the king of the mental realm," we know that this utterance is from the altitude of highest demonstration. But there were footsteps leading to this high plane of thought, and they are indicated to us in these few tender words, "The Discoverer of this Science could tell you of timidity, of self-distrust, of friendlessness, toil, agonies, and victories, under which she needed miraculous vision to sustain her, when taking the first footsteps in this Science" (*Rudimental Divine Science*, p. 31). What comment can we make on these words? None. We can only humbly strive to learn their lesson, and thanking God for such an example of patient courage and selfless love, consecrate ourselves anew to God and to humanity.

TURN THOU TO LOVE.

BY ALICE A. RUSSELL.

TURN thou to Love, divine and blest,
 Whate'er thy need may be;
Turn to the Love that's ever near,
That never fails to help and cheer,
To light thy path, however drear.
 Turn thou to Love.

Turn to this Love when bonds of sense
 Are holding thee in thrall;
When closely round like clouds of night,
The darksome clouds shut out the light,
And hide from us the true and right.
 Turn then to Love.

Turn thou to Love, whate'er may come
 To dim thy sense of Truth;
When sin or sorrow hide the way,
And deepest sadness chills thy day;
Remember then thy staff and stay.
 Turn then to Love.

And "Love divine meets every need,"
 When we on Love rely;
Love comes like sunshine after rain,
And whispering softly through the pain,
Brings hope and joy to earth again.
 Turn thou to Love.

TESTIMONIES FROM THE FIELD.

SIX years ago, when prostrate and in mental darkness from oft-repeated attacks of nervous prostration, a dear friend came, suggesting I should try Christian Science. Believing I had found a material remedy (which proved to be an instrument of torture, and for which I had paid the price of our invaluable text-book), I concluded to wait, and suffer more. Before the year closed I had a very serious attack of neuralgia from which I only partially rallied, even with the best help that my kind, faithful physician could give towards lifting me out of the depths of mental darkness. I then turned to Science, firmly believing it to be the only remedy, for I had tested mental-healing, and other cults to my complete satisfaction. Relief came quickly, especially the destruction of mental darkness, which has never returned except for a few brief moments.

After a couple of treatments and conversation with my healer, I saw that I must become as a little child, leaning entirely on my heavenly Father for aid.

This thought was a new one to me. My religion was of a high moral character, but altogether void of spiritual understanding, and the Bible almost a stranger. Always a regular attendant and earnest worker in various churches, I had never seen my way clear to unite with any, yet after two years of study and experience in Christian Science, I deemed it a most happy privilege to unite with the Mother Church in Boston, also with our local church.

Health and strength came gradually but surely, and I know a very important step toward victory has been the never voicing physical error. If there were seeming error manifesting itself, it was usually after dark or during the night, and as "joy cometh in the morning," no one was the wiser, and my people have heard no murmurings of any sort.

The second year in Science seemed the happiest of my life, for I had reached a freedom long desired; namely, the ability to accomplish all the work desired, without limit, and no penalty. As the year was nearing its close, one week before Christmas, 1898, on my return home from a happy day spent in Los Angeles, I left my car and enter d

one forward, to give my daughters their tickets, supposing them to be there. The train was running at an illegal rate of speed, and as I stepped out of the door to return, the train crossed a switch and I was thrown from the platform, falling between a switch box and the track. The right hand and wrist were crushed, one ear was nearly severed, my face was badly bruised, and a large gash cut on one side of my head.

I was taken to the receiving hospital, where the verdict was pronounced that amputation must be performed immediately, and was accomplished before any member of my family could reach me, or bring aid through Christian Science. But God, Good, was ever-present, for there is no recollection of any sense of horror, and the dear healer came, remaining all night by my bedside.

The morning papers sent the news broadcast, and the general belief said, "She can never rally, it is impossible." But the decree proved incorrect, and recovery was rapid, far beyond the expectation of the surgeons. Seventeen days were spent at the hospital,—which were ten more than would have been, but for a mistake made by the physician or surgeon at the receiving hospital.

The mental state from the beginning of consciousness was peaceful, calm, and beautiful, there being no place or desire for murmurings. Omnipotent Love was so greatly realized as filling all space, and there was scarcely any pain or suffering—a "banner patient" I was declared to be, and it was all due to Christian Science treatment.

The sting of pride—and in the old way pride of appearance meant much to me—soon disappeared; also the sense of burdens and care of every sort, and, in time, the why? was made very clear and life is a "glad, sweet song."

My hourly pæan of praise is, "Bless the Lord, O my soul: and all that is within me, bless his holy name." "Good is my God, and my God is Good. Love is my God, and my God is Love" (Miscellaneous Writings, p. 206), and "I to thee, in the glad hour of triumph, and I to thee all praise and glory give" (*Christian Science Journal*).

Could it be possible for me to acknowledge that I have suffered a loss, when all this peace and joy are mine? And "the half has not yet been told" of the blessings that have come to me through the study and practice of the teachings of Christian Science.

Surely there are no words suitable to express my love

and gratitude for the dear Mother, through whom, because of her pure life and devotion, was revealed the light and understanding which has enabled me to be the possessor of such vast wealth, and to which will be added greater stores continually, for, "No good thing will He withhold from them that walk uprightly."

Mrs. Jennie A. Green, Alhambra, Cal.

I FIRST knew of Christian Science through my mother's healing about fifteen years ago. She was suffering from an affliction which the doctors could not name, much less cure. They at last advised her to try change of climate, thinking the altitude of Colorado too high and that it had a great deal to do with the aggravation of her trouble, which seemed to be of a nervous nature.

She went to Chicago and soon after arriving there became worse. Christian Science was then suggested to her. She was glad to try it, and only hoped to be relieved of the intense suffering, no matter what brought it about.

In two months' time she was healed and returned home, a changed woman physically and mentally, fondly hoping that her family would accept the blessed Truth. We were indeed glad to have her restored to health, but gave little thought to what brought it about.

From infancy, I had been what is termed delicate. I was unable to accomplish what other girls of my age could. I was kept out of school most of the time on account of ill health, never having strength to endure, and could seldom enjoy anything. After my marriage, conditions seemed to grow worse and I was often desperately miserable and unhappy.

For years after my mother's healing I could see no light or means of help in Christian Science for myself, thinking I could never accept what I then called its straight-laced principles and rules, and felt that if my healing depended upon my following them, I could not be helped.

Years passed by in this way, until trouble seemed to reach a point that was unbearable. My husband and I were taken sick at the same time with fever. I was healed of this claim so beautifully in Christian Science that he declared he would have the same treatment, although previous to that time he had no use for Christian Science and would often ridicule it. He responded immediately to the treatment and was also healed of the liquor habit. We were lifted grad-

ually out of our difficulties, which seemed at the time insurmountable, and through the constant patience and tender guidance of a dear friend the Truth was revealed.

For almost a year I had constant treatment, but physical ills seemed to yield slowly to the touch of Truth; yet the spiritual growth seemed wonderful and kept me buoyed up. I felt so joyous and uplifted that my physical ills seemed small in comparison. The blessings that came to me through the joy of helping others seemed best of all.

I could not call myself healed, though better in many ways physically. The severe attacks coming from a chronic trouble I had suffered from for many years gradually became less severe and farther apart, and when my healer told me I was able to take charge of my own case, I felt uncertain and almost hopeless, and thought that after all I might be one who would never be healed, even by Christian Science.

However, I went to work, and soon found that my efforts were just what was needed. In a short time I was free. This revealed to me the meaning of these beautiful words of the Saviour, "And ye shall know the truth, and the truth shall make you free."

Many times since then, through the demonstration of Truth, the errors of sense have been overcome and I realize more and more freedom, as the light of Love is allowed to come into consciousness and dwell with me.

These words by our Leader, Mary Baker Eddy, have often been a help to me: "Self love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve, with the universal solvent of Love, the adamant of error,—self-will, self-justification, and self-love; for these war against spirituality, and are the law of sin and death" (Science and Health, p. 242).

I was healed four years ago. Since then I have had the privilege of class instruction in Christian Science.

Each day brings its blessings in overcoming, and I feel that words can never express my heartfelt gratitude and love for our dear Mother and Leader in the Truth. I hope, and will daily strive to become a better worker and more worthy the name of Christian Scientist.

I have written this with a hope that it may help another who may be struggling with slow growth. To such a one I would say, "*Never give up.*" I feel that I cannot be thankful enough for the blessings that have come to me through my slow healing.—F. M. E., Portland, Ore.

WHEN I first heard of Christian Science my life seemed very dark, as I had been a sufferer for eight years with hemorrhoidal tumors. Two years before I had gone through an operation and had four removed. Then my physician told me if I could change climate it might help me for a while, but I could never be a well woman.

As soon as we could arrange our business I started for Colorado, with three little children. I spent ten months in San Luis valley. My doctor there seemed frightened for fear I would die on his hands, and told my husband that if he wished to bury me in Iowa he had better start as soon as possible with me. My husband, almost in despair and wondering what we had better try next, started for home. He was obliged to call a physician at Ottumwa, Iowa, twenty miles from home.

On reaching home I was prostrated four weeks, at times unable to feed myself. As soon as I was able to sit up, and walk around the house, I was taken to the nearest town where my old doctor lived; he said if I could be where he could see me oftener, he could possibly build me up, but I never could be well. I remained there six weeks. On one of his visits he said he was building me up to undergo another operation, as I had seven more tumors that would have to be removed, or I could not last very long. At that point I began to lose all faith in material aid, and I sat right up in bed, and said, "I am not going to die, and I shall never go through another operation. I know there is a work for me to do yet in raising my three little children for the glory of God. In two days I was taken back home, and in a short time my husband's sister came to visit us, and brought a satchel full of books. She remained nine days. The first words she said to me were: "There is no use in your suffering like this; you can be well if you will only try Christian Science treatment." Her very words seemed to strengthen me as I was tired of patent medicines, operations, and doctors. We had and still have the warmest friendship for our old family physician, as I believe he did all he could for me in his way. While my sister was with me we read and studied all the time, and when she started home I felt so sorry to part with Science and Health that we sent for one at once, and also wrote to a practitioner for treatment. In three days, I began to sleep and eat naturally. I had not slept for a long time without a powder or a tablet. When I began to take

treatment I was taking from six to eight doses of medicine daily, and it really seemed as if I had begun to live a new life when I put them all out of the house, and began to go to my book for every bit of help I needed. My healing was slow and I am very thankful that it was so, as there seemed to be many old beliefs to eradicate. I am a well woman to-day, and have been for the past three years, owing to Christian Science treatment. The treatment was all absent. I cannot find words to express my thankfulness to our dear Mother, who is leading the way.

I am grateful for the little understanding I have of Christian Science. I have had many demonstrations over claims such as are common among children: croup, colds, spasms, fever, toothache, headache, and burns. We love our Christian Science literature. I have felt a long time that I must give my testimony, and thus do something in return for the good I have received through Christian Science. I joined the Mother Church last June, and our church in Florence in December. My greatest desire is to be a true, loyal Scientist.

Ida M. Sullivan, Florence, Col.

I WAS in very poor health for fourteen years, gradually growing worse, and for the last six years of that time was a great sufferer. The physicians whom I consulted diagnosed my case differently, seeming to be puzzled over it. As I now understand it that was not strange, for I now know my physical condition was but the expression of my perturbed mental state.

Although a church member from childhood and for many years a communicant in the Presbyterian Church, I had never found a doctrine in the orthodox denominations or among the various "isms" which I could wholly accept. Much of the time I was in great confusion and scepticism, often blaming myself that I could not accept on faith what I could not understand. I arrived at certain conclusions which afforded me comparative peace, although not in accord with the creed of my church. It seemed reasonable to me that life could not terminate in death, God being its source; that God—my concept of God—was not the author of our sufferings, and that hell, as well as heaven, was within us, but I did not discern the Science of Being back of these, to me, facts.

In March, 1894, my physician told me he could do no

more for me, and that either death or the insane asylum was inevitable within a few months. In June I went to Salt Lake City, thinking only to prolong my life on account of my family. Soon after my arrival there a good Methodist friend tried to induce me to try Christian Science, saying, "I know some of those people, and I know they do cure." But I did not wish to be troubled and for several weeks resisted this friend's efforts in my behalf. What finally decided me to take Christian Science treatment was hearing Mrs. G., whom my friend and I met on the street, explain something of its teachings. In a few days after this my friend took me to see a practitioner, and, to make a long story short, I left that house in about two hours just as firmly convinced that Christian Science was the Truth as I am now.

During our conversation Mrs. S. said, "Why, you are more of a Christian Scientist now than anything else!" And it was so, for although I did not know it at the time, my views on religion were very scientific. I was under treatment three weeks but do not know when I was healed, for I became so absorbed in the study that I forgot all about being sick.

One of my ailments was occipital neuralgia, at times drawing my head back as far as it would go. For some time my physician had been administering hypodermic injections of Fowler's solution of arsenic, which had ceased to afford me any relief.

I once made the remark to a Scientist that I was glad I happened to come to Salt Lake City. She replied, "Nothing ever happens in Science. It was divine Love which brought you here." And it certainly was. We have the promise that if we seek, we shall find, Truth; and for many years I had been seeking, although sometimes in my search I wandered a long way from it. At the time I went to Salt Lake City I had been attending two *seances* a week, investigating Spiritualism, but all the while honestly seeking, and Love finally led me out into the light of Truth.

I feel that I can best express my love and gratitude to God and Mrs. Eddy by earnestly striving to be a loyal Christian Scientist.—*Mrs. Lillian D. Rice, Aspen, Col.*

THE testimonies in the *Journal* and *Sentinel* have helped me so much in times past when struggling with sickness, and now when struggling to overcome sinful self in

its many forms, that perhaps my testimony may help some almost despairing one whose healing has been as slow as my own.

Just three years ago I first heard of Christian Science. A *Journal* and lecture, as well as a short note giving the address of a healer, were sent to me by a sister, who said she had received great benefit from Christian Science treatment. I was surprised at its conciseness, but as I lay wearily in bed, I read the papers, and thought such things far too good to be true. The servant seemed astonished when I asked her to take a telegram at once, ordering the book, *Science and Health*, and if possible to send it by next post. On looking at it I was much puzzled to find I could take in nothing but the thought, "There is no death, Life, Life, Life and Love." For three days they haunted me, bringing a sort of strange peace. They were with me everywhere. To one who had spent nearly all the day on a sofa for ten years, and days together in bed, these words seemed strange, for I never expected to be like other people again, though I longed to be useful. I wrote also at once to a practitioner asking what Christian Scientists looked like, etc. The answers to my many questions seemed very unsatisfactory, so I thought I would just go and see for myself. I well remember starting off in a cab, my feet raised, and suffering horribly from the jolting. I dragged myself upstairs to the little flat so small and simply furnished, and was quite astonished when a gentle, bright little lady entered the room and began to talk to me. She suggested she should explain a little about Christian Science, and I could go home and consider whether I really wished for treatment, but I said, "No, indeed; though I have no faith in Christian Science, and do not believe it can possibly do me good, I am not going away till you have treated me." I had my treatment and went away. The next morning I remember waking with a great sense of rest and peace and of God's goodness, and especially that I need suffer no more at the hands of physicians and surgeons, for I had undergone tortures. Now at last they were all done with.

From that day I began to mend. One trouble after another almost imperceptibly gave way. Some seemed to have been there since girlhood, and some were the effects of a terrible illness.

There has been many a hard fight; and sometimes in the

bitter moments when I was almost tempted to believe that Christian Science would fail like the rest, there would come the text, "Though He slay me, yet will I trust in him." My faithful and patient healer, and later, a tender teacher, have helped me over the stiles and through the quagmires. I can only say in gratitude that the understanding of Life that is gained, I truly desire to use for Him who has given a glimpse of its true sense, who forever gives more and more. I truly believe Christian Science to be the Truth as taught by Jesus, which a loving Father-Mother God has again revealed to us through our tender, self-sacrificing mother in Christian Science, Mary Baker Eddy.

M. N., Oak Lea, Eng.

I COMMENCED the study of Christian Science in November, 1898, and can say to-day that I am a well woman.

I was an invalid twelve years, afflicted with female weakness and nervous prostration, from which I suffered a great deal. There seemed to be no help for me, as we had tried many remedies and had employed several good physicians. Finally change of climate was tried, and no help was found in that. It was at this point that I heard of Christian Science.

A friend whose religious thought I valued highly wrote me that her husband had been healed through Christian Science. I decided that my belief that there was no religion in Christian Science, must have been a wrong impression. I sent for some literature upon the subject (Journals and tracts), and from the first of my reading felt convinced that I had found the Truth, and began to love it accordingly.

A few weeks later, I obtained a copy of "Science and Health with Key to the Scriptures." During the first week of my study of the text-book, I had a bothered, troubled feeling, a regular overturning of all my old diseases. After that came peace, such peace and happiness as I had never experienced in all my life before.

My healing was a steady upbuilding; sometimes it seemed slow, but the stronger the sense of pain or sickness seemed to be, the more earnestly I read and studied to know the Truth that makes free, and I was always rewarded according to my faithfulness.

We returned to my old home, and I improved steadily, proving that I could be well in any climate.

During the first two years we were so isolated that I did not meet Christian Scientists nor attend church services. The second year I had the *Quarterly*, and our family were enabled to study the weekly lessons. Through this faithful, persistent study alone, my healing came. I not only had my health restored, but our little daughter was healed of catarrh and throat trouble. She was not entirely cured until we came to Portland, where she could attend the Christian Science Sunday School. She then improved rapidly. She breathes naturally now and is well.

We have had many beautiful demonstrations of the power of Truth over error in our home, proving in many ways that God is "an ever-present help in trouble."

These words do not half express what Christian Science has done for us, nor the gratitude and love I have for our dear Leader and for those who have helped me into the light of Truth.—*Mrs. E. W. Baughman, Portland, Ore.*

HOPING our testimony may benefit others, and feeling it my duty toward Christian Science, I am happy to state the following.

After six years' treatment with the most noted specialists in *materia medica*, and spending several hundred dollars, I was cured of chronic laryngitis by Christian Science some four years ago. When I went to a healer first, it was more out of curiosity than anything else. I had no faith in it whatever and knew nothing about it, but surely thought I would be treating for six months, but after one week I was permanently healed. Also I was cured of extreme near-sightedness after wearing glasses for ten years. Our daughter fell in the gymnasium and sprained the ligaments of her back, which was discolored and bruised looking. She was brought home moaning; I at once sent a note to our healer for an absent treatment without my daughter's knowing it, and in an hour's time she was sleeping soundly. When she awoke she was as bright as could be and got up and dressed herself with not a sign of the severe fall. She also later took a cold and lost her speaking voice completely for five days, when she took one treatment and spoke aloud from then on. My husband was cured of severe spells of stomach trouble and sick headaches which had troubled him for years. We can positively testify to permanent healing of neighbors, of locomotor ataxia, consumption in its last stages, and cancer at almost the

dying hour by Christian Science. We have not had a drop of medicine in our house for three years for our own use, and through careful study have found Christian Science to be only Christianity with good common sense, and nothing odd at all about it. We have Science and Health and "Miscellaneous Writings," also the *Journal, Sentinel*, and *Quarterly*, and take great pleasure in them. We attend the Mother Church in Boston.

We extend our gratitude and love to dear Mrs. Eddy and our healers, both in Chicago (our former home) and in Boston, for we now feel that we understand through Christian Science how to live a healthy, just, and happy life.

Mrs. E. F. Dellano, Winthrop, Mass.

CHRISTIAN SCIENCE came to me as a light shining in the densest darkness, and as new hope springing from the ashes of the hope that had died within me.

Previous to that time (April, 1895), I was a physical wreck; rheumatism, catarrh, bronchitis, neuralgia, chronic indigestion, and finally nervous prostration and insomnia, rendered my life a burden to myself and others. For eight years sleep never came to me except in response to anodynes and narcotics. I took chloral eight years, and I was often so nervous I could not bear to have one of my children enter my room or speak to me. For years I was a miserable "shut-in" the greater part of the time, and most of the three years prior to my first Science treatment, I spent closely confined to my room, with screens to shut out every breath of air possible. During this time I had constant fever, the least thing, such as drinking a glass of water or milk, causing an increase of temperature.

Sometimes too weak to read or speak, I would silently ask God to show me the *right* way, whatever the cost.

Almost always under medical care, I lost faith in doctors and drugs, as I grew worse instead of better. Right here I heard of Christian Science. The very name seemed like a living appeal, and as something superior and far apart from the usual methods. I asked for treatment, and from the first treatment improvement began. The change was so marked and sudden that I was bewildered, but joyful. The claim of insomnia yielded at once, and I slept for the first time in eight years without material aid.

Constipation of eight or ten years' standing was relieved within twenty-four hours. In fact, I think every symptom

of disease was alleviated at once. I did not know how or when the fever left, nor how or when I lost the fear to eat, but very soon I found myself free from these claims, and going into the glorious out-of-door air without a thought as to the consequences. Some of the claims required three months' treatment before they entirely disappeared.

I owe much to my healer's loving patience and forbearance. Only those who have been cast down into the depths of sickness and sorrow; and lifted out of this Slough of Despond by the hand of Truth, can know how grateful I am. I have many times found Truth "a very present help in trouble." I daily study the Bible and "Science and Health with Key to the Scriptures," and am striving for the mind that was in Christ Jesus. I feel very thankful to Mrs. Eddy for this revelation of our true Being, and to all who have helped me in my struggle against error.

Ida M. Edwards, Hookerton, N. C.

IN the early part of last year, I was frequently visiting at the cottage of a sick woman, and one day received a request from a girl who lived near that I would go to her. She had been an invalid for over a year, and had lately been discharged from a hospital as incurable; suffering such pain internally that she could not move without assistance.

She was overjoyed to see me, and her face lit up with a beautiful light as I read Science and Health to her, and talked to her for about half an hour. For some weeks past, she had had an inward conviction that if only she could see me she would get well.

Two days later, when I called, I found her radiant with happiness, declaring herself well—in fact, her mother told me she had got up at six o'clock in the morning to do the work of the house, to the astonishment of the rest of the family, as for a long time she had not moved without help.

During my first visit, the mother sat silently in the room, and I took but little notice of her, as it was the daughter I was talking to. The second time I went, she said to me, "I should like to tell you about myself, ma'am. I had been suffering for a fortnight from a fearful abscess in my mouth. I knew that if I listened to what you said, I should get cured; that is why I stayed in the room. That evening the doctor called, and wanted to lance it. I said I would not have it touched, nor have a poultice on it, and

sent him away; the next day it was perfectly well." And certainly as she spoke there was no sign of the swelling that she had been troubled with.

The daughter soon became restored to perfect health and strength; she studies Science and Health and reads the Sentinels with great interest. The whole family are most grateful for benefits they have received from Christian Science.

A short while ago, the doctor passed the girl in the road, and a little further on met her mother, whom he stopped, saying, "Surely that can never be your daughter I passed just now, that I attended for so long! What has she done that she looks so strong and well?" "She is well, sir," the woman answered, "she has been cured by God's help alone."—*Florence J. Estcourt, London, Eng.*

Bradford, Pa.

I ENCLOSE the testimony of the Rev. Mr. Houghton, a Universalist minister who was at one time pastor of the Universalist Church in this city, which he gave at a recent meeting of First Church of Christ, Scientist, in our city. We thought the kind words he had for us were worthy of recognition.

N. C. BROWNE.

"*My Dear Friends*:—It is with great pleasure that I am permitted to meet with you this evening and express, in few words, my appreciation and approval of what Christian Science is doing for all who are fortunate enough to come within the sphere of its influence. During my stay in Pittsburg a year ago my attention was called to this wonderful subject by friends with whom I was stopping, and in a short time I became a frequent attendant upon the service held in that city. I had used tobacco for many years, and had made several ineffectual attempts to stop the use of it, but under the influence of Science the desire was removed and I have been without it for nearly a year. Nothing could induce me to return to that evil. While I have not yet seen my way clear to accept Science in its entirety, yet no one who has studied the subject at all, it seems to me, can be unmindful of the remarkable work it is doing toward uplifting the world and healing humanity of the claims of sin and sickness.

"Why you should have any opposition is more than I can comprehend. While the sun (spiritual) is a world of light, I feel that I am but a scintillation of that light, a mere wandering sunbeam along the border of the new day, just aris-

ing out of the night of superstition and ignorance; but if I can add that little spark to the flood of light falling so sweetly around us, I shall more and more rejoice that I have been with you to-night. May we all search for the Truth wherever and whatever it may be, and so order our lives that its beneficent influence shall fall, as a halo, around those who sit in darkness hoping for the dawn."

I HAVE great pleasure in telling what Christian Science has done for me. About three years ago, I had a bad foot. After trying several ointments it was no better, and I was obliged to go to the Manchester Infirmary. They opened the foot and kept me an out-patient for eight weeks. At the end of that time the foot was worse, and I became an in-patient and underwent an operation. Though my foot was better after this, it always remained weak, and could never be without a bandage.

Shortly my other foot showed signs of the same disease, and as it continued to grow worse, I went to a doctor, but after trying some of his remedies, which proved useless, he informed me I must go into the Infirmary and undergo another operation. Just at this time a friend told me what Christian Science had done for her family, and advised me to try their treatment, before having the second operation.

My health was in a very bad condition. I was physically very weak and unable to do any work. The pain I suffered was intense. My wife took me to the Christian Science service one Sunday, and we returned to our home with the book "Science and Health with Key to the Scriptures," more hopeful, one of the healers having undertaken my case. Since then I have never missed a day's work through ill health, and both my feet are perfectly well. The pain left me and I have since become a strong man, the bone disease having been completely cured. No knife was used, but instead the understanding of God. I also had a rupture which was healed at the same time. Having suffered such intense pain for three years, it means a great blessing to me to be free. I thank God for it, and also for the great spiritual benefit received, for it is making me a better man in a great many ways. I am an attendant now at the Christian Science services and am very thankful to God for His great mercies to me, and grateful to our kind Readers for leading me out of darkness into the Light.

John H. Whitham, Manchester, Eng.

I ALWAYS had a terrible dread of going to the dentist until at the age of fifty-three I came to the conclusion that God was no respecter of persons, and would help me the same as others who have a little understanding of the Truth.

Five months ago I called on the dentist to make arrangements for having my teeth extracted and new ones put in. He said, "They are so bad that of course you will use anaesthetics." I told him no. I had about twenty-four teeth, most of them broken off, which made it more difficult for the dentist to do the work.

The day came to have the work done. I engaged a practitioner to give me absent treatment while I was at the dentist's. The dentist dreaded to commence his work, because I did not take anything. While he was pulling the teeth I could hear them grate and break loose, but without hurt or pain.

Immediately after the teeth were extracted, the dentist took the impression for new ones. In ten days I went back for the new teeth. I told the dentist he had left one tooth, but he said it was a piece of the jaw-bone broken off. He removed two pieces and then trimmed the gums with his scissors. After he put the teeth in my mouth he handed me the mirror and they were covered with blood, still I did not suffer any pain through it all, and I have worn my teeth every day since. When will people, especially professing Christians, realize the power of God?

Before I came into Science I usually read the Bible from a sense of duty, and when sick the first thing was medicine, and the next was to ask God to help me if it were His will; but, thank God, since I became a Christian Scientist the Bible is delicious food to me.

"Thou shalt have no other gods before me!" In this commandment we realize God to be our first and our All-in-all.—*Roxa A. Smith, Unadilla, N. Y.*

WHEN I was a student in the High School, our class in literature was called upon one day to name some pieces of literature which we considered the best examples of the English language. The answer was given and the teacher added that the Bible was considered the best example. I suppose she saw a doubting look on some of the faces, for she immediately asked the questions, "Don't you read the Bible?" "Why don't you read it?" No one answered, and

again she asked, "Why don't you read the Bible?" but not one of the class ventured to answer the question.

She left the matter then, but I went home with the question in my mind. I resolved that I would read it for the literature alone. I had tried many times before to read it, trying to read a chapter or a few verses every day until I had finished it. I never got very far, however, for I could not seem to remember what I read and I could not become interested in the reading and soon gave it up.

The question, "Why don't I read my Bible," was not settled, and repeated itself in my mind for several years, never finding an answer. It seemed a little strange, too, as I was fond of reading.

I heard of Christian Science about four years ago, and when I became enough interested to want to study the Sunday lessons, I found that I was gradually acquiring a liking for my Bible. That fondness has increased until I count my Bible the best book in my library, with Science and Health second, as it was this book which interpreted the Bible for me and enabled me to comprehend and understand the teaching therein contained.

B. S., Grand Rapids, Mich.

ONE Saturday morning I awoke with one side of my face very much swollen and suffering from a belief of incessant pain. I tried to handle the error by the constant declaration of Truth and the denial of error, but it seemed very stubborn, and at the end of about ten days the pain was almost unbearable, my face and throat were so swollen that I could not eat and could scarcely swallow, and I was in constant pain. One day at noon I told my husband to telegraph my condition to a healer in Chicago, and ask for help. The telegram was sent about one o'clock. Between half past three and four o'clock I found that I was perfectly free from pain. I was healed. Many, many times has Christian Science healed and helped me, but never before was the healing so instantaneous, and all I can say is, I was simply dumb in the presence of Divine Love. My thought went immediately to the first paragraph of what the Mother says of "Love" on page 250 of "Miscellaneous Writings."

I was glad of the belief of suffering that brought to me that moment of realization of the power of Love. Can we ever be grateful enough to our Mother who has given

us the key to the understanding of what divine Love is? It is eighteen years since we first heard of Christian Science, and it has brought to us countless blessings. We knew it was the Truth from the first time we heard it spoken. The *Journal*, *Sentinel*, and *Quarterly* are eagerly looked for and read, for they always bring us such "good tidings of great joy."—*Mary P. Marble, Sandusky, O.*

It is now six years since we commenced the study of Christian Science, and we have a great deal to be thankful for, the writer especially. Hardly had I perceived the first truths of Science, before I felt that I must quit the tobacco habit, which had been a bosom companion for over fourteen years. In less than three months' time this was accomplished, the desire for an occasional glass of something stronger than ordinary drinks also disappeared.

For several years at frequent intervals I had been subject to severe attacks of cramps in the stomach, each successive attack leaving me in a weaker condition, until my kind physician informed me that some time I would succumb in one of these attacks. The pain was always excruciating, and I could only get relief by doses of morphine and hypodermic injections of the same drug.

One treatment relieved me to such an extent that, by close study of the text-book, I was enabled to overcome my trouble entirely.

We are all grateful to Mrs. Eddy for giving to the world, in a form comprehensible by all, this beautiful exposition of the Christ gospel, which will ultimately supersede all other forms of worship and means of healing. The spiritual uplifting is the greatest blessing. Since the advent of Christian Science into our family it has been our only physician, and to-day we are a happy, healthy, contented family and we owe it all to Christian Science.

Edgar G. Willson, Appleton, Wis.

At the time I heard of Christian Science I did not believe in God or any religion. It seemed as if I were forced to study Christian Science, I could not help it. I had many friends who were Scientists, and through their loving thought and the reading of Science and Health the Truth at last dawned on me. That was some years ago and it has been an ever-present help since.

In my family many demonstrations have been made. I

will tell of two accidents. The glass was broken in the window by which my daughter was sitting, and quite a long piece stuck through her lid into the eyeball. This happened at a Scientist's house. She began treatment at once, and notwithstanding the bad appearance and the horror of those present it was healed in three days.

My son received a bad looking cut in his thigh, and every one who saw it before I got to him said it would have to be sewed up. I knew the Truth was all powerful. I never looked at it, had him taken home, and he was practically healed at once, no soreness or error manifesting itself.—*Ada Ingram, Shreveport, La.*

It seems as if I ought to say a word of thanks for Christian Science. For thirteen years my family and I have been enjoying its blessings and they have not been few but many. I could tell of many demonstrations, but my healing was so surprising, that I will say a few words of that only. I was always a sufferer from my childhood, until Christian Science was introduced into our home by the healing of our baby. His claim was scarlet fever and diphtheria together, and to all present it seemed that death had claimed him. A Christian Science healer was called, and he was restored to us, alive and well, after being given up by the doctor. As soon as I thought of myself, oh, what a glad surprise! I found myself well. I had no aches or hurts of any kind, and did not have for six months, when neuralgia appeared and one treatment was all that was needed. Christian Science is not a half way medicine, it is thorough in its work. I write with a thankful heart to all co-workers in the Truth and to our Mother who shows us the way through Science and Health.

Ellen J. Harlan, Cushing, Okla.

For more than eight years I suffered from what my physicians call *fistula in ano*. About four years ago this fistula was burned out by a physician in Youngstown, O. The relief afforded was but temporary. I consulted many eminent physicians, but without avail. It was finally decided that I must undergo a severe surgical operation.

Before submitting to it, and as a last resort, my husband called upon a Christian Science practitioner of Youngstown, O., to see what could be done. She took charge of my case and in six weeks' treatment I was entirely healed, not only of the fistula but of other complications.

Upon my return home it was difficult to make my friends and family physician believe that I was cured, but an examination by the doctor satisfied the most incredulous that I had indeed "been made whole."

I feel entirely well, and there has been no recurrence of my trouble in any particular. I read Science and Health and feel thankful to Mrs. Eddy for so clearly pointing out the way to health and happiness.

Mary Guenther, Austinburgh, O.

IN August, 1892, I was induced to try Christian Science. For about five years previous to that time I had suffered from weak eyes and had consulted some of the leading oculists of the state without satisfaction.

On application for treatment my healer requested me to discontinue material remedies and to put away my glasses. I obeyed, and in a short time was, to my surprise, able to read and to attend to my letter writing.

In September I entered our State Normal School and did good work.

Numerous other demonstrations have led me to know that Christian Science is the most complete and perfect remedy ever offered to discouraged and disheartened mortals. The more I study and investigate this practical religion, the more enthusiastic I become.

I wish poor, suffering humanity everywhere could know God as revealed in this glorious teaching, and be made free.

B. C. O., Mineral Wells, Tex.

BEFORE I heard of Christian Science I had been under the care of physicians for three years, who told me my trouble could not be helped, as I had had it from birth. I had two operations and would have had a third but the doctor said I could not stand it. One was in the Post Graduate Hospital in Chicago.

I could not sleep without the medicine the doctor had given me, and it was reported that I was dead, when a very dear friend of our family told my mother of Christian Science and the help she had received. She came to see me and told me how she had been healed, and it seemed I could not help but believe what she told me. I decided to try Christian Science, and in August, 1898, I went to Chicago to a healer and was healed. I have never had a return of the trouble.—*Sadie Gaston, Osgood, Ia.*

THROUGH a friend, I heard of Christian Science about four years ago; and as a last resort tried its healing efficacy and was healed in a very short time of several diseases, one of which the best doctors in this city said never was known to be cured—prolapsus of rectum—without an operation. I had been under the doctors' care constantly for three years. I am nearly seventy-three years of age and am in perfect health, but what rejoices me most is the wonderful light Science and Health throws on the Scriptures. The physical healing is simply the natural result of this.

I cannot find words to express my gratitude to our Leader, Mrs. Mary Baker Eddy. Truly the half has never been told.—*P. B. Page, Erie, Pa.*

I WAS troubled with astigmatism and wore glasses for ten years, one oculist telling me I must never go without them. By applying the teaching of Christian Science for an attack of grip, I was relieved in one day, and also awoke to the consciousness that I no longer had any use for glasses. Contraction of nerves in both feet had been a great annoyance for twelve or fifteen years. This has vanished into nothingness. With the disappearance of physical ills there has come to me a great spiritual uplifting. Once I was in deep bondage, now I am, in a great measure, free. I have only words of gratitude to God and the Discoverer and Founder of Christian Science. I hope some time to be worthy of the name Christian Scientist.

A. C. U., Waltham, Mass.

CLERK OF THE MOTHER CHURCH.

CORRESPONDENCE relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

PER CAPITA taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

EDITOR'S TABLE.

AN ALLEGORY.

WE hereby republish the editorial, as above entitled, which appeared in the June, 1897, *Journal*, giving our editorial space in this issue to it, as somewhat changed.

"It was a fair and beautiful city, set in a valley of enchanting loveliness. It numbered many thousands of inhabitants, a thrifty, happy, contented people. Sickness was almost unknown within its healthful precincts, and death a rarity. Of physicians there were few, and those few did little business. Fear of sickness prevailed not, for there was little to arouse fear. A panic of sickness had never been known. Epidemics of sickness had never been heard of. So healthful was the mental atmosphere that physical sickness had little sway. And so, for many happy years, the people came and went, living away the days in such employments and pastimes as are peculiar to mortals in their best estate.

"Suddenly there came a change. Sickness in varied forms appeared. The erstwhile serenity vanished. The people became panic-stricken. The physicians already there were kept busy day and night; others were called from neighboring places, and many new ones located there because of the opportunities for employment. Hospitals, before unknown, now sprang up on all sides, where the sick and dying were placed in scores. The good Christian people of the city organized all forms of societies for the relief of the sick and suffering. The hearts of human love and sympathy went out in tenderness to the afflicted. Many heroic acts, bringing out the better qualities of the human heart, were performed. The physicians wrought nobly and heroically, many of them almost wearing themselves out in their zealous efforts to relieve and cure their unfortunate patients. Their noble efforts were well seconded by the good men and women of the city who themselves escaped the dread maladies. The good clergymen were not less busy than the physicians in visiting the sick and dying and preaching funeral sermons, in the which they discoursed beautifully, if sadly, of the mysteries of divine providence, and the wondrous works of God. They were wont to say

that God sent sickness to remind the people of their wickedness, to chastise them for it, and to purify and chasten, that they might be better and happier when it was over. When they were not engaged in preaching funeral sermons they were as heroic, in their sphere, as were the physicians and other good people, in their efforts to prevent their neighbors from dying. But notwithstanding all the untiring effort, zeal, sympathy, and medical aid, thousands were annually dying of the unconquerable maladies.

"It was often feared that the population would ere long become extinct; but, strange to say, it scarcely diminished at all. Drug stores, of which there were formerly scarcely any, now flashed forth their brilliant colors on myriad street corners, their proprietors having, for the most part, come in from other places to meet the necessities, or take advantage of the business opportunities, arising from the unfortunate situation. So, too, of undertakers, and the many tradesmen who minister to the necessities of sick and death-stricken communities. Then there were an army of nurses imported, and many thousands of others called to the varied services growing out of the dire conditions; so that the population held well to its former number; but what a different population! Formerly the people were frugal, industrious, and well to do; none very rich, and none poor. Each sat under his own vine and fig-tree, and none had cause to envy the other, or seek to overreach or do his neighbor harm or injustice. Indeed, the Golden Rule was as nearly the measure of conduct in this city as seemed possible to the then understanding of its inhabitants. Each earnestly sought to do unto his neighbor as he would have his neighbor do unto him. Hence their happy, contented, almost ideal condition.

"In all that great city there was but one court, and that sat for the purpose, almost wholly, of administering in civil matters of an entirely non-litigious nature. Of lawyers there were but few. Of contested cases there were none. Of criminal cases there were scarcely any. Consequently the city jail, a very small and unimportant building at best, had few inmates. Of houses of prostitution there were none. So virtuous were the native population, so pure the mental atmosphere in which the children were brought up, so vigilant the people and authorities to prevent immoral persons from coming in from the outside, that such institutions could not exist. Of course,

in a city so fair and so at peace with the world, there was no need of military organizations. Such a thing as uniformed soldiers was unknown. No time or thought was given to the invention of firearms, explosives, or devices for the slaughter of their fellow-beings. Nor did its inhabitants witness the spectacle of little boys, scarcely out of their knickerbockers, parading the streets with uniforms and guns, —the latter often appearing bigger than the boys carrying them. Such things were unknown in our city, for there the people were living near to the teachings of the Bible, and especially of Jesus, in reference to loving the neighbor.

"It seems strange that the incoming of sickness and death should have changed all this; yet it did.

"Sickness and death brought poverty, and poverty drove to distress and destitution; distress and destitution drove to prostitution and crime. The jail was soon filled; the original, and only one, was greatly enlarged, and others were erected.

"Even the manufacturers and venders of poisonous and intoxicating liquors, taking advantage of the demoralized condition of the people, opened places of 'business,' and soon the saloon became an established and even a recognized institution of the city, and gilded palaces as well as low grogeries, now flourished all over the once fair and liquorless city. The authorities even licensed the saloons, under the specious pretext that the 'revenue' derived therefrom had become necessary for defraying the current expenses of the city. Not only so, but so changed had become the moral atmosphere, that even houses of prostitution, and the unfortunate women who had become their habitués, were made to contribute to the city's revenue by being periodically called before the police court and fined. Oh, the changed conditions: the depravity, the crime, the demoralization that now existed in this once fair city!

"Meanwhile, the inhabitants, including the clergy, the learned men, the educators, had settled down to the conviction that the present conditions were inevitable; indeed that they were the natural conditions, and that their former happy estate was unnatural, too much so to be enduring, and that an inscrutable Providence had brought about all these direful changes for the good of the people; for, said they, How could we know evil and avoid it, if we were not brought in actual contact with it? How can we learn to overcome evil except by concrete experience with

it? We should not be able to appreciate health were it not for sickness. We should have no true conception of the glories of life were it not for death. The clergy preached this; the schools and colleges, strange as it may seem, taught it. It became a part of their very curriculum, that in order to know how to protect the body against the diseases which had sprung into existence, the body must be carefully studied, and all its intricacies understood. Not only so, but how could disease and sickness be overcome unless they were thoroughly studied, and their *effects* understood? So schools were established to teach young men and women to understand and describe disease that they might become physicians and be able to cure it.

"Thus time sped on. Instead of improving, the unhappy conditions of our city grew worse. Sickness and death increased. Diseases became more complex and fatal; death more frequent and sudden; these *conditions* seeming to keep pace with the increasing number of physicians and their facilities for coping with them. Anomalous, but true! Crime, poverty, and distress became greater, despite all the preaching of the ministers and the labors of the good people in the churches and out of them. The church seemed quite helpless, and ministers and laity alike wondered why the people had become so wicked and indifferent to all that pertained to religion. Meantime the good people of our city, including the clergy, the doctors, and the learned, were so busy dealing with *effects* that it had not occurred to them to search for the *cause* of the sickness, and its long train of evil consequences. As we have said, by common consent they had settled down to the conviction that all this was right, because it was so.

"Nevertheless, there was one solitary inhabitant of that city who, for years, had been quietly searching for the cause of the sickness. For a long time the search proved vain. At times hope had well-nigh died, and despair taken its place. At length the discovery was made and so clearly demonstrated to the mind of our discoverer as to leave no doubt whatever. Now thought our happy and elated discoverer, 'All I shall have to do is to make known my precious discovery to my friend and neighbors, and they will gladly and with one accord, investigate my claim, and investigating, will be convinced and take immediate steps to remove the cause, well knowing that thereby all the effects will cease.'

"Accordingly, she (for, strange as it may seem, our dis-

coverer was a woman) with rejoicing heart and bounding footsteps imparted her secret to some of her most trusted friends; but, to her pain and amazement, they received it with scorn and incredulity, promptly advising her to say no more about it, for the people would give no credence to her wild theory; indeed, they would most likely pronounce her insane, and say all manner of evil against her, for harboring such irrational and chimerical notions. What should she do? She was convinced; she knew whereof she affirmed; but how should she convince others? What *should* she do? rather what *could* she do but labor to convince others? God would not let her rest otherwise. She *must* enlighten that city as to the cause of its calamitous conditions. She broached her discovery to others. After a long time she found a few who gave ear to her. They began, in turn, to mention it to their friends. Enough were thus interested to aid in carrying on the work so long before inaugurated by our discoverer.

"But what was her discovery? what the cause of all this trouble? She ascertained that the stream which supplied the water for our city had been, during all these years, poisoned at its source, and the poison had caused all the sickness. Of this our discoverer had no doubt, but how the poison got there she had not ascertained.

"A watch was instituted, but long and weary days and nights intervened before it was ascertained how the water was poisoned. Meantime it became known that the discovery was claimed, and the search was in progress. People began to denounce it as had those to whom it was first mentioned. The physicians scoffed at the idea of poisoned water being the cause of the sickness. The clergy severely declaimed against it, pronouncing the woman a fraud and charlatan, and her assistants cranky, deluded, and insane. The clergy declared the claim to be blasphemous that sickness and death came from the poisoned water, and any attempt at stopping them an impudent interference with the divine purpose. The thunderings of the pulpit against our discoverer (who had throughout worked with the most disinterested and single-purposed motives) were, in some instances, loud and long. Some of the laity were influenced by the pulpit, but others, knowing the untruthfulness of the charges and assertions, were turned away from the churches and toward the woman and her cause. Thus the number of her assistants became augmented, and the watch-

ing continued. At length the cause of the poisoning was found and destroyed, then sickness began to decrease, but notwithstanding this, many of the physicians, some of the pulpit and learned men, and others of our city, continued their denunciations of the discoverer and her adherents, still stoutly maintaining that the water was not poisoned, and even if it were, that it did not cause the sickness; and that the decrease in sickness and death was due to divers and sundry other causes, to conjecture which, our professional friends cudgelled their brains and spun all sorts of fine theories.

"Nevertheless the conditions improved with unquestioned certainty, and the people—especially the common people, that is, the non-professional classes—began to believe that indeed the woman was right, that the water had been poisoned, and that the sickness and death had come therefrom. Gradually the direful effects of the sickness died away, and glimpses of the former happy estate of that city dawned upon its inhabitants. They were seeing that sickness and its consequences, after all, were not inevitable; that had it not been for the poisoned water, sickness and death would not have been visited upon their fair city.

"The ridicule and hatred of the woman and her followers now turned to respect and gratitude, and even the physicians and clergy thanked God for His great mercy and loving-kindness in raising up in their stricken city such an angel messenger.

"She was, at length, universally admitted to have been the greatest benefactor that city ever had.

"The Discoverer and Founder of Christian Science (Rev. Mary Baker Eddy) stands in the same relative position to the world that our supposititious heroine did to the stricken city. The analogy, however, is feeble. It is confined to material cause and effect, not essaying to reach out to the great spiritual reality. It but faintly outlines the mighty work that Christian Science, through the long years of unselfish toil of its Discoverer and Founder, has accomplished and is destined to accomplish. Sin is a mental condition. It is thought before it is acted. So long as the mental stream remains poisoned the results of the poison are inevitable. These results are sickness and death. The orderly sequence as set forth in Scripture is sin, sickness, death,—the primary cause sin, secondary sickness, result death. The mental stream must

be purified; its poison cease. Then will its consequences disappear. Let us continue our search for the Good and True, so keeping our thought in unison with the source of purity—the Divine Mind—that the poison will be eliminated, and our true estate realized.

"It is sometimes asked: 'Would you do away with all charitable organizations and institutions and hospitals for the sick and suffering?' We answer, No, only as they disappear in the natural order of events,—disappear as did the stage-coach before the railroad, or the cradle before the reaper. It is the purpose and endeavor of Christian Science to establish in the human heart such a love of God and understanding of His beneficent law, that the *cause* of sickness shall be destroyed, and the necessity for charitable institutions and hospitals removed. This is the true method. It is directing time and energy to cause rather than effect. Meanwhile our good friends who yet believe in the inevitability of both cause and effect will continue their work of love and charity.

"Meanwhile also Christian Scientists are hastening the happy day by so applying the understanding of the Divine Law taught them by their beloved Leader, that sickness is being overcome, and the dying restored to life and health, and both sickness and death becoming less and less. This labor is so rapidly spreading that the world will be awakened to the fact that sickness and death are not of God, therefore not inevitable, but of man, therefore subject to destruction by the law of God. This is the work inaugurated and being carried on by her whom, even yet, some of the assumed preachers of the religion of Jesus Christ, denounce.

"But the day of this injustice is waning, and the time cometh when the work and purpose of God in raising up the world's great benefactress will have become so apparent that denunciation will turn to gratitude and reverence. It has been so as to the great benefactors of the past. It will be so in the future. Nor do we stop to count the mortal sense of time in this connection. It is of small importance. We can patiently await the Divine Will."

CHARGE TO CANDIDATES.

THE charge given to the candidate for consecration to the office of bishop in the Methodist Episcopal Church contains,

among others, the following admonitions: "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, *heal the sick*, bind up the broken, bring again the outcast, seek the lost." This charge was originally, as we understand, incorporated by Wesley into the formulary of consecration. It has been retained in it ever since. The revised book of Doctrines and Discipline of 1892 contains it. In view of this, is it improper for us to ask why that part of the charge which commands the healing of the sick has been, and still is, a dead letter? We are quite sure that Wesley was a firm believer in the power of God to heal the sick by direct means. Why then do not his followers so believe, and believing, exercise the power? Why, especially, do so many of them scout the possibility of divine healing now?

Even if the admonition in question means healing by indirect or material means, it none the less has been ignored. There seems to be no conception that the office of bishop and physician, or of priest and healer, is one and the same.

MR. KIMBALL AT CLEVELAND, O.

WE published in the *Sentinel* of March 27, 1902, an account of Mr. Kimball's lecture in that city March 4.

In preparing for publication the account which came to us from a correspondent, a part was omitted which should have been included. It was this:—

"Mr. Kimball spoke with delicacy and good judgment, and the reserve of refinement, concerning the important connection of our Leader with the Cause, of her great work of reformation and its almost unparalleled benefit to the world, as evidenced more and more through the teachings set forth in the Christian Science text-book."

—THE—
**CHRISTIAN SCIENCE
JOURNAL**

"For the weapons of our warfare are not carnal, but mighty
through God to the pulling down of strong holds."

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NO. 3.

EXPRESSION OF GRATITUDE.

FIRST CHURCH OF CHRIST, SCIENTIST, of Oakland, California, expresses gratitude and appreciation to our dear Mother for the great work done in the new revision of our text-book, "Science and Health with Key to the Scriptures."

With love and obedience,

BOARD OF DIRECTORS,, and F. J. and ELLA V. FLUNO,
April 1, 1902. First and Second Readers.

Pleasant View, Concord, N. H., April 17, 1902.
First Church of Christ, Oakland, Cal.,

Mr. and Mrs. Fluno and Board of Directors.

Beloved Brethren:—I thank you for the words of cheer and love in your letter. The taper unseen in sunlight, cheers the darkness. My work is reflected light; and a drop from His ocean of love—the underived glory, the divine Esse. From the dear tone of your letter, you must be bringing your sheaves into the storehouse.

Press on, the way is narrow at first but it expands as we walk in it. "Herein is my Father glorified, that ye bear much fruit."

God bless this vine of His planting.

With love, Mother,

MARY B. G. EDDY.

CHRISTIAN SCIENCE AND THE FREEDOM OF MAN.

Lecture delivered in Symphony Hall, April 10, 1902, under the auspices of The First Church of Christ, Scientist, in Boston, Mass., by William P. McKenzie of Cambridge.

LAST year there was published a most interesting book entitled, "Up From Slavery," written by Booker T. Washington, the well-known liberator, through education, of many of the negro people in our land. In this book it is related that the songs of the slaves rang out with greater hope as emancipation drew near. They heard of victories for the North, and sang more boldly. They had sung of freedom long and long, but had always explained that this freedom was to be found in the better land beyond the Jordan of death. But the new hope made them feel that liberty was coming to them here, in this world, and with that enlarged thought their hearts were thrilled as they sang of freedom. Like these slaves we have been singing of liberty to come. In song we have given assurance to others that,—

On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming,
There is rest for you;
There is rest for the weary,
There is rest for you;

and yet, ever-present with us has been the eternal Christ, saying, "Come unto me, all ye that travail, and are heavy laden, and I will give you rest." It is the mission of Christian Science to repeat that eternal message. By the issue of its text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, it has proclaimed the way of emancipation; and so, even while men and women are singing their hopes of gaining, in a far land, freedom from sorrow, the joy of freedom now and here is being proclaimed for them.

The struggle of man to escape from slavery is the story of the ages. We know little of it, for in literature we get glimpses only at the misery. We see some Crusader knight fainting in Algerian heat, and maltreated by a barbarian captor. We see men yoked together in Basta's carriages,

and lashed like beasts. We think of gentlemen of culture chained to seats in the galleys where hopeless and exhausting toil drains the life. We read of the horrors of slave-pens in Africa, and the hideous agonies of the slave-ship. Tennyson in revolt against industrial slavery under the new-made millionaire, depicts

grimy nakedness dragging his trucks
And laying his trams in a poisoned gloom.

There are yet places where men can be lost to the world, losing name and nationality, and even desire to remain alive. Though men still live their lives in the sunless depths of salt mines, and youths stagger in the palpable darkness and terror-haunted glooms of coal mines, bondage is to-day mental; for lives are lived without the light of divine Principle, and surrounded by the terrors that dwell in darkness. As the Congo slaves were yoked in bands and driven whither they would not, so to-day men are yoked by selfish compacts, and driven by those who make gain out of them. As ancient task-masters compelled Egyptian hordes to labor under the driver's whip, so to-day men are driven to put forth their strength in multitudes, under the lash of prejudice and partisanship and fear. The pharaohs of to-day are not throned in palaces, but as false theories of life, as un-Christian philosophies, as cruel dogma and unprovable doctrine, they hold men in slavery through fear. Tyrants have always claimed a power indefinite; by arrogance, assumption of control, and mysterious threats, they have striven to instil dread into their subjects. Fear is their hold on their victims, but it is not external; they work on a mental condition.

It is through fear that the oppressor takes away his right from the defenceless, but fearlessness is a defence. By the name given to the royal palace at Potsdam, now kept as Frederic the Great left it, we are reminded of that miller devoid of fear, who withstood the demand of a great king. Sans Souci his neighbors called him, for his countenance was bright and his heart ever happy and care free. So well ordered was his mill that the king desired to own it, but the man refused to sell; and moreover quietly withstood the king's angry threat to take it, by reminding him that there were courts of justice in the land. The powerful king could not frighten his subject because he was not a coward, and the man compelled the king to recognize the power above his own. Browning pictures this thought of

divine protection; after describing the way in which a tyrant has his poor victim snared and is about to destroy him, he makes the tyrant confess:—

Just my vengeance complete,
The man sprang to his feet,
Stood erect, caught at God's skirts, and prayed!—
So I was afraid!

Men are held as slaves by tradition, custom, and the fear of man, because of the answer in their own hearts given by superstition, vanity, and cowardice. Hence it is with the character of men that we must work if liberty is to be achieved. The Puritan tried to develop righteousness without joy, and the Cavalier sought for pleasure without righteousness. "The glorious liberty of the children of God" implies relief from all that hinders normal development in both righteousness and happiness; and the work is not the strenuous life of contest and warfare whereby the world has hitherto been deluged with blood, but is that patient labor of self-purification whereby healing may be given to the world. In struggles for liberty hate has often been the strongest motive. But why hate the tyrant and so embitter one's own life? He sits in lonely gloom, his imagination racked by ghostly memories of wrong. He knows no rest from his fear; and hate forces him to greater wrong by arousing greater fears. Were he healed, his cruelties would cease.

The difference between liberty and license must be made clear. The uselessness of struggles animated by hate has often been shown. When the Spartan helots revolted they did not gain liberty. When the Roman gladiators subdued their masters they did not make themselves free. The French revolutionists proclaimed liberty, and poets like Wordsworth expected to see fraternity and equality established. But how could cruelty, murder, unrestrained hate, establish liberty, or remedy the cruelty of tyranny? For these revolts there was found no basis in enduring truth, and the caprices of changing leaders were like the shifting sands on which nothing could be built. By the evil man it is not liberty, a universal blessing, that is desired, but license or unhindered action according to his caprice. He would destroy all law, for law obstructs his brutal selfishness.

Christian Science reveals the way to liberty, in self-government under law. License means government by

selfishness, but the way of law and Science leads to the ultimate fact that for man the only true freedom is in goodness,—in release from evil and its modes of deception; whereas license means freedom or unhindered action in evil. Should you allow lawlessness to prevail in a class in mathematics, then each indolent scholar could claim for his wrong solution the place and reward to which only correct solutions are entitled. Liberty through lawlessness is impossible, for the scholar can gain it only as he understands and obeys the science of numbers. Liberty for him is freedom from errors, and fellowship with those who are emancipated through knowledge.

In this light we can understand Jesus' words, "Ye shall know the truth, and the truth shall make you free." He was the great emancipator. "To this end have I been born," he said, "and to this end am I come into the world, that I should bear witness unto the truth." All through his life he bore witness to the truth about God. Men believed that they were governed by an external force and will which they could not comprehend. If the divine will is incomprehensible then man must submit to everything, even disaster, disease, fear, despair, not knowing what that will may be. If God cannot be known, if He does not rule man through intelligence, then submission to every unknown force is right enough lest divine will be opposed. But Jesus came to make the truth about God known. By his works of healing, wrought through divine power, he revealed His character to be Love; and by his teaching he made it clear that God was not incomprehensible force, but Intelligence or Mind to be comprehended and loved as the heavenly Father of man. Christian Science brings to us the known God once more, offering proof and teaching that we may gain the freedom which truth always establishes. In the mind that knows the truth about God there is joy, for the truth about God includes the truth about man as the child of God. When God is known and love springs forth, the sense of sonship makes a man free from what is unlike God. "If the Son shall make you free, ye shall be free indeed."

Some of the conditions which enforce mental slavery to-day may be glanced at, as they are the difficulties to be overcome in the emancipation of man. The main error may be said to be a wrong sense of the source of good. "Wherefore do ye spend money for that which is not bread,

and your earnings for that which satisfieth not?" is an old question. Spiritual sense apprehends the truth that man can find no satisfying apart from a right relation with God, the Life and Father of man. Material sense is that erroneous condition of thought wherein matter is believed to be the real and enduring and satisfying substance.

MATTER NOT THE SOURCE OF GOOD.

Let us examine the belief that man's good is derived from matter. We see it leading to a search for happiness through the senses, and making of men gluttons, drunkards, or libertines,—all slaves! Or we see men deluded by the expectation of satisfaction from mere possession, and enchained by envy and covetousness, or perhaps seduced by avarice into crimes like theft and murder. Crime is impossible for one made free by Christ's truth, because he finds no compulsion from the motives which lead to crime. Seeking his good from mind he sees that the false theory leads to degradation, cruelty, despair, discord on earth, and ill-will to men; and that man's true freedom and joy may be found in kindness, benevolence, and recognition of God as the source of good.

FEAR OF A MATERIAL CAUSE FOR EVIL.

Those who look to matter as the source of good are brought into bondage to fear that matter is the source of evil as well. The material body seems to originate disease whereby evil-doers are punished and so reverses their cherished expectations that pleasure would be found in sense rather than in soul. But it is not the ill-doer specially who is in bondage to fear of disease. From that fear few escape. Could we unveil the records of epistolary correspondence, what a story of universal belief in disease we should read. Like migratory birds these missives fly in flocks back and forth from friend to friend throughout the land, and as in ordinary conversation how frequently the tale of sickness is told. Many conceive the producing cause of sickness to be a blind and occult force, unreasonable, capricious, and mysterious. By others it is thought of as incomprehensible law, and for the hurtful action of this law of matter a remedy is sought in matter. Were the remedy for sickness in matter, the drug, infusion, or decoction, would have inherent power; and by this time a remedy for every known disease would have been dis-

covered. It is because effects correspond so much with the patient's changing state of mind that we have continually changing fashions in drugs. Schools of medicine break away from traditional remedies of the past, but they form new traditions from which others must in turn gain freedom.

When we look over the area of thought occupied by theories regarding sickness and possible remedies for it, we are amazed at the way in which by mere belief the race is controlled. We consider that an evil fate has indeed befallen the man who is exiled from his home, or by a fine deprived of his means, or brought nigh to starvation through misfortune; yet how many are exiled from friends in the search for a salubrious climate, how many have spent their all on medical advice and remedies, and how many live on the verge of starving through fear of the hurt that may come from food. Long ago hordes of Assyrian slaves spent their toil to enrich those who controlled them. To-day men who are able by mesmeric advertisements to make multitudes expect benefit from their nostrums, build up fortunes from the toil of those who are thus controlled. Christian Science liberates sufferer, slave, and exile, by revealing the one remedy for man's woe as a prodigal in the far land of superstition. So long as he is a serf to belief in the action of non-reasonable powers or driven by the lash of fear of the unknown, man is the servant of the lowest thoughts and seeks satisfaction from husks; but the word of truth restores him to his natural home and the Father's love, and this is the healing of Christian Science.

PRIDE OF LIFE.

Another difficulty to be overcome is pride as an ideal of life. It is seen in the search for distinction, and for the approval of men, by which many men become degenerate, fawning, deceitful, unscrupulous, and unjust. A man who loses his view of a standard of truth, in the endeavor to be diplomatic may become dishonest. The extreme of this has been termed Machiavellism; but Jesus corrected the whole tendency when he said, "How can ye believe which receive glory one of another, and the glory that cometh from the only God ye seek not?" More perverse yet is the pride of those who claim to be specially favored by heaven. Religious pride is the foe of natural Christian living.

Consider how wars have begun because of pride. Con-

sider the discords in life because of family pride, hard and cold; national pride flaming out in quarrels; religious pride with inquisitions and murders. In innumerable cases contests could have been averted, wars or strikes prevented, had there been one man animated by Christly meekness able to meet pride with true humility, and so eliminate the personal elements from the strife and reveal the action of the divine Principle we call God. By the healing work of Christian Science such men are being developed; men who fear nothing but to do wrong, men of steady mind because they humbly recognize God's rule and have become content to obey God rather than man. Their advantage over other good men is that they can prove the Principle they believe in. When the thought of God is dogmatic or theoretic you have as many theories as there are men. Each man is a sect by himself. But when God is known as one Mind to be revealed by proof, then in proportion as proof is given you have wise and harmonious action among men. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy."

THEORY OF A DOUBLE LIFE.

Like a fog which one strives vainly to dislodge by beating the air, so does the theory of a double life for a man darken his present way. He believes in a bodily life here and expects life from a different source beyond the grave. He sings, "Brief life is here our portion," or else "Here we suffer grief and pain," because taught that on earth he can only know material things and in heaven he will know only things spiritual, if he successfully avoids the lower region where the material body is to exist forever, maintained and organized as a vehicle for the inflow, to his sense of unending misery. Jesus taught that man may change here into the true consciousness which overrides death. His own consciousness was spiritual, that is, occupied with realities and unburdened by any belief in the transient. Where the senses perceived suffering and disease, he apprehended the true man, the creation of God; and where the sufferer and sinner had faith to accept the heavenly gleam of truth, he too gained the true consciousness of man, and found himself, in some degree at least, image and likeness of God.

The problem then is to obtain such direct communication

with the original source of Being that God is known to man as not only his Life in ages to come but now; and not only a source of all good in the far future, but in the present. Such godliness is profitable both for this life and that which is to come, for it makes life continuous and shows the quality of life to be so harmonious and pure and joyful, that sin, disease, and death, are wholly absent from it.

FEAR OF HYPNOTISM.

Still another difficulty in the way of man's freedom in truth is fear of the malevolent action of other minds. Were it known how prevalent is the belief in witchcraft or black magic in certain communities, many would be surprised. The cowardly purchase the curses of those claiming occult powers to do evil, and the victims of their hate are terrorized in proportion to their ignorance. The records of history display the overt action of envy, self-will, rivalry, and hate, in deception, cruelty, injustice, and murder; and when we remember that every act proceeds from a cherished thought, we may well believe that such thoughts prevail yet among men, and in secret ways endeavor to work out evil. This is true, however, that those who exercise the control of will over others and influence them for their own selfish ends, prepare for themselves mental darkness and godless despair; whereas those obedient to God, who heal and liberate others, walk "the path of the just," which "shineth more and more unto the perfect day."

KNOWING THE TRUTH.

When the separate minds of men are controlled by selfish lust and selfish fear, by belief in matter as a cause apart from Mind, or belief in the power of malevolent minds through hypnotic control, there exists a condition of lawlessness. Each man's interest seems in contest with that of his neighbor, and selfishness brings forth every kind of discord. Men fail to escape from anxiety, pride, fear, sickness, doubt, and sin, until they learn that causation depends upon divine Mind, and that man is self-governed by Mind or God. Christian Science brings freedom by revealing the available power of "the Comforter, even the Spirit of truth," and by exchanging "the spirit of bondage" for "the spirit of adoption." Knowing the Spirit of truth is the awakening of reason so that the mind cognizes the facts regarding God and man; receiving the spirit of

adoption is recognizing sonship with God, it is the awakening of love so that the heart rejoices in God as Father of all.

The Founder of Christianity had marvelous faith in the vitality of truth. Egyptian rulers spent the labor of years in erecting gigantic monuments which tell us nothing now. The world is full of pathetic efforts to establish names in the memory of man. The man of Nazareth overcame the temptation to desire fame and power, and made himself a servant of truth. Then came to him the vision that the spoken truth could never pass away; and we now see that it has leavened the ages. But the words and works of Christ Jesus are inseparably connected as revelation of the truth of God. The characteristic of Christian Science is its recognition that the proof of healing is as essential now as in the beginning of the Christian era, and should accompany the doctrine of Christianity. For ages the words and works of Jesus have been divorced. His works have been termed miracles and wonders due to supernatural interference with regular conditions, when they should be viewed as the regular and natural result of knowing the presence of God, the all-pervading, all-persistent, all-potential Love. Leaving out the proof of God given by the healing, redeeming, and renewing of man on earth, it is easy to see how doctrines were laid down from imagination instead of reason. Frederick the Great declared that the study of history led one to think that from the time of Constantine to the date of the Reformation the whole world was insane. During those years of darkness there were ten million victims of religious persecution. Since healing became a lost art, men have fought together and slain each other in dispute as to the manner of the proceeding of the Holy Ghost, proving on both sides that they had failed to receive the Holy Ghost, and such reception was all that concerned them. The theories regarding God framed by imagination and fear, made life an endless struggle to please a personal Ruler who had infinite capacity for displeasure.

Sorrow is hard to bear, and doubt is slow to clear,

Each sufferer says his say, his scheme of the weal or the woe;

yet solution comes not from imagination or caprice, or Utopian dreams, but solely from establishing the atonement of man with God by revealing to man the true God, and renewing man's mind after the image or character of

his Father in heaven. Let us follow out some of the results of Christian Science, which liberates man on every plane and shows its results through every manifestation of life, physical, mental, and moral.

HEALING.

By healing them Christian Science ransoms men from the tyranny of superstition and the despotic misrule of fear. The history of suffering to which the sick have been subjected in all lands under superstition, has some gruesome chapters. The days may be past for us when starvation, blood-letting, searing with hot irons, cupping and blistering were in vogue; but some victims remain who have survived such experiences. The list of compositions nauseating and unclean that have been used for medicine, is long indeed. Consider the fears which invade like a conquering army the mind of a sufferer as his advisers give utterance to their forebodings and outline the pictures of disease. Yet when they give up hope he is like one who hears his life declared forfeit, for he knows no way to struggle against the unjust sentence whereby he is condemned to death.

A large percentage of the avowed Christian Scientists come from those once sentenced to die, who have been redeemed from anticipation of the shrouding darkness, and that last strangling fear which is death, and given back to usefulness and new life. Formerly they lived as a monarch does who is in danger of invasion from abroad while mutiny and rebellion within threaten his realm. Now they find fear subdued, and the rule of Life established, reducing to harmonious action all the functions of man.

A gospel which does not include healing is not good news enough, seeing that the need for relief from sickness is so great. Indeed, the term Christian can hardly be applied to a doctrine which fails to include the proof whereupon Jesus builded his teaching and established his ministry as from God.

REFORMING.

By reforming them Christian Science redeems men from the misrule of passions and appetites. Men who consciously choose sin are gnawed by the worm of unceasing and cruel remorse until their love of sin is destroyed. But it is possible by coming to a right sense of God to lose the tendency to sin, and this good way is the scientific way. There is no potion or drug which will heal sin. It is the

sin of avarice which makes men advertise with seductive suggestion various intoxicating beverages as remedies for the sorrows of life. Then you see remedies advertised to cure the hurtful effects of strong drink; and again cures for the drug habit induced by these remedies. As if one should proclaim the last a remedy for the sorrow caused by the drug, taken to cure the sorrow caused by the drink, taken to cure the sorrow of life. This round of despair reminds one of what Isaiah depicts when he says, "He who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare." Health and a cure for the evil of intemperance would require the removal of the sin or lawlessness of avarice in the publican, and the sin or lawlessness of appetite in his victim. So far as regards the inebriate, cases are on record where one hearing of the truth stated in such a lecture as this has begotten a new sense of life in a man, and enabled him to separate himself wholly from drunkenness. Thousands of slaves to evil habits and low desires have been healed through treatment in Christian Science or through reading its text-book, *Science and Health*; that is, they have been redeemed from the misrule of appetite, and brought to understand the government and the beneficent action of divine law which manifests God as Love, healing and saving man.

RENEWING THE MIND.

By this men are redeemed from the control of false logic and baseless tradition.

Something of the insanity of the Middle Ages remains in the terror-inspiring doctrines whereby men even yet are held in dread of God and in the belief that cruelty is legitimate in dealing with men. What a nightmare the dread of eternal punishment has been. It has been proven in Christian Science that release from that horror in thought, has frequently brought immediate release from bodily suffering and has restored the insane. So soon as the thought was transformed by a true witness concerning God, the sense of healing came, even as when Christ bore witness to his and our God and Father, and the sick responded to the truth and became well.

A sorrowful tradition from that past when men were governed by imagination, fear, and superstition, rather than by Science, is the theory of God as the infinite image

and likeness of human personality, and therefore changeable, vindictive, merciless to enemies, and capable of jealousy and favoritism. Oliver Wendell Holmes in his "Urania" speaks of those who believed it was their duty to accept such a God,—

And praise a tyrant throned in lonely pride,
Who loves himself and cares for naught beside;
Who gave thee, summoned from primeval night,
A thousand laws and not a single right.

Such an erroneous conception of God has developed a fawning, deceitful, cringing, pharisaic sense among religionists; and a hostile, bitter, contemptuous and resentful sense among the irreligious. When the mind is renewed it sees clearly the impossibility of God changing His nature from Love into any condition opposite thereto, or combining in His nature Love and opposite characteristics. "God is Light, and in Him is no darkness at all;" so we say that God is Love, and in Him there is nothing loveless or unlovely at all. We have a parable in mother-love; it has no form, but is like the light embracing in compassion every child. So went forth the tenderness of Christ like sunshine, healing, comforting, redeeming; and he said that his works of love were done by God, and revealed God. If God was available then, here and now must this provable power of Good, this perfect God, this divine Principle or Cause, be present to all that call upon Him in truth. Christian Science sets forth man's right to be in harmony with the true beauty of reason, and so redeems him from credulity; frees his mind from that which is illogical, and his heart from any fear of an unloving God or an unjust heavenly Father.

THE LIFE-FORCE OF CHRISTIANITY.

Christianity should reveal life to man,—the potency of ever-abiding good, and the joy of love upspringing like an unfailing fountain of water. The church of Christ is the body in which the mind of Christ acts, governing all the members, as intelligence controls the body and produces unified effort. From the true church of Christ should emanate love that saves men from error and satisfies their deep longing for good. It should be a living force in the world fulfilling the beneficent offices which men seek to fulfil by their thousands of benevolent societies. But how shall this be until men are individually free by knowing the truth and obeying its present impulse. The doctors

and teachers of Jesus' day were letter-wise in regard to the traditions of the past, but with him were the present light and wisdom of the Spirit. They could shut the sick out from human intercourse, and condemn, injure, and punish the sinful; but Jesus could make the sick well, and release the sinful from motives for sin, and so from sin and its consequences; and this healing and redemption is the life-force of Christianity, which may have its resurrection in every heart through Christian Science to-day. Is it not better to be glad in the life than to give doleful reverence to the husks or shells broken and cast aside by its growth? for such are dogmas from the past. Christ has been lost as presence, because made remote historically, or beclouded dogmatically, or removed from our thought of practical life reverentially; whereas to find Christ abide with us forever through renewing of the mind, is to find Emmanuel, or "God with us."

SELF-GOVERNMENT BY DIVINE PRINCIPLE.

It may legitimately be asked, How may healing, reformation, and renewing of the mind be wrought out? The solution to the problem of life is found when freedom is gained through self-government by divine Principle, manifest in health, righteousness, and kindness.

We might illustrate self-government from the standpoint of the artist. When we view a picture we may feel that there is an inharmony, yet be unable to point out what causes it; but the artist who has made his thought obedient to beauty, and knows how to express his thought in form and color, when called upon to criticise can swiftly and surely decide not only what is wrong, but also how it is to be amended. One who does not understand the principle involved may guess that something is wrong, but the artist knows what would be right. He mentally sees how the line should be drawn, how the color should appear.

When we look at a great picture we see the artist's thought. The more he has realized of the permanent principle of beauty, the more he brings us into communion with that high and uplifted thought; for it is mind that is manifested in the form and color he uses as a medium for its expression. If a picture can reveal mind, how much more may the life of a man reveal mind. Christ was the revelation of the divine ideal for man. He depicted God's thought, and manifested divine Mind so perfectly that it

can be said, "In him dwelt all the fulness of the Godhead bodily." Christian Science reveals the way in which Christlikeness may be manifested in human relations. It makes of its students accomplished artists who, instead of viewing the error as real, vision the Truth which brings out harmony. The very moment an action is outlined in thought, we should be able to detect the flaw or error, and instantaneously correct it. Every artist knows that if the lines are wrong which decide the form in his picture, no after labor upon coloring will remove the inharmony: and so in many lives, long years of patient repentance may prove unavailing to change the effects of some radical error. But in the light of Science the self-government of man by Truth can be so exact that every fundamental defect in character can be corrected, and an intuition be gained which, like an artistic sense, decides swiftly and unalterably in favor of that which brings harmony.

Self-government may also be illustrated in connection with one of the most common conventions of life, the agreement of men in regard to time. The child unable to tell the time must be externally governed as to rising and retiring, must be called to meals and directed by others so that his actions may accord with the conventions of the home. When the child at last learns to know the time, and understands the value of punctuality, he becomes self-governed. We clearly see, in considering time, that when a train begins its journey at the announced minute and leaves behind it the belated passenger, the purpose of punctuality is not to punish him, but to produce harmony for those who obey the time-table. The traveler left behind suffers only from his own lack of self-government. In similar ways do those who are disobedient to the divine law of life suffer. Men are not punished by Good directly, but punish themselves when they fail to come obediently within its sphere of action.

We can find another illustration in the operation of a principle with which we are all familiar. In his first financial operations a child has to be governed by the telling of some one else. He does not know the value of pieces of money, what he should pay for an article, or what change he should expect. Without knowledge of his own he has to have faith in the word of others. But in proportion as he understands the science of numbers he becomes self-governed; and, moreover, discovers that what is right has

power of its own; as when he shows a mistake to another and finds him immediately acknowledge the correction. It is to the advantage of all honest men to have others figure correctly. They would rather associate in financial operations with one who was a good arithmetician; and moreover they clearly understand that his apprehension of the principle of numbers does not limit or impair theirs, but enlarges the good of all. The larger the number of those self-governed by the science of numbers, the greater the harmony in the business world. Those who are self-governed by Truth know that there is nothing occult in truth whereby it may be kept for a select few. They also know that the happiness of the world will be increased in proportion as men know and obey the truth. But those who look upon material things and possessions as the good of life, have the feeling that the more any one else gains, the more they are diminished. Consequently instead of rejoicing in the growth and gain of others, a sense of envy, jealousy, covetousness, and avariciousness, comes in, and instead of being self-governed from the apprehension which they have from within of a divine Principle, they become externally governed by error in the form of motives, beliefs, and considerations, which have an altogether false basis. They are roused up to arrogance, and self-will, and vainglory, as well as agonized by the envy and jealousy of others, and this all comes from allowing themselves to be governed from without by error, instead of being governed from within by Truth.

Obedience to the convention of time, the science of numbers, the principle of beauty, serves to illustrate how obedience can be rendered to that universal principle for the present life of man, "that same mind which was also in Christ Jesus." He distinctly indicated what the power was whereby his work of redeeming was done when he said, "the Father that dwelleth in me, he doeth the works." He evidently meant that his healing work revealed divine Principle and did not infer personal causation. A teacher correcting a mathematical error does not claim to be the potency, but only to reveal the truth which is potency. So Christ Jesus continually declared that he was revealing the Father, and bearing testimony to that power which sent him, and to this Power Christian Science is to-day bearing witness, by proving the healing efficacy of divine Love. The Founder of Christianity in all things acted as wit-

ness to the truth which was universal, or as embodiment of its action; and thus he was to men the truth and the way, and revealed the true or normal life for man. By the Science of Christianity the way is made plain for all.

Common theological teaching represents man as governed from without; Christian Science teaches how he is to be governed by divine Principle within. A visiting prince from Germany wondered at the good behavior of crowds in this land, and noticed that they were self-controlled. In many lands external control by the military is necessary; but such control is needless when men are self-governed by a law of right.

Self-government in Science requires recognition of one God, one Principle or Mind, and is that control by divine Mind which establishes good in character and unselfish love in conduct. We must first learn that Good is not far from any one of us. Our selfish striving to find happiness by getting ahead of others is actuated by the belief that there is no present good. Looking to matter instead of mind, and striving to possess things by wresting them from others, men make of earth a battle-ground, where they struggle under changing leaders and with diverse battle-cries. Through Christian Science men may learn to exercise reason, and change their beliefs in error for belief in truth, and then may rise from the true belief to an apprehension of Truth itself, and so gain a sense of an omni-active Principle. When they perceive this to be ever-present, decisions in life can be made whereby this Principle is manifested, even as in mathematics every correct solution is a revelation of the principle of numbers. The kingdom of heaven is within consciousness when the mental activities gain decisions in accord with Love as Principle, and life and happiness are then as one. A man without any standard, governed capriciously by what is without, becomes the "double-minded man, unstable in all his ways," and from instability and weakness it is but a step to actual wickedness. Peace is the message of God to man, peace that brings healing; "but the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked." The man who would enter the kingdom should humbly make small beginnings, and joyfully acknowledge small gains; he should relinquish known errors honestly, and continue righteous efforts patiently; he should appreciate kindly the

good in others, and await peacefully the ultimate good,—then may he gain the heavenly mind, calm in judgment, alert in good-will, and open to all truth and beauty and Christliness.

THE LEADER OF THE MOVEMENT.

We look back to the life of George Washington with full appreciation of his skill and good judgment in working out his country's freedom. Yet how can we appreciate the anxieties of the untried way, the perplexities of novel situations, when he was stung by criticism, and dismayed by pettiness and meanness among those upon whom he had to depend. But he rose higher in self-government, and so gained more of that divine aid which comes to those great in unselfishness.

It was so also with Lincoln, the Emancipator. To our sense, now that his character stands forth in historical perspective, "the first American," it seems impossible to think that he had to face reviling and mockery, degrading abuse, poisonous aspersion, and hate that planned his murder many times, and at last accomplished it. We recognize now that his mockers and revilers judged and condemned not him, but themselves. The mocker to whom the great, tender-hearted man, bearing the burden of a nation's woe and the world's hope, appeared to be only an ape, revealed the simian station of his own thought, devoid of the intelligence which proclaims manhood. The reviler of the good man shamelessly reveals his own nature, barren of good. Indeed, no witness to truth has ever appeared, no good man has ever lived his life according to a true standard, who has not caused a revealing of the thoughts of many hearts,—welcome from those of prophetic insight, hoping for the good; and opposition from those to whom truth comes like light, to reveal barren lives and secret methods of doing ill.

When half a century has gone, and men look back to this time calmly as we now look back to the years of the emancipation struggle, it will be deemed a thing incredible that the Discoverer of Christian Science, Mary Baker Eddy, the Founder of an emancipation movement not merely for a nation, but for all minds in the world,—that this benefactor of man should ever have met with misrepresentation. Like other prophets of liberty to man she had to struggle alone with the perplexities of the untried way.

Loving retirement, she had to face publicity. A modest and gentle woman, she had to face the rudeness of ungoverned and ignorant men. But by gentleness she has conquered ill-will, by blessing enemies she has changed them to friends, and by praying for those who would like to spitefully use and persecute her, she has preserved her sense of God's nearness and love. This sense of the abiding presence of divine Principle, and her achieved self-government by God, make her a wise friend to the race, and revelator of the way of peace for man through Science. Indeed, if to be servant of all is to be greatest of all, this greatness of loving service is hers; for the ministry is not as the transient usefulness of a political chief, not as the momentary benefit of a partial reform, not like an invention superseded in a day,—it is the ministry of truth to abide with men forever.

In Christian Science men from the Hebrew people, the race to which we owe our sacred literature, have found the one God of their prophets proven to be the one who "heal-eth all diseases." Seekers after a religion that will heal the sick, coming from the far-off Armenian church, have found here on earth a Christianity which fulfils their ancient tradition as to primitive Christianity. Men who preserved a religious spirit amid the formalities of conventional religions, have joyfully acknowledged Christian Science as presenting God "in spirit and in truth." Men with religious aspirations, who could not affiliate with churches, and so were denominated infidels by those who can criticise but cannot heal, have found in Christian Science their deepest longings satisfied. And hopeless men, calling themselves agnostics, and thinking of man as a helpless atom thrust about by relentless and cruel forces, have found, through healing, the proof of divine good-will to man, and their hearts answer with joy to Love, the known God. Could we number the cases of healing through Christian Science, we should find how vast a multitude has been emancipated from suffering under every kind of sickness and sin, redeemed from insanity, withheld from suicide, and ransomed from the death-grip of incurable disease. These all know that the course of events would not have changed for them had not Christian Science brought light to their hopeless darkness, new motive to counteract despair, new life to uplift from weakness and suffering. Those who are honest and true have enlisted under the banner of

the white Christ, and though their progress may not be evident to all, they are marching on.

In the Atlanta campaign the marching soldiers had often to make their way through brushwood which hid them from view. The commander of a regiment would see at a time only the single battalion behind him. The extended line to left and right, the reserve in the rear, he could not see. But the whole force was moving steadily forward, obedient to one impulse. On one occasion the marching host reached a savanna, and as it emerged from the concealing brushwood into the long, narrow meadow, the divisions and regiments were revealed, with their distinctive banners; then uniting all came the flag for which the army as one man fought. As the men saw the flag of their country displayed, and far as the eye could reach saw the line of comrades in arms extend, a spontaneous cheer broke forth in response to the thrill of patriotism and brotherhood. So shall those now obediently marching under the leadership of Christian Science, behold the banner of the peace-bringing Christ displayed, and thrill with the joy of brotherhood as they recognize the host of their comrades in the Christ-work of redeeming of the world. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are."

ONLY.

BY E. B. W.

ONLY to walk in the path He trod,
Only to feel the presence of God;
Only to know, at dark, if I cry,
His aid is ready, His help is nigh.

Only to know His Spirit is near,
Only to feel there's nothing to fear;
Only to know I'm led by His hand,
Led by the Spirit to understand.

Only to know His kingdom's within,
Strength'ning, defending, healing from sin,
To feel that I, whatever betide,
Shall wake in *His likeness, satisfied.*

WORK IN THE SOUTH.

BY MARY HATCH HARRISON.

MORE than seven years ago it was my great privilege to bring to the home of my childhood—the home of my ancestors for a century nearly—a copy of that wonderful book, “Science and Health with Key to the Scriptures” by Mary Baker G. Eddy. I had been healed physically, of piano paralysis, uplifted spiritually, and was so full of the joy of this wonderful gift from God that I could but tell of its health-giving gospel.

It seemed to me so beautiful that the Truth of Being understood and demonstrated would eventually cause all sin, all sickness to vanish, that I felt that every one wanted to know this truth. Many did inquire; a number, at different times, tried its healing power and were blessed. The seed was sown and, as in the Scripture parable, some fell upon stony places (the false consciousness filled with malice, envy, hate, self-righteousness, self-will, etc.), in such there was no depth for the roots of truth to stand; others fell in good ground and are bringing forth fruit, some an hundred fold, and rich indeed will be the harvest if we faint not.

The Principle of Christian Science applied has lifted many here out of the bondage of sickness; from the babe of a month to the adult of eighty odd years. The diseases that have yielded have been measles, diarrhœa, hemorrhoids, malarial fever, typhoid fever, consumption, rheumatism, goitre, chronic headache, heart trouble, croup, chronic throat trouble, nervous prostration, type-writer paralysis, grip, the morphine, liquor, and tobacco habits, etc. The lame have been made to walk, two of them had not been able to walk for nine and sixteen years respectively; others have put aside glasses that had for years been a necessity, through both disease and age, having now learned the true source of sight. So many have been blessed that could all who have ears hear, great would be the rejoicing in the city to know that God has demonstrated that this is His universe and all are His children now.

One case I have been asked by the grateful parents to give somewhat in detail. It is the healing of a little boy three years old, and is most helpful in proving the great

simplicity of our religion, as well as its profound and searching truths.

A little covered wagon was driven to my door one afternoon without any warning save a telegram inquiring if I were at home. The mother had brought the child in this way fifty miles, seeking help. His condition was pitiable, though at once one was reassured by the courage of the little one as well as that of his mother. For more than three months the child had been suffering with malarial fever, the hardest chills and high fever daily; he was colorless, swollen almost even from head to foot. She had tried to help him, knowing as she did something of Science, but had reached the point when she felt he could live but a few days without prompt relief. Her faith that he would be healed was great, she came for the victory.

They boarded with a family interested in Science. The healing was not instantaneous, as the mother had expected. There had been much opposition in their household by some, and many had predicted the certain death of the child if she did not resort to drugs. On the way here she was told that if her child returned alive they would be sure there was something in Christian Science. From the first treatment the little fellow improved, and in less than three weeks every symptom of fever was gone. He was gaining in every way, but the complications arising from such protracted blood poisoning as was in evidence, were slower in yielding. The mother was urged to return home and take the child with her, but she had seen too much to take any risks with the case, and so decided to return home, leaving the boy here. He had been a most delicate child from infancy, a victim of chronic indigestion, and his character and disposition showed much that was not good.

At first he refused to speak to any one besides myself or to allow a service of love from any one but his mother. During the time he was under treatment, more than three months, he was completely changed, not only physically but the errors of his disposition were eliminated. He became most gentle, truthful, loving, very merry and joyous, and often assured us that he did love everybody. He would speak with loving affection of all at his home, but never was the least homesick. The beautiful way in which the truths of Christian Science unfolded to him was wonderful. He spoke as intelligently of "old Phonnie" and "new Phonnie" (his name was Alphonso), as St. Paul

would have done, and as the changes came into his consciousness he was sure the victory was through Christian Science.

So great was the change physically that all who met the child would get him to tell about his healing. Before he left, he was the perfect picture of health. During his stay here it seemed he could no longer remain at the house where he was, so there was nothing to do but take him to my own home, as the last and most stubborn claim to yield was bad sores on the head, which of course needed the most careful attention. Though the last to yield, the demonstration was so perfect that we felt repaid for all our efforts. The little fellow's constant thought, often expressed, "I know you can, Good; and I know you will," was a very helpful lesson.

Not only was the healing spiritually and physically a convincing proof of Christian Science, but the intelligence manifested through the realization of the One Intelligence was equally so. He learned the whole of "Shepherd, show me how to go" in a half hour, and the whole alphabet in a very short time; and he could tell both small and large letters in any newspaper or book ever afterwards. A bad habit of eating dirt disappeared with the other errors, and also troublesome worms. So intelligently did he learn "Shepherd, show me how to go" that he asked what callous breast meant. I explained as best I could, it was stubborn human will, which wouldn't yield to Truth and stay out. Weeks afterwards, on hearing a party of ladies talking about Science, one remarked that the human will was the greatest barrier to receiving this beautiful Truth, he said, "Thou wilt wound the callous breast"! Some strangers coming to the house for a few days were so impressed by his intelligence that they said, "Although a child, he is a real Christian gentleman in thought." The dear child did teach many the power of Truth by his complete transformation, and his desire, so often expressed, to do what Jesus did,—“heal the sick,”—will, I trust, be realized.

It seemed that when the mother returned home without the child the report was circulated that he was dead, and she would not acknowledge it. But some of these neighbors called at my house to ask about him and were astonished at the complete change. A neighbor, who admitted that every

day she watched to see if he had died, said every one would have to admit that Christian Science did heal the sick.

When the mother met the friend who took the child to a railroad station near his home, she said if she had not known her child was to come with her she would not have known him, so changed, so benefited in every way, so well—in fact another boy, a new child. 'A letter recently received from the mother of the boy, says he is strong and well, never having had a day's illness since his healing.

With such evidences of the power of the Science of Christianity over sickness and sin surely we may look forward to the salvation of all from this needless bondage.

Many times since bringing our text-book here I have thought of how silently the Spirit of Truth entered the city; how, though unheralded, unrecognized by the multitudes, it has established our Cause wholly through demonstration with signs following. "Ye shall know the truth, and the truth shall make you free."

Our Cause is growing surely, "Progress is the law of God" (Science and Health, p. 233), and with gratitude would we acknowledge all the help along the way, from our wise, loving Leader, Mrs. Eddy, and all at headquarters.

New Bern, N. C.

WHEN SELF BEGINS TO DIE.

BY IDA HODNETT.

WHEN self begins to die, as thought awakes
To one Life, Mind, and that Mind infinite,
I see afar, though faint to sense that quakes,
The dawning light of heaven, a bliss unwrit,
When self begins to die.

The clutching claims of fear relax their hold,
And hell begins to sink down out of sight;
Ambition, greed, and strife, a triad bold,
Let loose their grasp at dawning heaven's light,
When self begins to die.

The false gods that I deemed gave goods and pelf
Are gods no more, for Good is always Mind;
My heart finds higher aims than love of self,
And higher, higher climbs, nor looks behind,
When self knows it must die.

CHURCH DEDICATED AT PORTLAND, ORE.

UPON Easter Sunday, First Church of Christ, Scientist, Portland, Oregon, dedicated its church. The following clipping from the *Evening Telegram* is a voluntary comment from the paper, and is of interest in connection with the event.

Yesterday was a red letter day for First Church of Christ, Scientist, Twenty-third Street, near Irving.

This joyful occasion was the dedication of the church. The purchase of the lot and church and the repairs necessary amounted to \$4,000. The Christian Science Churches never resort to the usual means of raising funds. There are no solicitations, and the money is obtained by voluntary contributions. The collection a week ago Sunday was sufficient to wipe out the debt.

The dedication services were simple, as simplicity is one of the rules of the church. The exercises were as usual, with the exception of special music and a brief address by the First Reader. Services morning and evening were attended by many members and friends.

The First Church, since July 1, 1900, the date of the opening of the new building, has rapidly grown in membership, and the meetings, conspicuous for their quiet dignity and earnestness, are always largely attended.

The Christian Scientists of Portland are justly proud of their house of worship, which has been the scene of numerous gatherings of men and women who are striving to live a life uncontaminated by evil thoughts or deeds, and consecrated to the cause of Christ.

Following is the address of the First Reader:—

It is generally understood, that the buildings of the Christian Science Churches are not dedicated until all payments are made and the property is owned by the church members. In accordance with this custom, we can announce to-day that this Easter service marks the dedication of this church. In June of 1900 this property was purchased, a partial payment being made; the building was renovated and the congregation took possession of it, having four years, under the terms of purchase, in which to complete the payment. This has been done in less than

two years, and we are to-day happy in knowing our church home is our own.

Legally, the members of this church own the building in which we worship and the ground on which it stands. Externally, through some special form of public service, it is possible to say that we dedicate our church; but unless each member has consecrated his life to God, unless each individual is daily striving to be about the Father's business, we are in no sense *really* dedicating our church.

Being about the Father's business does not mean merely that we sit at ease beneath our own vine and fig-tree, healed in body and comforted in mind, engrossed in the good Christian Science is giving *us*. It means that we are so quickened by our knowledge of Christian Science that we are ready to lay aside our ease, if need be, and labor unceasingly and unselfishly that the burdens of our fellow-men may be lightened as ours have been lightened. It means that no sacrifice is too great if another may be blessed by it; that we abandon self-seeking in the all-absorbing desire to aid in dispelling the universal shadows of desolation which enwrap mankind, and that we murmur not if the demands of Truth cut directly across the path of our old selfish pursuits and inclinations.

Our church, as it stands in this hour, is a blending together of the individual lives of its members.

Are these lives growing into this true service? Only to the extent that we are truly consecrated, can we say that we dedicate our church to God. If we strive to make each day's service a higher dedication, we may become a noble army of whom it shall truly be said, "About the Father's business."

By this daily dedication, and by this alone, can we testify loyalty to our God, obedience to our Christ, and gratitude to the Leader in this age whose unselfed life has made the perception and proof of these things possible to us. As we press onward to better fruits, we may well take for our watchword, that which this dear Leader, Mrs. Eddy, says in her poem, "Laus Deo" (Miscellaneous Writings, p. 400):

Be awake;
Like this stone, be in thy place;
Stand, not sit.

AN EVENING THOUGHT.

BY ANNIE L. FISHER.

OFF at the close of the busy day,
When I see its duties all complete,
I love to turn from its cares aside,
And rest a while at the Master's feet.

I love to remember He is my God;
Not a far-off name full of awe and fear,
But a living presence that fills my heart,
And a powerful friend that is ever near.

I love to remember the tender care
That has planned each step that my feet have trod,
Out of the darkness of error's night,
Into the light of the sons of God.

'Tis sweet to remember I am His child,
In His image and likeness, pure and free;
Not created to suffer, and sin, and die,
But to live and rejoice through eternity.

I know if I fill my thought with Truth
There will be no room for doubt and fear.
If I faithfully do my part each day,
I am helping to bring His Kingdom near.

Then with humble thanks for the lessons learned,
So needful and helpful, every one,
I can take up, with courage, my work again,
And know all is well, when God's will is done.

THE PRACTICE OF TRUTH.

BY A. K. FRAIN, M.D., C.S.

GOING to my business recently, on the elevated road, with a copy of Science and Health for my companion, I opened the book at "Footsteps of Truth."

This has always been a choice chapter to me, and at each reading I learn something new. I did not get beyond the first sentence, however, though I was forty minutes on the train.

I read "The best sermon ever preached is the practice of Truth," and at this point a flood of thoughts came to my mind with sufficient force to keep me busy.

What a strong word is "sermon" in this clause! We know of sermons in stones and the stars; in the babbling brook and the gentle zephyrs that play so delightfully among the leaves of the tree and dip down to bathe the heated brow at the gloaming of a summer's day—that even catastrophes and tornadoes are sermons to him who has an ear to listen, and we know that all these sermons, coming to us from nature as exhortations, or reproofs, or homilies, produce degrees of good in our lives proportional to our understanding, yet our beloved Leader tells us that the "best sermon ever preached is the practice of Truth."

To practise something is the common experience of all, that is, to apply our material knowledge *practically*, as opposed to theory, but when it comes to the "practice of Truth" where are we? Are we not too often satisfied to rest quietly, acknowledging the theory of Christian Science, and leave its practice to our Leader or others? Are we expecting to grow in the Truth without practising the Truth?

The student in music may learn its theory never so well, but he cannot advance in the production of harmonious sounds so long as he allows his teacher or helper to do his practising for him.

So in Christian Science, its theory must be followed by practice—by the careful, conscientious, determined, persistent, and systematic exercise of our fullest and highest understanding.

And then, what is this theory, or profession, or science that we are to practise? Not law, or medicine, or creed

of any kind with their intricate and complicated rules based on the wisdom, so-called, of the generation promulgating them and changing at some point with every revolution of the earth on its axis, but immutable eternal Truth, so simple in its grandeur that the little child can carry it to his schoolroom, practise it at his lessons, at his play, in his joys or in his sorrows, and thus be daily appropriating this best of sermons, and yet so broad, so deep, so high that it encompasses all that *really is*. So all-inclusive, all-powerful, being never absent, the only reality, the only Good or God, that it meets with equal certainty and fulness every need of the profoundest philosopher. Just to the extent that we recognize these facts and weave them into our individual consciousness, we are practising this Truth and will reap its fruitage.

And what is this fruitage? Our bodies will manifest health; our thoughts, purity; our homes, harmony; our business, honesty, and our capacities, strength. Fear will be supplanted by love, and all sense of hatred will be lost. This is demonstration.

That we may learn how to practise Truth, Mrs. Eddy, our revered standard-bearer, has given us her discovery in "Science and Health with Key to the Scriptures," from which we learn that it is not a new Truth, but just the same old Truth that was before the world began, always has been, and ever will be. The same Truth that has been practised in some degree by men and women all along the line from the beginning of the human race to the present day, Jesus standing in the foreground as the greatest demonstrator of any era.

She has given this system of practice the name of Christian Science, and the earnest study of this text-book with an open heart, attentive ear, and unprejudiced mind will render the student able to prove to himself and others that for all human needs "the best sermon ever preached is the practice of Truth."

THE river of God is full of water; but there is not one drop of it that takes its rise in earthly springs. God will have no strength used in His own battles but the strength which he himself imparts; and I would not have you that are now distressed in the least discouraged by it. Your emptiness is but the preparation for your being filled; and your casting down is but the making ready for your lifting up.—*Spurgeon*.

A BIT OF PERSONAL HISTORY.

BY S. N. BAKER.

I CAN hardly remember the time when I first began to think of making preparation, whereby I might sometime enter into the "Kingdom of Heaven," a place, a locality, far away, in the realms of illimitable space, among the beautiful constellations and planets, which brighten our night-world. And this thought of a home "beyond the stars," was strengthened and intensified as I grew older by reading a little work on astronomy, in which the writer stated it as his opinion, that in the center of the vast planetary world, was the throne of God, and the home of the redeemed. And so, whenever I took my walks abroad in the evening, my eyes and thoughts were lifted skyward, to my "home in heaven." And sometimes, in my admiration of the grandly beautiful stellar world, my future home, I longed to lay the body down, that I might at once enter into this "home in heaven." I also took great delight in contemplation of the mansion prepared for me, and often read over a computation, which I cherished with such care, that I pasted it in my Bible, entitled, "The Dimensions of Heaven," based on the twenty-first chapter of Revelation. The computer, after an almost endless array of figures, concluded by saying that if there were a hundred worlds like this, with an equal number of inhabitants, and they stood, or existed for a thousand centuries, there would yet be more than a hundred rooms, sixteen feet square for each person; so I comforted myself with the thought of a roomy mansion. And now, after all these years, trying to look beyond the stars to find heaven, I am finding it here and now.

Words are poor channels through which to express my unbounded gratitude to dear Mrs. Eddy, for the knowledge of this Christ-way, which has dawned upon me and is filling my consciousness with a peace which passeth human understanding. With my first glimmerings of this "walk with God," I thought I was entering into a place of rest from all great trials; that all such were in the past. Experience has taught me that there are more battles than rest. Yet every battle has been followed by a victory so complete that my mouth has been filled with praise, and

these words of Isaiah verified: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

My loving father, knowing my earnest desire for a more spiritual life, opened the way for a short sojourn in Southern California, where I was providentially led to look into Christian Science. Before leaving California I took a course of lessons from one of Mrs. Eddy's students. I have nearly all the books written by Mrs. Eddy. Through the study of them I have been able to overcome false claims of many years' duration. I wonder how I lived before this blessed knowledge came to me.

The *Journal* and *Sentinel* come to me as welcome guests, with their rich fruitage. I am very thankful to-day that my name is enrolled with that almost innumerable company, which constitutes the Mother Church.

And now with confidence I have placed my right hand in the hand of God, and He will keep me according to His word. "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." With a glad heart, I can say with the sweet singer of Israel: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. . . . The Lord shall preserve thy going out and thy coming in from this time forth, and even for ever more." Praise His holy name.

COMMUNION SERVICE AND ANNUAL MEETING.

The annual Communion Service of the Mother Church will be held Sunday, June 15, and the annual church meeting the following Wednesday, June 18; the latter commencing at 2 P.M.

To afford room for all, both of these meetings will take place in Mechanics Hall, in the Merchants and Mechanics Building on Huntington Avenue.

SPEAK nobly of religion, but let it be well timed; for people avoid those who are perpetually preaching.

Ganganelli's Letters.

THERE is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.

Emerson.

CHURCH NOTES FOR JUNE.

The following churches appear for the first time in this issue of the *Journal*:—

First Church of Christ, Scientist, Chenoa, Illinois.
First Church of Christ, Scientist, Fredonia, Pa.
First Church of Christ, Scientist, Middleburg, Neb.
Second Church of Christ, Scientist, St. Louis, Mo.
Third Church of Christ, Scientist, Brooklyn, N. Y.

New churches which were formerly advertised as Societies holding regular services.

First Church of Christ, Scientist, Oklahoma City, O. T.
First Church of Christ, Scientist, Pipestone, Minn.

Regular services are announced for the first time at,—

Bloomfield, Nebraska; Eugene, Oregon; Janesville, Michigan; Johnstown, New York; Stanton, Nebraska; Victoria, British Columbia; Wellsboro, Pennsylvania.

Notice of the uniting of churches has been received in the case of

First and Second Churches of Christ, Scientist, in Baltimore, Maryland.

OUR PRAYER.

BY GRACE WHITE.

As lengthening shadows of earth's day
Deepen and darken on our way,
Oh keep us safe, our God, our King,
Beneath Thy sheltering folded wing.

For back and forth Life's shuttles ply,
Weaving with steady purpose high,
For children of Thy gracious light,
The seamless robe of glistening white.

O Life divine! O Life most blest!
The glorious end of hallowed quest,
As grateful offering to Thy Love,
Leave we our hearts in Thine above.

TESTIMONIES FROM THE FIELD.

FOR the good received through Christian Science I offer the following from my own experience.

About eight years ago, before knowing anything about Christian Science, I was most miserable in mind and body. I had no faith in medicine, hygiene being my only remedy, and I was considered a perfect crank on the subject. I had for years been trying to take good care of my body, but as time went on I found it difficult to live up to what I believed to be right, circumstances at times making it impossible. This caused me constant suffering from what I then thought "breaking a law of nature" and also the suffering of self-condemnation for so doing. Despondency was a constant companion. Thoughts of the misery and suffering of mankind were ever at hand, so I was never happy. My search for perfection was a continual disappointment, and finally I became disappointed in myself as well as others. Evil seemed the real, and Good a miracle not to be trusted in.

Once in a very dark hour something seemed to say that some day, in some unexpected way, I should be happy and well, living in the light, and that all darkness would flee like a shadow. This gave me great hope for a time, but the more rest and care I had, the worse seemed my condition. I could eat nothing without being distressed by it, and could not think of anything without fear and suffering being connected with it; everything in the universe seemed to suffer and cry for help, and where was the something to bring relief? Where was God? surely He did not create or send evil, but why did He allow it if He were almighty, leaving man in the most helpless condition. I feared insanity.

At that time my only brother was to be married, and of all things that could happen it seemed the worst, and I wondered if my disappointments ever would end. He had been married several months before I had any chance to know much about my new sister. I knew that she did some (what seemed to me) very queer things, but thought it was because she did not know better, which seemed strange.

One day at my brother's I happened to pick up a small

book (Rudimental Divine Science). I glanced in it and asked my brother what that was, thinking to myself that it was some new-fangled thing that I would have no use for. He only told me to take it home and read it and then ask my sister about it. I did read it, and much to my surprise found some convincing truths. I then went to my sister asking questions, which she answered so satisfactorily that it was not more than an hour before I knew that Christian Science was what I had been looking for all the time. No wonder that I could not sleep that night, thinking about the marvel that had been wrought in me. All my old gods were cast into oblivion, while God whom I had so often wished I might know and understand was taking possession.

The next day I ate whatever I wanted. I was happy beyond expression and wanted to tell the whole world. I saw how I had been led to find the Truth, and that all my seeming disappointments were blessings in disguise, and I could truly say that I would not have it otherwise.

I got down the old Bible which had been put away as useless, and began to devour the New Testament and also Science and Health. But I had to come down from the mount, and then came work. Trials and self-denials, doubt, joys, sorrow, defeats, and triumphs. Weeks, months, and years passed with scarcely any seeming growth. The giving up of self seemed very hard. Error appeared so real, powerful, and subtle, trying every way to discourage and hinder progress and destroy every hope of ever being delivered from its seeming power, the way seemed so narrow and the rocks so sharp; still there was none other, and only by clinging to it, trying to be honest and obedient have battles slowly been won. I received great encouragement from Deuteronomy, 8 : 2; Science and Health, p. 22, l. 18; "Miscellaneous Writings," p. 342, l. 24. Whining over error and wishing it would cease does not overcome it.

Mother's address, page 20, says, "When man makes something of sin it is either because he fears it or loves it."

Some time ago I seemed to feel very much discouraged, thinking I was not progressing as I ought. I had an appointment with the dentist to have some work done. He had told me that my teeth were in a bad condition and the work would be difficult, and as I took the chair one morning he repeated it. I had been working against fear,

and just then it came in like a flood, trying to make me give up. I knew from past experience that now I must stand firm, that my duty was to deny everything unlike Good, no matter what came, and it was only a few seconds before I felt the fear go right out and the dentist was ready to work.

I had no pain whatever, only a little sensation once during the forenoon. When the dentist stopped at noon, he told me that I was a very good patient and wished all his patients were like that; that he should be able to do better work. In the afternoon he remarked that I must have a great deal of will power. I told him no; that it was due to my study of Christian Science. "Well, my goodness!" he exclaimed, "I wish they would all study it;" and then he told me that he had been astonished, because he knew the condition of my teeth; that he had heard of cures being made by Science, but had not given it much of any attention; but that this was proof.

I went three days in succession, and only once had a slight sense of pain. When the work was finished, the dentist laughingly remarked that he was in doubt whether I had any nerves in my system, saying that he should not know how to go to work on another patient, that he would be looking for the same condition and should not find it. He then asked me if I thought that Christian Science would be able to help him overcome nervousness. I assured him that it could, and he said he would get Science and Health.

I feel that I never can repay my dear sister for all she has done for me in the years past, helping me to walk straight. The harmony Christian Science has brought into our home, nothing else could bring. My father, who was always an unbeliever, has now accepted it.

Over a year ago I went through a class of one of Mrs. Eddy's loyal students. The tuition paid was as nothing compared with the benefit. Only by following in the way can we prove our gratitude to the Discoverer and Founder of Christian Science, who has dared all for us.

Sophie Ebbesen, Carpenter, Ia.

For years I had believed that the time must come when Christianity and science would be found compatible, when the teachings of Jesus would be made practical and his works repeated, for I realized sorrowfully that Christianity was only being talked, not lived. When a Christian Sci-

entist, some two years and a half ago, told me that my hope was already fulfilled, it seemed to me very natural and beautiful.

When, however, a day or two later, I tried to read *Science and Health*, I felt dazed; it was as unintelligible to me as Greek.

I asked the Scientist to leave it with me, to see if continued effort on my part to understand would bear any result, and felt keen surprise when he said that he could not spare it over night, as he had only the one. He added that he needed both that and his Bible continually, which seemed to me even more strange; for, although an earnest student of my Bible as a child, I had rarely opened it during the past few years, though often repeating to myself well-loved portions of it.

When the Scientist told me that "with God all things are possible," and that "God healeth all our diseases," I was quite ready to believe him, but I wanted to know how, and felt much discouraged when he said that I could find all about it in *Science and Health*. The price of the book seemed to me excessive, and I did not feel that I could afford to give so much for it, on the mere chance (as it seemed to me) of being able to understand it.

At that time I had various physical disorders, but, although they often caused me excruciating pain, they were, to me, insignificant beside the seeming mental weight which had been crushing me for years. Indeed, I had reached a point where I sometimes wished that the former sufferings might eventually end the latter, but I always recognized the selfishness of that thought, and tried to put it from me. I had been coughing almost incessantly for four months, and I believe that I asked for help that evening. When the cough entirely disappeared I cannot say, but certainly in the course of a few weeks, and meanwhile a severely sprained ankle was healed in two treatments—both absent—so that I danced all the following evening without being conscious of the injury. That was my first proof of the healing power of Science.

Since that time I have never taken a drop of medicine nor given any internally to my little daughter, though it was some months before I could completely relinquish faith in outward applications for her.

During the summer I was separated from my only Christian Science friend, and it was in the autumn that I bought

Science and Health, and was enabled, for the first time, to attend Christian Science services.

With apparently great desire, and greater need, it was fully six months before I could read a page of Science and Health without criticism and antagonism, and at least a year before I understood enough of its teachings to demonstrate any part of them. My mortal-mind concept of self, which I had always proudly guarded as "individuality," was hydra-headed, and had to be killed, not once but many times. It included what my husband called "a belief in logic," a material conceit which had to give place to the true logic, or spiritual understanding. At times I felt as if I had lost everything, "without hope and without God in the world," but I never for one instant doubted that it was I, and not Christian Science, who was at fault.

Truth conquered slowly but surely. Mental, and so-called physical difficulties—some of the latter pronounced incurable by physicians—have disappeared before the Light.

To-day, realizing that the fight has but just begun, I feel that I can say with the Hebrew youths who stood before Nebuchadnezzar, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

For this I thank God, and the gentle Mother who, through Science and Health and her other writings, has brought me to a knowledge of the Truth. If I did not now know that the mortal mind which used me as a channel to criticise her and her work in the beginning, was a lie or *nothingness*, I should feel that I owed her an apology. As it is, no words can express my love and gratitude to her.

Instead of a household containing not a single Bible, we have now, in our family of three, four whole Bibles (one German), several Testaments, books of Bible Texts, etc., four copies of Science and Health, two of which are almost constantly loaned,—and nearly all of Mrs. Eddy's other writings.

The Journals, Sentinels, and Quarterlies are of inestimable value to us, both for our own use and for distribution, and I should feel part of my duty left undone if I did not add heartfelt thanks to those through whose untiring efforts those regular helps come to us.

E. P. R., Berlin, Germany.

I HAVE been in Christian Science about three years; it came to me by a good friend just when I was in a very bad way. I had been a member of the Baptist Church from early manhood, over fifty years; prominent in all good work in my church. I was deacon, Sabbath School superintendent, teacher in Bible class, mission stations, etc. About seven years ago my health began to fail because of trouble and business reverses, and a claim of nervous prostration had a fast hold of me with other claims of the body. I was many times unconscious, and at one time I fell on the street on my way home and was taken into a place and laid on my back on the floor unconscious for a full hour. The physician said he did not think I would live, but after a few days I was better and attending to my business as best I could. I would be confined to the house three or four days at a time, and would pray and pray for relief, but could not get it. About three years ago a member of the Christian Science Church called in to leave an order to get the carpet rug from the church and clean and return it (carpet cleaning and storage was my business). At this time I was in a very bad way, and told her so.

She talked with me about five minutes and went away. I cleaned and sent the rug back with my compliments and receipted bill. Three or four days after she came in to thank me and we had more talk, and at my request she sent me some Christian Science literature.

I began reading it, and soon the light of Truth began to dawn upon my mind and I began to improve in health immediately. Not long after I had another hard claim of nervous prostration, and was in bed and as usual I was about to say to my wife, "Send for the doctor." Just then the thought came to me, "No, no; I will not. God is my physician, I will trust Him," and I lay down on my pillow and went to sleep and slept all night like a baby.

I have had no return of the trouble since, but have grown in knowledge of the Truth from that time, and I have had many wonderful demonstrations. About six weeks after this I had a good demonstration. One evening as we were about to sit down to tea my wife asked me to help the girl open a glass jar of sweetmeats; so I went into the kitchen and in trying to open the jar it broke and I got a very bad cut on the index finger of my right hand and close to the hand clean to the bone over half the surface of the finger; the blood flowed profusely.

I instantly stopped the bleeding by declaring the Truth, and when my wife said, "Hold your finger under the hot-water faucet," I said, "No; I don't want any hot water on it." Our daughter said, "Now suppose there is glass in it." I said, "No; there is no glass in it." Another, "You will catch cold in it." I said, "I will not catch cold in it," (this was in January). I said, "It's all right; it will be well in a day or two," so denying everything. We wound a strip of cloth around the finger and tied it over the wrist. After supper we went up to the sitting-room and put a clean cloth on it, as the other had some blood on it. In less than four days the finger was as completely healed as if it had never been cut, and it did not suppurate, there was no fever, or pain, or swelling, and it left no scar.

One day about a year ago we were cleaning carpets, the machinery was running and when at twelve o'clock my man had gone to dinner, I had a hard claim of chills come upon me, such as I had never known in all my lifetime. I shook and trembled inside and out from head to foot as though I would shake out of my clothes. I was alone and must take care of boiler and engine. I held right on to Truth. It was a fearful struggle, to mortal sense. I tried to speak in an audible voice to God, but only to bite my tongue, and this lasted for forty minutes and then I had the victory and I felt it all pass from the top of my head down to my feet and out as a pencil would roll off the desk, and I was entirely free when my man came back. I said to him, "Drive me down to dinner as usual, and I will not come back this afternoon." I did not tell him anything.

When I got home my daughter said to me, "What is the matter with you, papa? your face is very red and spotted." I said, "Nothing is the matter with me."

She said, "I know something has happened to you; just look in the glass and see how you look." So I told them what I had experienced, and they were much frightened and must go for the doctor, and I could not stop them. The doctor came and looked me all over and took my temperature, felt my pulse, etc., and said, "You are all normal now." I said, "I am all right; nothing is the matter with me." I added, "You know I am a Christian Scientist. God is my physician and you have not been called for me in a very long time." He left some tablets, but I said, "I want no medicine," and was all right.

Frank Watson, Albany, N. Y.

For some time past I have felt so really full of gratitude for the Truth revealed to us through Science and Health, that fear has entirely given place to a joyful sense of freedom, sufficient at least to enable me to express something of my gratitude and tell something of our experience, that may be helpful to others. My husband and I had been brought up in the Episcopal Church, with a strong religious sense of faith in God and belief in His existence. But years of sickness, doubt, and fear, and of seemingly ineffectual prayer had gradually so discouraged us that we had almost lost faith in a being who never seemed to hear us, and of whose existence we had no visible proof.

When Science and Health came into our home, between thirteen and fourteen years ago, in the West, we often laid it aside with the words, "This is strange doctrine. It upsets everything we ever were taught to believe. Perhaps it is the work of the devil to tempt us away from the faith of our forefathers;" but something always impelled us to take it up again and again. I remember one day after we had had it some weeks, I sat in doubt and darkness, needing help very much, and I opened that wonderful book near the beginning, and the feeling came over me that I did not want to read there, that I would turn the leaves till I found something particularly adapted to my need, when the thought came to me with great clearness, If this is *Truth*, every word of it is a help, and I read right where I first opened, and never shall I forget the help and uplifting that came. I *knew* it to be the Truth, and I got a glimpse for the first time how to pray aright.

The Bible, which of late years we had read only from a sense of duty and habit, became a new book to us, and daily grows clearer to our awakened thought. After all these years of struggling out of false theology and materiality, we rejoice exceedingly, for we know that we are gradually coming into a realization of "the glorious liberty of the sons of God." It was over a year before my husband felt he was healed, for we were so buried in materiality, *materia medica*, and false theology, that the good news contained in the Bible, revealed through "Science and Health with Key to the Scriptures," seemed too good to be true. Science and Health says, "If sin, sickness, and death were understood as nothingness, they would disappear. As vapor which melts before the sun, evil would vanish before the reality of Good" (p. 480, Rev. Ed.).

And so we found it, for as our thought changed, and fear gave place to trust, and a blind belief in God faded before an understanding of Him, sickness and suffering began to disappear. Sometimes, looking back, I think, when the glorious Truth could reach *us*, so sunk in materiality and wedded to so many false gods, it can reach any one, and I long to be able to tell the dear ones who may be discouraged over their slow healing, hold right on, for surely the light will come and you will be healed. We are the children of the living God, now, and Christian Science shows us how to demonstrate this fact, but the spiritualization of our thought, which alone enables us to realize it, does not come at once, but is a patient, persistent, daily striving to overcome everything unlike God, our Father.

Sometimes we are tempted to think if we just go along comfortably, declaring God's allness as best we can, that that is enough. But this is not so, and I have had a good many lessons along that line in my common, every-day work. I found it for a long time quite difficult to cook, and many a time I have said, almost with tears of longing, "Oh, if I only knew what is wrong, where the mistake is, so I could correct it and not repeat it," knowing that was the only way to get perfect results. And so it is with our work in Science. We cannot ignore error, for it exists as a false claim, and this false claim must be detected and overcome in order to *prove* God's allness. We dishonor Him by giving power to evil, and this is unavoidable unless we see and overcome the claims of evil.

Never once has Truth failed us in all these years, and we know it never will. If at times there has been seeming failure, we know for a certainty that it has been either ignorance of the error to be overcome, unwillingness to overcome it, or a lack of understanding and realization of the omnipotence of God. Christian Science is the only way we can be saved from the false claims of the carnal mind, manifest in sin, sickness, and death. For this great revelation given to this, and all ages to come, we thank our God, and our beloved Leader and Teacher, Rev. Mary Baker Eddy, whose wonderful life of love, courage, and self-sacrifice, has made its demonstration possible.

Annette Lloyd, Boston, Mass.

"MAN's extremity" was indeed "God's opportunity" in my case, for it was not until every earthly means in which

I had any hope had failed me, and I had spent hundreds of dollars on oculists, one year of enforced idleness from work, and nearly two years of suffering, and was faced with the awful dread of blindness, that I turned, as a last resort, to God entirely and put myself under Christian Science treatment.

My trouble, as I have said, lasted for nearly two years, during which time I had the best medical attendance possible. The first specialist who took my case thought my chance of recovery was fair at first, but at the end of his efforts he had no hope. When I asked him what my chances of recovery were, he said, "*Nil*." He advised me to leave the city and go home to my parents in the country, words which to me meant, You need not spend any more money, you will never be able to resume your occupation.

Later I determined to leave nothing undone and, by the advice of a friend, went to Montreal and put myself under the care of an oculist of Continental reputation. After the first examination he entertained hopes for my recovery, but as time went on he expressed grave doubts, and said the chances of recovery were very much against me (I was at this time in the Royal Victoria Hospital in Montreal); he said I had a very peculiar case of retinitis. He compared my eyes to a mirror, from the back of which the mercury had been scratched in spots. I remained in the hospital over a month and underwent the operation which was to cure me, but without any benefit. I returned to Ottawa, and after continued suffering (for my eyes were intensely painful most of the time), I rallied sufficiently from disappointment to try another specialist. He ordered me to bed in a darkened room for four weeks, during which time my eyes were again operated upon and I was kept on a light diet, but all to no purpose.

At this time my sight was so deficient that I could not recognize my friends except by their voices. My mental condition was similar to that of the woman in the Bible who had suffered many things of many physicians, had spent all her money, and was no better but worse for it all. The last doctor said he could do nothing more for me, but said if I could go to the eye infirmary in London, Eng., I might possibly be benefited. By this time I had become thoroughly alarmed, as there seemed no other prospect for me than total blindness.

It was then I remembered my cousin's case who had the

year previous been healed of a disease pronounced by *materia medica* incurable. I had been brought up a strict Methodist, and can now see how religious prejudice held me back. However, I decided to try Christian Science treatment and went to the Scientist's house on February 28 of last year. I repeated to her what had been said with reference to the mercury being off the back of my eyes, and said, "Now, can you replace that?" She answered, "No; but God can do whatever is necessary." I then said, "I believe one must have faith in Christian Science to be healed. I am afraid it will not heal me, for I have no faith in it." She replied, "I have faith in it." I then received a silent treatment, which was a beautiful, quiet prayer. I became filled with hope, and all pain left my eyes during that first treatment. I left that home a different man. When I returned in two days she gave me the book, "Science and Health with Key to the Scriptures," and asked me to read it. I replied that I could not see to read. Indeed, I thought it a strange thing to ask me. However, I of course obeyed and could see to read with ease. I knew then that God was healing me. In one week I was able to lay aside the glasses I had been obliged to wear, and have not had them on since. That was thirteen months ago; my sight and eyes are perfectly healed. I can see to read in any sort of light that any one can read by. I humbly and gratefully thank God and Mrs. Eddy for the great deliverance that has come to me, and intend, with God's help, to walk in this blessed light. My wife and I daily study Science and Health with our Bible, and we are regular attendants at the Christian Science Church services. I have the happiness of knowing that several people who knew me have since turned to Christian Science and been healed also.—*Wm. J. Akins, Ottawa, Ont.*

WHEN the star of hope which Christian Science has restored to a burdened world, began to shed its beneficent rays over my darkened sense the incurable stage had been reached. Discouragement had assumed hopeless proportions. The memory of it all, even from this present standpoint, is a dismal picture which no doubt has many a duplicate, the wide world over. Kind physicians had worked assiduously to restore health. Everything in the way of material aid had been exhausted, until patience and hope, and money had fled. Faith in God, also, seemed to

be taking wing. Years of suffering and agony had well-nigh caused a shipwreck of both mental and physical faculties; and the long, hard struggle for life must surely end disastrously unless help came soon. At this juncture came the call, like a voice in the wilderness of doubt and despair, "Come and try Christian Science!" Partly to prove that this, like all preceding promises to cure, would end in utter failure, the call was obeyed.

Could there be any balm in Gilead when for ten years I had been drifting farther and farther away from the goal of health, despite the daily prayers for recovery? Distressing female disease of a chronic and most aggravated nature, and a complication of other things whose name is legion, were the unpleasant companions of those years of bondage. But, strange to relate, after a few weeks' treatment, the strong hand of disease which had held undivided sway for so long, began to relax its grasp. Sleep once more touched the eyelids without the use of chloral. Strength came slowly back to feet and limb, and gradually they assumed their normal action. Head and heart were touched with a new and divine energy. A resurrection was indeed at hand, so new, so strange. I seemed living in a dream. Hope came forth from the tomb, Life lit up the "valley of the shadow" where I had been walking, and joy descended like the flutter of white wings, bidding me look upward. The pages of the Bible, so long obscure, seemed written across with the hand of God and were full of new meaning. Science and Health was put in my hand. It was like Greek to me at first, but I knew that it contained the secret of this great transformation which was going on within. Gradually, with the light which had already dawned, the mysteries of the book were in a measure made plain.

Ten years or more, as we count time, have passed in rapid succession since then, my pilgrimage in the retrospect has sometimes been through "flowery meads" and sometimes through "rugged wilds," but with no desire to go backward. It became clear to me at the outset that this was indeed "the Christian's destined way." It alone led to salvation from every grief, every burden, every sin. Therefore it is the divinely appointed way,—the way to holiness. We cannot choose for ourselves another way but must walk in the one revealed by Jesus and made plain by our Leader; neither health, happiness, nor safety, can be found elsewhere.

IN the journey from sense towards Soul the wayfarer has many phases of the tempter to combat, one is the same sense of denial which so overwhelmed Peter. Young students are a little reluctant to be classed as followers of Truth, and when pressed make excuses for their position; but growth in grace gives more solid footing until with advancement it will be sure there is no longer any excuse for *not* being a Christian Scientist, for the light from this Science will travel with us wherever our lot is cast. Its beams have illuminated the storms and shot across the dark clouds and made the sunny stretches of my life more brilliant. It shines on every page of "Science and Health with Key to the Scriptures" as well as all the other works of our loved Mother. It reveals the spiritual interpretation of the Holy Scriptures and is reflected in our dear *Journal*, our bright *Sentinel*, and in the teachings of our Sunday sermon. The word is being thought, spoken, and read thereby, and it will accomplish that whereunto it was sent.

M. M., Eldon, Ia.

IN the year 1900, in a township in a county of the State of Illinois, the mother of a German family passed away and left a number of children,—mostly grown to maturity. One of the daughters seemed very dejected and mourned her mother very deeply. There seemed to be no way in which they could break the spell that was over her, and she passed into a state of religious monomania in which she was continually exhorting every one to a religious life and did it in such a way as to convince every one that there was mental aberration in a deplorable form. The family endured it until it seemed wise to the father to have her removed to the state hospital at Kankakee.

While doing this, through ignorance of how to control her, she was angered and became raging and furious, and it required three strong men to take her to the hospital. After that she was violent and it seemed necessary to use severe treatment. Once when the father went to see her she was strapped on a bed, the only way they could get along with her. There were times when she had to be controlled in this way.

She was in this condition for eight months with only the care of the hospital given her, and no improvement to be noticed. In June, 1901, the father having learned something of Christian Science, came to consult in regard

to its efficacy in such a dire calamity as had befallen his daughter. He engaged treatment for her and the work was begun.

It is a rule of the hospital that weekly reports will be made to the parents or guardians of a patient when they require it. These reports were sent to me and were very short, of course, and soon began to speak of symptoms of improvement. The paroxysms were not so frequent, and then not so severe. The father went to see her, but while she knew him, she would say nothing. The authorities of the hospital knew nothing of the treatment, but as they simply care for the patients it was thought not to be necessary to inform them. One report told of a bad time that she had been having, and the father was a little downcast at it, but in the next report the superintendent wrote that although she was worse for a time, yet on the whole she was really better. At one time the report was that she had rational times when she would show an interest in matters and ask some questions. In September the superintendent wrote to her father that she had written some letters, and that it would be well for him to visit her as often as he could, "as she is becoming brighter each day." About the middle of October the father visited her and found her very natural and wanting to go home with him. The officers advised him to let her remain a week or so longer, and he did. I advised him not to take her from the hospital except upon the free advice and consent of the hospital authorities, and he followed that course.

On October 21 he came for her and took her home with their free consent. Of course it could not really have been done otherwise, but he did not urge it or try to force the matter at all.

He wrote me a week after she had been at home and she had not changed at all, and they were all very happy and thankful for what had been done for her. Word has been received from them lately, five months since she returned home, and there has been no change for the worse in the case.

It is a source of great joy that the teaching has been given us that enables us to deliver "the captives of sense" who are held in such a terrible mortal mind bondage.

J. L. F., Chicago, Ill.

CHRISTIAN SCIENCE first came to my notice in the year

1886, but I gave it no thought only as something most unreasonable and false until it came to me to save my life and gave me something to live for.

On November 20, 1886, a baby boy was born to us. When the baby was a week old a form of sore mouth made its appearance which the doctor called ulcerated nursing sore mouth; it continued to spread internally and externally until it covered my lips and chin, and was eating my stomach, so I could retain no solid food, had I been able to masticate it. My husband not being satisfied that the one physician attending me was doing me any good, employed the second one, a lady, and she decided that the best way to cure the mouth was to burn the ulcers with caustic. No one will ever know what agony I had to endure. I began failing in strength and flesh day by day. Shortly after the doctors called in, seven in all, were all of the opinion that I could not live, as my ulcerated sore mouth had caused blood poisoning. My heart was beating so loudly that it could be heard plainly in adjoining rooms, where all of the family sat, waiting for the end—husband, father, mother, sisters, and brothers. I had fallen away from one hundred and twenty-five pounds to a mere skeleton that could be carried around as easily as a small child. My mind was gone, I had no intelligence; it had been destroyed by poisonous drugs such as morphine and opium, to ease pain and suffering. The physicians had decided that I could last possibly an hour and a half, but no longer. All had taken a final farewell. Something was needed from town and my father was sent to get it. The errand took him to a grocery store and the proprietor inquired how I was. Father told him what the doctors had said. The shopkeeper told him of Christian Science, and also that his wife was a healer, and asked why I should die just because the doctors had said so; why not try Christian Science? The healer was sent for at once, one of the sweetest women on earth, and in less than an hour I was conscious and recognized her, and from that time I began to seem natural. All organs of the body responded to Christian Science treatment. I craved food,—for four months nothing had passed my lips,—and such food as beef-steak, potatoes, and cabbage, which was my first meal, and I ate heartily and retained it. All looked with horror expecting a fatal result. In less than twenty-four hours this appetite came to me, and also the power of speech

returned, which I had lost from paralysis of the tongue, caused by using so much cocaine, and in ten days I was walking in the yard. In three weeks I went to my father's home, eighteen miles, for a visit, and while there I commenced to transform.

I shed my skin, my nails came off, my hair fell out, in fact, I am all new. This may seem a very strange story to believe, but I am able to prove it all by so many who stood by and suffered with me during the terrible ordeal, that I feel happy in writing this, for Christian Science did it all.

People considered me one more added to the seven wonders. Some were sceptical, others accepted the Truth. Some say my time had not come yet, the old natural way, but we know that it had come had not Christian Science been there and just in time to save me with its beautiful Truth and Love.

Mrs. Emma Collson Dermer, Fort Dodge, Ia.

In the month of February, 1887, a neighbor came into my house with a letter from a mutual friend living in Chicago, who wrote that they had something new in Chicago called Christian Science, and it pertained to healing the sick; that a friend of hers, a Christian Scientist, was stopping in C. for a few days, and if we would call on her (giving the address) she would gladly tell us something about it. We called the next day, and were told many wonderful things, two of which I will mention. We were told that the "Principle," of which Jesus' healing was in demonstration, had been discovered, and was again being applied to the needs of suffering humanity,—healing the sick. To my question, "Have you ever seen any one so healed," she replied, "Yes, and have experienced the healing." She also placed in my hand a copy of the textbook of Christian Science, "Science and Health with Key to the Scriptures," saying that in that book, at a cost of three dollars, we would find the Principle, its discovery, and how to apply it to the healing of all diseases; and this was another surprise, for in our little library we had a leather bound "Family Physician," costing nine dollars, and two or three other volumes, none costing less than three dollars, and we had only begun the education of "preventing disease, by learning all about it;" so a book, whose contents, when understood, would heal all ills, was

indeed a marvel to me. My thought was completely stirred. I went home and began to search the Scriptures as I had never done before, and soon was the owner of a copy of Science and Health and took class instruction, and for fifteen years have been free from all pain and disease of every sort. During the ten years previous to 1887, in our little family of six members, we had employed twenty-six different physicians, from different cities, to minister to our physical needs, men of highest character and devotion to duty in their desire to heal and relieve, but three of those loved ones passed away after years of suffering and misery, and I was mentally pleading to know if there were no balm in Gilead, when my prayer was answered as above stated. With gratitude to the one, who by her close walk with God was enabled to give us this Gospel of Love, may we ever be faithful to the calling of the ministering of Love's messages, by which we may break the bread of Life to whosoever will receive it.—*Helen A. Smyth, Cleveland, O.*

Dear Friends:—It is with great pleasure and deep gratitude that I tell you what Christian Science has done for me and my family. I had been sick for eighteen years and each year found me growing weaker and more helpless. I would have from one to two sick spells each year, and we have tried over ten different physicians. We spent several hundred dollars during all my sickness, which gave me no benefit. Five years ago I came very near passing away with pneumonia and nervous prostration and was in bed over three months. The physician claimed I had fractured the coccyx bone, and my only hope of recovery would be to go through an operation. He also claimed I was ruptured. I suffered such intense pain and was so helpless I decided to undergo the operation. I was left a complete invalid; words and space cannot express my suffering.

Through a dear relative at Indianapolis I was persuaded to try Christian Science. I was some time in making up my mind, but felt something must be done, I could bear it no longer. I had been in bed for several weeks, but my husband took me to Indianapolis on July 20, 1901. I could not walk without assistance. I took my first treatment on Tuesday, and two weeks later I left for my home, well and happy, and to my surprise I discharged an internal tumor, without any pain.

I am now able to attend to all my household duties, and

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walk for miles without fatigue. You cannot imagine the peace of mind and happiness that knowledge gave me; everything looks so beautiful and so harmonious to me now. Is it any wonder that I feel very grateful to Mrs. Mary Baker G. Eddy for Science and Health, and also to those who led me to Truth? My husband had a sprained side. The pain was so intense for two days that it caused him to have a nervous chill. I knew something must be done. I remarked to him, "If only my practitioner were here!" and the thought came to me, "God is at Hartford City as well as Indianapolis," and I went to him and treated him, and in less than five minutes, he said, "Why! the pain has all left me," and the next morning he got up all right. He has also been cured of smoking, and is now a true believer in the Truth. Science has indeed done wonders in our family; words cannot express it.

Mrs. L. Crabb, Hartford City, Ind.

IN 1 John, 3 : 2, 3, we read "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

My heart goes out in gratitude to God and to our Leader, Mary Baker G. Eddy, for Christian Science; for through its pure teachings I have been lifted to grasp in some measure the meaning of this beautiful passage, which with its correlative from Science and Health comes each Sunday with its sweet benediction of love.

When I first turned to Christian Science for help I was in severe suffering, physical and mental. I had been under the constant care of physicians for nearly a year, but they could not help me. I then turned to Christian Science, and as I began to understand that God, Infinite Love, was ever-present and all-power, the suffering was destroyed. Some of the manifestations of disease yielded in a short time, others more slowly. I had worn glasses for over three years. I laid them aside and my eyes were healed. The oculist who had treated my eyes up to the time I turned to Christian Science, said I would be blind within a year if I laid aside glasses. But now, after ten years, I feel thankful I can say that in this and many other claims of disease both for myself and others, I have proven that Christian Science brings peace and health, but sweeter

than the physical healing is the spiritual uplifting, the sweet assurance that God is Love, and that here and now we are His children. The great mental darkness which had held me in bondage so long was broken, and there came a sense of light and peace such as I had never known before.

And now there comes a desire to express my gratitude that Christian Science is bringing to longing hearts a glimpse of the risen Saviour, the Christ-Truth, which destroys sin and suffering.

Flora M. Maynard, Scranton, Pa.

OURS was a sickly family, and I have been able to meet many claims for them, and for others at a distance.

I have not forgotten my experience with my first *Journal*, and I especially want to give it. It had meant demonstration for me to get the *Journal*, and I thought when the first copy came I never will part with a single one, and yet I never read my first *Journal* through. The next day after I received it a lady came to me having consumption. I talked with her a short time, and she told me her husband had sent her home to die. I said, "No; he sent you home to learn how to live." As I was very busy I gave her Science and Health, and told her to read it, it would tell her more than I could. She read quite a while and I talked with her again, explaining more of Truth to her. When she went home I gave her my new *Journal* to read, also some lectures. When I heard of her again she was well, her husband had joined her and they were keeping house, and since this experience I have no desire to withhold my *Journal* and *Sentinel* from any who wish to read, for I know they always carry a message to hearts that are hungering.

I have waited thinking that there were others who could give better expression to their thought than I have done, but that will not prevent my giving just and loving acknowledgment of what Truth has done for me. I want to thank our dear Mother, Mrs. Eddy, for the message of Truth and love given us.

Mrs. Sarah L. Garvin, Claypool, Ind.

I WANT to say a word for Christian Science. I have often thought of doing so before, but error has said, "Not yet." After reading the helpful article in one of the recent *Sentinels* called "Duty," I feel that I must express my thanks. I have not made any great demonstrations, and

though there are some claims yet to overcome, Christian Science has been a great help to me in various ways. It has brought me a clearer understanding of God and of my relation to Him. Parts of the Bible which I thought were not for me to understand are now illumined.

When I first came into Christian Science I found myself encouraging a contempt for all those who refused to think as I do; but as I read and study I find that Love—love for God and man—is what I most need, and this contempt is giving place to gratitude and thankfulness for the privilege of knowing God aright as All-in-all.

Agnes Walker, Mitchellsville, Md.

I AM a little girl eleven years old. About two years ago I had a claim of St. Vitus's dance. I was so bad I had to be taken out of school. My mother went to a friend of hers to find where there was a Christian Scientist. The next day mamma took me to the lady, and when I had taken two treatments I felt as well as ever. I did not see any signs of it until last March, and then I did something that made it come back on me again. I overcame error after fighting a little while, and I am happy to say I have never seen any sign of that old error since then. We must not let error talk to us in that way. I have had many beautiful demonstrations since then, but I am always careful not to let error talk to me.

Beatta Morris, Denver, Col.

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EDITOR'S TABLE.

A REPLY TO FACTS ABOUT CHRISTIAN SCIENCE.

UNDER the above title *The Seminary Magazine*, a religious monthly, issued during the session of the Southern Baptist Theological Seminary, at Louisville, Ky., publishes in its March, 1902, number an able and truthful article from the pen of Prof. J. R. Mosley, in reply to an article by Rev. A. C. Dixon.

We herewith republish Professor Mosley's article almost entire, and in doing so desire to extend our sincere thanks to the management of *The Seminary Magazine* for the fairness and generosity manifested by them in reference to the subject of Christian Science. They may rest assured of the deep appreciation of all Christian Scientists.

Professor Mosley thus writes:—

Editor of the *Seminary Magazine*.

In the December number of your magazine you publish a lengthy and abusive article by Rev. A. C. Dixon under the caption, "Facts About Christian Science." The title of this article is as misleading as the article itself, for Mr. Dixon does not state facts about Christian Science, but expresses opinions; and when you eliminate the rhetoric, the repetitions, and invective from his many thousand words about Christian Science, you have left some un-Christian rumors and slanderous misrepresentations about the leader of the movement, and an interpretation of Christian Science which is the antipode of Christian Science at almost every point.

Mr. Dixon has often been corrected and reproofed for his misconceptions, misapprehensions, and misrepresentations of Christian Science, Mrs. Eddy, and other Christian Scientists; but he seems to harden his neck and refuses to profit by such wise counsel as Gamaliel gave to those who "were filled with indignation" because the early Christians preached and healed in Christ's name. (See Acts, 5 : 38, 39.)

The whole of Mr. Dixon's philippic against Christian Science is based upon his persistent failure to recognize what Christian Science means by the real and the unreal, and in what sense it denies reality to matter, sin, disease, and death. According to Christian Science that only is real which is

God-created, God-approved, and God-sustained; that which is like God, "good and very good," spiritual, harmonious, and eternal; and that which is the opposite of God, evil, materiality, disease, and death, is unreal and temporal,—unreal because temporal, and temporal because unreal. Reality is therefore the watchword of Christian Science. "It stands opposed to all illusions;" and an illusion according to Christian Science is anything which seems true to mortal man, but which is not true to God.

Therefore Christian Science does not deny matter, sin, disease, and death, in the sense that Mr. Dixon says it does. It recognizes that they are awfully real to the physical senses and to human finite experience, but that they are not real to God, and that they will become unreal to us as fast, and only as fast, as we have Christ or "God with us" as the Way from the unreal to the Real, from matter to Spirit, from mortal mind to immortal Mind, from sin to holiness, from discord to harmony, and from death to life everlasting. Christian Science, in denying real and eternal existence to matter, sin, disease, and death, does not deny reality to the external universe, the body of man, or anything that God ever made, and it teaches that everything from the least to the greatest is real. It simply denies, in order to overcome our false, material and sinful way of looking at God's creation. Christian Science is therefore the very antipode of "the Hindoo philosophy of nothingness," and it escapes Pantheism in the same healthy way that all pure Christianity escapes it, by making God All-in-all without making matter, sin, disease, and death a part of this Allness. And the doctrine that all that really and eternally exists is Mind and mental, Spirit and spiritual, God and godness, however absurd and dangerous it may seem to Mr. Dixon, is the truth in which the greatest thinkers and best lives have finally rested, and the truth which Jesus completely demonstrated in his control over matter and all its so-called laws, and in his victory over every illusion of sin, disease, and death.

In fact, Christian Science, instead of encouraging sin and the evils of existence, is the revival of the Christ-way of overcoming them; by resisting them, by forsaking them, by casting them out of desire, thought, word, and deed; and it insists that "only those who repent of sin, and forsake all evil, can fully understand the unreality of evil," and that "if evil is uncondemned it is undenied" (Science and Health, pp. 339 and 448). Christian Science also gives new incen-

tives to virtue, and teaches the healthiest Christian morality, in that it reveals the awful folly and undesirability of all sin, and the supreme wisdom and satisfaction that is realized in everything that is true, beautiful, good, and Christly.

Another of Mr. Dixon's fundamental errors, which gives plausibility to still other errors, is his failure to recognize the teachings of Christian Science as to God, Christ, and the Holy Spirit. According to Christian Science, God is Good, and all that the inspired Word of the Bible declares Him to be. He is Spirit, Life, Truth, and Love; the Father of the Universe, including man; a Person in the infinite spiritual sense, but not in the finite physical sense; a God who hears and answers prayer, and "who forgiveth all our iniquities and who healeth all our diseases." Christ is "God with us;" "The divine manifestation of God which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). The Holy Spirit is the Comforter, the Spirit of Truth which reveals God and His Christ, and leads into the way of all Truth, spiritual understanding, or Divine Science.

Christ, according to Christian Science, is divine, and the atonement of Christ includes salvation from all materiality, sin, disease, and death; and "Christian Scientists believe that it was necessary for Jesus to sacrifice his life in the flesh to prove his divine life in God, and thereby reveal the at-onement between the Father and Son, thus offering the key to the Spiritual Science of Being and making it possible for man to work out his salvation from the false and sinful life into the heavenly state wherein man is found to be the image and likeness of God."

In reply to Mr. Dixon's grave contention that Christian Science comes dangerously near the sin against the Holy Ghost, we can only ask him to ponder well the circumstances which led Jesus to speak of this sin (see Mark, 3 : 22-30); and if Christian Scientists in their efforts to carry out the commandments of Jesus come dangerously near the unpardonable sin, what is the position of those who accuse them of casting out devils through Beelzebub? And as to the contention of Mr. Dixon that Christian Science healing is through the power of Satan rather than through the power of God, Christian Scientists reply in the words of "the Master of the household:" "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his king-

dom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out?" And if Christian Scientists heal through the power of Satan, by whom do their accusers heal? If they refuse to try to heal by the power of God, they are disobedient to the commandment of Jesus to heal the sick; if they try and fail, they have no right to judge those who succeed better than themselves; if they try and succeed, let them teach others in the Christ-spirit how to do likewise; for "by their fruits ye shall know them."

As Mr. Dixon concedes so much healing power and so many good works to Satan and his servants, how much more should he claim for Christ and his ministers? As he concedes so much to the human mind and its hypnotic and mesmeric beliefs—even conceding some healing power to blind faith in bread pills, Indian medicine men, the bones of saints, and such like—how much more should he accord to the divine Mind and understanding faith in God?

That Christian Science is Christian and of God is proven by the fact that it "bears the fruit of the Spirit;" that it makes people more Christly and God-like. "That Christian Science has nothing in common with hypnotism and its allied beliefs is proven by the fact that its very nature as well as its results are different from hypnotism. The physical healing done by Christian Science is in each case the after-effect of a spiritual regeneration. No one can be healed in Christian Science without receiving a wonderful spiritual baptism. It is an uplifting, transforming process which is not the result of any human will-power or personal control such as is exercised by a hypnotist." And as Mrs. Eddy says (*Science and Health*, p. 490, Rev. Ed.), "Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man." Christian Science, in fact, recognizes that all men are entitled to the freedom of the Christ-Truth as well as the health of the divine Mind, and it overcomes in the Christ-way the supposed power that one mortal mind exercises over another, and gives freedom from the tyranny of the human will.

Another fundamental error and inconsistency in Mr. Dixon's attitude toward Christian Science is that he charges Christian Scientists with wresting the Scriptures to prove their doctrines, while he takes from *Science and Health*

excerpts, even sentences and parts of sentences, out of their normal and explanatory setting, and sets these over against similarly selected passages from the Bible to prove that the teachings of Christian Science are contradictory to the Scriptures; and he thus adopts, in an exaggerated degree, the same methods to discredit the teachings of Christian Science and to make them appear contradictory to the Bible, that the infidels and scoffers have always used to make the Bible seem contradictory to itself.

For example, he quotes from Jesus, "I go to prepare a place for you," and from Science and Health, "Heaven is not a locality," as a proof that Christian Science contradicts the Bible, when Jesus also taught that we should not say, "Lo here! or, lo there! for, behold, the Kingdom of God is within you," and when the whole spirit of Jesus' teachings is in harmony with the teachings of Christian Science, that Heaven is where God is and that God is everywhere. And in a similar way he quotes from Paul, "All have sinned and come short of the glory of God," to prove that the statement from Mrs. Eddy, "*In Science* we can do good and not evil," not only contradicts the Bible, but also furnishes a "cloak for any kind of sin," when the term "*in Science*" means "*in Christ*" or "*in Truth*" as set over against "*in Adam*" or "*in error*;" and so the passage from Mrs. Eddy, "*In Science* we can do good but not evil," means the same thing as the passage from St. John, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." And when Mrs. Eddy says, "Miracles are impossible in Science," she does not in any sense deny the fact of miracles, but she means that the mighty works of Christ, while miraculous to others, were to him natural phenomena of divine law.

In a similar way Mr. Dixon misinterprets the Christian Science attitude towards prayer, for while the Christian Scientists do not pray to a far-off, corporeal, and limited God, they pray to an ever-present, ever-sufficient, all-wise, all-loving heavenly Father, who answers prayer as readily and willingly to-day as He did yesterday; who always has answered and who always will answer the prayer of understanding faith. Mr. Dixon quotes from Genesis, 1 : 1, "In the beginning God created the heavens and the earth," as a proof that God created matter, and he condemns Mrs. Eddy's interpretation of Genesis because she points out the undeniable fact that the first chapter of Genesis is an

account of a perfect spiritual creation which God pronounced "good and very good," and that the second chapter gives an account of a material concept of creation which soon proved to be bad and very bad. And Mrs. Eddy, because she points out the differences in these two accounts of creation (explaining that one which makes man the image and likeness of God as the true account, and the one which makes man from the dust as the human supposition) is much more consistent than those who entirely ignore the first account of creation and build on the supposition that the original man came from dust rather than from God.

In fact, Mr. Dixon misinterprets, and consequently misrepresents, the Christian Science attitude toward the Bible at almost every point, and no genuine Christian Scientist was ever heard to say "That's a lie" to any part of the Bible. Such a person would have been a "blasphemer," and out of harmony with both the letter and the spirit of Christian Science, for Christian Science is based upon the inspired Word of the Bible, which it interprets spiritually; and no other class of Christians reverence the Bible more sacredly, love it more dearly, study it more faithfully, cling closer to its promises and realize more of its healing and redemptive power than Christian Scientists.

Still another fundamental error of Mr. Dixon's attitude toward Christian Science is that he mistakes the end for the beginning, and insists that beginners in Christian Science should demonstrate the ultimate of Christian perfection, —entire control over matter, sin, disease, and death. He accuses Christian Scientists of hypocrisy for admitting no other power but God in their prayers, and yet in their outward dealings in the flesh they recognize the claims of matter and in a degree deport themselves accordingly, thus suffering many things to be so now that will not be necessary when they have grown more spiritual and Christ-like. And Christian Scientists, by doing all they can for the hastening of the day of the Lord, and by working and praying that they may do more, are much less inconsistent than those who pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven," and yet live as though they expected nothing of the kind; and they are much further removed from hypocrisy than those who claim to believe the words of our Lord, "Ask what ye will, and it shall be done unto you," and yet condemn a Christian denomination who take Jesus at his word, and expect the sick to be healed through prayer and

without medicine. And if a Christian Scientist who relies on God and His Christ for healing as well as salvation, and who still eats, drinks, wears clothes, and lives in houses, is "acting a part," what is the Christian minister doing who claims to believe in the 91st Psalm as well as all the promises of Jesus, and who has more faith in the power of drugs to heal him than in God?

Mr. Dixon's criticism of Christian Scientists for not demonstrating Christian perfection at once is all the more unjust and inconsistent because he condemns and misrepresents every effort which Christian Scientists are making to reform and transform all the institutions and activities which make for better community and home life.

"Christian Science, instead of depreciating the value of sewerage, cleaning of streets, the observance of sanitary laws and such like, inculcates in its students the keenest desire to be clean in mind and body; and they favor all institutions which make for cleanliness, reformation, and regeneration." In fact, the great desire on the part of Christian Scientists to have pure hearts, clean minds, and holy lives causes them to keep their bodies and homes cleaner than they did before they became students of Christian Science; and a city governed by Christian Scientists and Christian Science ideals would be the nearest possible approximation to the perfectly clean, pure, and holy city of God.

Christian Scientists also assume the same high and yet practical attitude towards marriage and all the problems of the home life; and nothing could be further removed from the truth than the contention that Christian Science tends to produce sensuality and to break up homes. For Christian Science strikes at the roots of sensuality, impurity, intemperance, and the other enemies of the home; and Christian Scientists, as a class, are not only noted for their pure, clean, and spotless lives, but they are also exceptionally kind, sympathetic, and loving in their home relationships. Christian Science, in fact, instead of breaking up homes, has united many homes, and prevented many separations, in Boston and wherever Christian Science is known and demonstrated; and the single exception to this rule, to which Mr. Dixon refers, was due to ignorance and evil, and not to legitimate Christian Science practice. And the attitude of Christian Science towards the home of the good brothers and the invalid sister would have been just the reverse of Mr. Dixon's imaginary picture; for Science would have healed the invalid sister,

improved the music, art, and elocution of the brothers, and thus have made the home more nearly perfect and ideal.

The position of Christian Science on the subject of marriage is clearly and fully set forth in Mrs. Eddy's chapter on "Marriage" in *Science and Health*, which is universally admired for its chastity, sound ethics, rare practical value, and for its perfect accord with the teachings of Jesus and the apostles. Christian Scientists are left free to consummate their own desires and preferences as to marriage and all other practical human problems. During the past year there have been a number of marriages among the leading members of the Mother Church, and none have lost caste or position by so doing; and marriage will continue among Christian Scientists with increasing virtue, purity, and love until we attain to that state spoken of by Jesus "where they neither marry nor are given in marriage, but are as the angels."

Mr. Dixon's attitude towards the Leader of the Christian Science movement is even more culpable and less excusable than his attitude towards Christian Science.

It is not true that Mrs. Eddy is feeble and diseased, and that she carefully hides herself from public view. She is unusually strong for one of her age; and during the past two years she has twice been the guest of honor of The Concord (N. H.) State Fair. She is seen daily by the people of Concord as she takes her drives in and about the city; and it is the common testimony of those who see her oftenest and know her best that she is exceptionally strong, harmonious, and well-preserved for one who has lived so long, endured so much, and accomplished so much.

The suggestion that Mrs. Eddy lives a life of luxurious ease, rather than self-sacrifice, and that her contracts are made to enrich herself is unwarranted and untrue. She lives in a comfortable, but modest way, and she is one of the hardest and most persistent of workers. She refuses a salary from her church, and she has put into the hands of her church that which would afford her a large income. She has, in fact, but little income outside of the sale of her books; and this she uses for the promotion of the cause of Christian Science, and for other Christian and charitable purposes.

And it is not a fact that Mrs. Eddy has ever claimed or suggested that she is infallible or a "Second Christ." She has never asked any one to follow her, except as she follows Christ; and "To-day, though rejoicing in some progress, she

finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ" (*Science and Health*, p. ix.). She has always taught that there is but one Christ, the Christ of the inspired Word of the Bible; and in her last annual Message to the Mother Church (p. 13) she says: "Again I reiterate this cardinal point: There is but one Christ, and Christ is divine." Even "careless comparison, or irreverent reference to Christ Jesus, is abnormal in a Christian Scientist, and prohibited" (*Church By-Laws*, p. 49). Mrs. Eddy, instead of even suggesting that the apostles did not understand the religion of Jesus Christ, has found in their understanding of his life and teachings, together with the inspired Word of the Old Testament, the basis of Christian Science; and she holds all the fathers and martyrs of the church and all the consecrated servants of God in the most grateful authority and esteem. While it is claimed that Mrs. Eddy has discovered and presented to this age the true understanding of God and man, it is not claimed that she invented this understanding, but that she obtained it from a careful study of the Scriptures. And it is not a fact that Mrs. Eddy is in any sense a "pope;" and recent disclosures in the Boston court have refuted the falsehood that she is an autocrat and has absolute control of her church. "While the By-Laws of the church are in the main prepared by her, they are adopted and indorsed by the Church, while many of these laws are made by the Church and submitted to her for approval; and whatever is done in this respect is by mutual agreement between Mrs. Eddy and her followers" (Mr. Alfred Farlow, in the *Boston Herald*, June 13, 1901).

Mrs. Eddy has never taught agamogenesis and many other radical theories which Mr. Dixon attributes to her. Neither has she ever taught in private differently from what she has taught in public; and her whole attitude is that of one who has nothing to lose and everything to gain by being understood aright.

It is such a relief to turn from Mr. Dixon's false concept and misrepresentations of Mrs. Eddy to the real Mrs. Eddy, whom to understand aright is to love and honor both for what she is and for what she has done. That this good, pure Christian woman and loving and faithful religious reformer should be misunderstood and maliciously misrepresented, and that she meets all opposition so humbly, lovingly, and without bitterness, is the sign and seal of her ministry; for "The

disciple is not above his master; nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

We are glad to give a large measure of our editorial space to Professor Mosley's fair and scholarly article. Its moderation of tone and fineness of spirit are in such striking contrast to the violent and super-heated strain of the article to which he replies, that persons of impartial and discriminating minds will readily form a correct estimate of the merits of each.

A few words as to Mr. Dixon's manner of attack. He went for his information to hostile sources. He sought not even the middle element who ordinarily judge fairly and righteously. He religiously avoided seeking facts from Mrs. Eddy or any of her friends. Although he lives and ministers within easy distance of the Mother Church in Boston, he made no effort to obtain facts or even to get the views of any connected with this church. The Mother Church is only two doors from the Christian Science Publishing House, where the work of publishing and editing *The Christian Science Journal* and *Sentinel* as well as other Christian Science literature, is done, yet he came not to any one connected with this work to get a single item of information or expression of views or explanation.

Mrs. Eddy lives within about two hours' ride of Boston. Would it be too much for one who intended to assail her good character from platform and pulpit, north and south, to have gone to see Mrs. Eddy, asked her for facts, and from conversation with her, have judged as to whether he was justified in publicly and privately assailing her? It would have cost him much less time and labor than to prepare his lengthy discourses against her, to say nothing of delivering them. Upon this point what say common courtesy, common justice, common Christianity? Nay, what says the Golden Rule, whose author Mr. Dixon professes to follow and whose example he assumes to emulate? Is there a fair-minded person on earth who will undertake to say that he has done unto another as he would have that other do unto him?

Mrs. Eddy is a religious and ethical purist of the highest type. Her great text-book, "Science and Health

with Key to the Scriptures," abounds in Christian idealism. The absoluteness and omniscience of God is her chief topic. She teaches the strictest obedience to Him. The last of a series of Church Tenets of the Mother Church—which were formulated by Mrs. Eddy and which must be signed by all uniting with the Mother Church—contains this strenuous obligation: "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*."

Can those who would condemn Christian Science and its Founder point to a higher Christian demand or obligation than this? In the Church By-Laws—which, as Mr. Farlow says, were in the main prepared by Mrs. Eddy and adopted and endorsed by the church—there is the following instruction as to prayer: "'Thy Kingdom come;' let the reign of Truth and Love be established in me, rule me, and rule out of me all sin; and may Thy Word, in Christian Science, enrich the affections of all mankind, and govern them!" Can our assailants point to a better form of prayer in their churches? Can any greater desire be established in human thought than the absolute reign therein of Truth and Love to the ruling out of *all sin*? Will our friends who assail our beloved Leader read also the following by-law and tell us if it breathes not the very spirit of Christ?—"However despitely used and misrepresented by the churches or the press, in return employ no violent invective, and do good unto your enemies when the opportunity occurs." And note the severe penalty for a violation of this rule: "A departure from this rule disqualifies a member for office in the church or the Board of Lectureship, and renders this member liable to discipline and, possibly, dismissal from the Mother Church."

Mrs. Eddy has labored incessantly for more than thirty-five years, and is yet laboring day and night, to establish in human consciousness a higher and loftier conception of God and His Christ. She has taught and is teaching how to alleviate human suffering, sorrow, and woe. She is teaching all whom she can how to heal sickness in themselves and in others, and how to destroy sin in themselves and in others. Thousands have been thus taught. Thousands more are now being thus taught. And for this Christly evangelism she is stoned; stoned by some who themselves assume to be the messengers-upon earth of the

same God whom Mrs. Eddy worships and His same Christ! In the name of that God and of that Christ, we ask why should any Christian stone her? While some are stoning her other thousands are daily, hourly, sending up thanks to God and to her for the glorious and mighty benefits, spiritually and otherwise, which have come to them through her teachings and ministrations. Who are nearest right? who entitled to the most respect and credence at the hands of a discriminating public? those who stubbornly and stiff-neckedly assail and abuse, or those who know whereof they speak and rejoice in a health and peace and joy to which in all their previous lives they had been strangers? Let the people judge. Time will set all things right and in God's own righteous way. And meantime those who are sincerely endeavoring to follow the example of Jesus in healing all manner of diseases and all manner of sin, will go on their blessed way with joyful hearts and courageous minds. In all kindness we ask our friends who are assailing this present-day messenger of the Christ-Truth, whether Bible history is not being repeated, and, sincerely, earnestly to consider what their relation to that history is. Are they not saying of Mrs. Eddy in substance what the enemies of divine Truth, the opponents of the healing Christ, said before? May they read the following and deeply ponder it:—

"Is not this the carpenter's son?—Can there any good thing come out of Nazareth?—Say we not well that thou art a Samaritan, and hast a devil?—He casteth out devils through the prince of devils.—We know that this man is a sinner.—He deceiveth the people.—This man blasphemeth.—Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners."

—THE—
**CHRISTIAN SCIENCE
JOURNAL**

"For the weapons of our warfare are not carnal, but mighty
through God to the pulling down of strong holds."

VOL. XX.

JULY, 1902

NO. 4

ANOINTED.

BY MARY I. MESECHRE.

Unto thy service, oh my Father gracious,
To do thy will alone, I gladly yield,
To utter, day by day, thy words so precious,
As for them, day by day, is need revealed;
Unto thy service, as to tryst appointed,
Content, though on my brow the thorns be pressed,
For heart, hands, lips, have been by thee anointed,—
The spirit of thy Love on me doth rest.

Unto thy service, planning not, nor knowing
The place, the hour, the task, of ministry.
What matter? Thou wilt lead, and I, in going,
Shall succor those to whom thou guidest me.
Perchance as Paul, where eager crowds are straying,
Haply as Philip, in some desert way,—
Unto thy service, pausing not, nor staying,
With earnest purpose go I forth to-day.

Unto thy service, knowing not, nor caring,
Beyond thy guiding hand, each day and hour;
Content that with the Master I am sharing
Some portion of thy great, unmeasured power.
Keeping each holy tryst of thine appointing,
Feeling the thorns, and yet withal content;
Conscious that heart and hands know Love's anointing,—
Are freed to serve by that blest sacrament.

COMMUNION SERVICE OF THE MOTHER CHURCH.

TWO magnificent audiences, numbering upwards of five thousand persons each, participated in the annual communion service of the Mother Church, Sunday, June 15, 1902. As announced in the *Sentinel*, the services were held in Mechanics Building on Huntington Avenue.

Last year four services were necessary to accommodate all who desired to attend the annual communion, and the attendance would have been much larger if the day on which the services were to be held could have been announced earlier. Thus it was readily apparent this year that owing to the rapidly increasing interest in Christian Science throughout the world, and the consequent desire on the part of added thousands to attend the annual communion of the Mother Church, it would be impossible to have a sufficient number of services in the church edifice to accommodate all who would come to Boston for this occasion. Hence the arrangement to hold the services in Mechanics Building.

During the past year there have been added to the Mother Church 2,784 new members, making the total present membership 24,415.

The visiting Scientists came from all parts of the United States and Canada, Australia, the Bahama Islands, England, and Germany. Hundreds of these visitors came to the Mother Church for the first time, and, judging from the happy, beaming faces that were seen on every hand, not one of them regretted the time or expense necessary to the enjoyment of the occasion.

The first service was held at 10 A.M. and the second at 3 P.M., the second service being in every respect a repetition of the first.

The singing of hymn 150 of the Christian Science Hymnal by the congregation was followed by the reading of the ninety-first Psalm by the First Reader. Then came the usual silent prayer followed by the audible repetition of the Lord's Prayer with the spiritual interpretation as given in the Christian Science text-book, "Science and Health with Key to the Scriptures." The Communion Hymn, No. 178, by the Rev. Mary Baker G. Eddy, was then

sung by the congregation. After giving the necessary notices the First Reader read the Church Tenets. Following a solo, "Here, O my Lord, I'd see Thee face to face," by Miss Elsa Marshall, the message of the Rev. Mary Baker G. Eddy to the church was read by Prof. Richard Wood Cone. The reading of the message occupied an hour and ten minutes, and was most effectively done.

By way of introducing Professor Cone, the First Reader said: "We always hope and expect, up to the very last moment, that our beloved Mother and Leader will be personally present on these communion occasions. We cannot repress a feeling of disappointment when it finally becomes known that she is not to be with us. But whether physically present or absent we know that she is with us in spirit, that she never forgets or forsakes us. She is with us to-day in the spirit of one of the grandest and most inspiring messages that ever fell from human lips or that was ever penned by human hand,—a divine message coming through human instrumentality. Our brother Prof. Richard Wood Cone has been happily selected to read this message. It is now my pleasure to introduce him to you."

After the reading of our Leader's message there was presented to the congregation a fitting acknowledgment of this grand and helpful message. In response to a request for all who approved of the acknowledgment to express their assent by rising, the congregation arose *en masse*. Thus by their actions they sought to show the gratitude and appreciation which they could only partially express in words. The message was telegraphed to Mrs. Eddy and was as follows:—

TELEGRAM FROM THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, TO REV. MARY BAKER EDDY, PASTOR EMERITUS:—

At this time when Christian Scientists assemble to commemorate by their annual communion service the divine life and mission of our Lord, we turn to you in grateful acknowledgment of your inspired message of counsel, admonition, and good cheer.

For more than thirty years, your voice and pen have proclaimed that God, who "hath done all things well," has ordained for man, no law but the law of life and holiness.

You have been pleading with a stricken race for the recognition of the Christian Salvation which saves from the pangs of disease as well as the "stain of sin."

During these years, your constant plea has been the voice of righteousness, to this day and generation, entreating for a higher and more genuine morality; for the obliteration of sin; for the daily life in imitation of Christ; for a better citizenship, the tranquillity of nations, and the reign of Christ on earth.

Your ministry has been to preach Christ's theology which promises to destroy all the works of the Devil, including sickness and sin.

Because of this gospel and your faithful ministry, many who once were dying, have been restored to life and usefulness. Others who were held in the bonds of obdurate evil have felt "the calm of sin forgiven," and those who were in the dismal tombs of misery have heard the Saviour's call, "Come forth."

Having long been side by side with you in this Christian endeavor, we know that in behalf of a suffering people your life has been an interminable sacrifice, and that along its highway you have planted with your own hand the flowers of philanthropy and good deeds, of charity, uncompromising honesty, and fidelity to trust.

Because your consistent daily life has been for us an example of lofty purpose, of unflinching love, and of humble, chastened obedience to God, we desire thus to make known our profound appreciation, and to manifest to you our reasonable gratitude and thanksgiving.

After the reading of the above grateful acknowledgment, the First Reader said: "The time has come in our order of service when we should bow our heads and hearts by kneeling in deep and sacred communion with our all-loving, all-present, and all-powerful Father-Mother God."

Then on bended knee the grateful recipients of unnumbered blessings which have come to them through Christian Science, communed with God, the Giver of every good and perfect gift.

The Communion Doxology as prepared by the Rev. Mary Baker G. Eddy was sung to the tune of Old Hundred.

The meeting closed as usual with the reading of the Scientific Statement of Being and the correlative passages from 1 John, 3 : 1-3, and the benediction, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."

The following Boston papers published good accounts of the meetings: *Herald, Globe, Post, Journal, Transcript, Record, and Traveler*. The *Herald* published our Leader's message in full and other papers published extracts from it. Space will not permit us to republish the accounts given by all the papers.

THE LAW OF GOD.

BY ALICE A. RUSSELL.

THERE is no law but the law of God,
No power but the power of Good;
No bending beneath the Almighty rod,
No begging for daily food.
For God in His tender, loving care,
Knows not of sin or pain;
And sendeth us not affliction sore,
To bring us to Him again.

Our God is the Father-Mother Love,
Whose law is controlling all;
Who knoweth our need before we ask,
Who answers our earnest call.
He giveth us of His perfect store,
If we on His power rely;
Our health and our strength, our daily bread,
This bountiful all-supply.

So let us all know our Father, God,
Is the source of Love and power,
His law of Good will supply our need,
Whate'er be the day or hour.
There's never a care His Love cannot help,
No sorrow He cannot heal,
No sickness or sin but His loving thought
Can destroy, and Himself reveal.

DEDUCTIVE REASONING.

WE still hear the remark occasionally made that Christian Science is not scientific. While it is gratifying to observe a larger degree of moderation and consideration manifested than formerly, it may also be well to remember that these utterances are prompted by a spirit that seeks the overthrow of Christian Science. The argument is presented in a milder form, and at times with almost an apologetic tone, admitting perhaps that Christian Science may be scientific in a sense, but not in the general acceptance of the term. Coming in this gentler and more persuasive form, even Christian Scientists, if they are not wary, may find themselves admitting that possibly there is a sense in which this may be true. But such is not the case. Christian Science is scientific in every sense of the word. The terms and words used by the Discoverer of this Science were not used in any abortive sense, they were channels through which ideas were to be conveyed to the people, and must therefore be used as the people would understand them, and with the meaning given them by the best authority.

It is not surprising that the combination of these two words, "Christian" and "Science," should have caused somewhat of a shock in the minds of many, since they have been so generally considered as representing two lines of thought at least antagonistic, if not diametrically opposed to each other. But the objections we now have under consideration are not merely the startled cry of a first shock, but arguments which are supposed to be the result of careful investigation, and on these arguments is based the conclusion that Christian Science is a misnomer. The difficulty may be found in the fact that there is either a misapprehension of Christian Science, or a misunderstanding of science and its methods, or both.

If we were to choose one as representing this class of critics, perhaps we could not do better than to take a sermon on the subject, published in the *Universalist Leader* of February 1, 1902, to which attention has previously been called in the *Christian Science Sentinel*. The subject is there presented in a more reasonable and logical, as well as a more courteous manner than is often found. It says,

"When we turn to that which is covered by the word 'Science' in Mrs. Eddy's system of faith, we enter a new field of investigation. . . . If the scientific world is agreed upon any one thing it is the inductive method; a system of investigation by which the student begins with ascertained facts, and works his way upward to the principles which invite and explain them. Christian Science is the only science claiming the name, which does not employ this method. It is purely deductive, assuming its principle, and explaining its facts so as to make them correspond with it." This much will suffice, as it represents the gist of the whole argument on this point.

The difficulty here seems to be that the only method of scientific reasoning recognized is one which, in itself, has been insufficient to meet the demands of science. In the statement above, "The student begins with ascertained facts, and works his way upward to the principles" we have presented the strictly Baconian method, a method which confines itself exclusively to general laws drawn from classified particulars, and one which is both limited and uncertain, the conclusions of which are liable to continual correction. For instance, I go into an orchard and find some apples on the ground, red on one side, and having an acid flavor. I must from all known particulars conclude that apples are round, red on one side, acid, and are found on the earth's surface. Although I see things like them growing on the tree above me, I cannot know that those on the ground came from the tree without the particular fact that I saw some fall, otherwise I make an assumption, which is not admissible.

That an advance on this method was needed was recognized by scientists. Jevons in his "Principles of Science" says, "It would be an interesting work, but one which I cannot undertake, to trace out the gradual re-action which has taken place in recent times against the purely empirical or Baconian theory of induction. Francis Bacon, seeing the futility of the scholastic logic which had long been predominant, asserted that the accumulation of facts and the orderly abstraction of axioms, or general laws from them, constituted the true method of deduction. Even Bacon was not wholly unaware of the value of hypothetical anticipation. In one or two places he incidentally acknowledges it, as when he remarks that the subtlety of nature surpasses that of reason." And the following we

find in "Essays on Induction and Deduction" by Constance C. W. Naden, "Science has progressed, not by Bacon's method, but by what he deprecates. . . . Unclassified facts, such as those brought forward by Bacon's tables, lie before us every day. No tabulation can give value to the collection, until the discovery or assumption of some definite relationship binding the phenomena together. It is in the formation of this primary concept which must be clear, exact, and susceptible of comparison with facts, that the true difficulty lies; and here Bacon gives us no assistance."

The step that was needed was the adoption of the deductive as well as the inductive method; not in opposition to, but in harmony with it; not detracting from it or lessening its value in any degree, but augmenting it and making it more practical and valuable. Jevons says, "The study both of formal logic and of the Theory of Probabilities has led me to adopt the opinion that there is no such thing as a distinct method of induction as contrasted with deduction, but that induction is simply an inverse employment of deduction." So that we do not find scientists unanimously agreeing on the inductive method as being the only way to solve the problems of nature. Indeed, many of the most noted have endeavored to show that it has been by the use of the deductive method that all great advancement has been made, a method that will admit of an hypothesis being formed with which to compare facts. Let us hear farther from some of these writers on the subject.

John Stuart Mill in his "System of Logic" says, "The truths known by intuition are the original premises from which all others are inferred. Our assent to the conclusion being grounded on the truth of the premises, we never would arrive at any knowledge by reasoning, unless something could be known antecedently to all reasoning. . . . These general truths will doubtless make their first appearance in the character of hypotheses; not proved, or even admitting of proof, in the first instance, but assumed as premises for the purpose of deducing from them the laws of concrete phenomena. . . . Without such assumption [as Newton's] science could never have attained its present state; they are necessary steps in the progress to something more certain; and nearly everything which is now theory was once hypothesis. According to Dr. Whewell, the coincidence of results predicted from an hypothesis, with facts afterward observed, amounts to a conclusive proof of the theory."

Jevons also says, "Other great physicists of the same age [as Newton's] were equally prone to the use of hypotheses rather than the blind accumulation of facts in the Baconian manner. Throughout the eighteenth century, science was supposed to be advancing by the pursuance of the Baconian method, but in reality hypothetical investigation was the main instrument of progress. It is only in the present century that physicists began to recognize this truth. . . . The true course of inductive procedure is that which has yielded all the more lofty results of science. It consists in anticipating nature, in the sense of forming hypotheses as to the laws which are probably in operation; and then observing whether the combination of phenomena are such as would follow from the law supposed. The investigator begins with facts and ends with them. He uses facts to suggest possible hypotheses; deducing other facts which would happen if a particular hypothesis is true; he proceeds to test the truth of his notion by fresh observations."

Constance C. W. Naden asks, "What would have been the progress of astronomy had Copernicus, Kepler, Galileo, and Newton confined themselves to the 'simple narrative' style?" And later, when referring to Copernicus, adds, "His method was not a gradual ascent from particulars to mediate generalizations; it was the assumption of a principle, and its verification by recognition in particulars. Leaving awhile the basis of ascertained facts, he begins anew from the highest point, and passes downward till he comes in contact with the fact once more."

William Whewell, D.D., gives us the following extract from a letter written by Copernicus to Pope Paul III., "I too began to meditate concerning the motion of the earth; and though it appeared an absurd opinion, yet since I knew that, in previous times, others had been allowed the privilege of feigning what circles they chose, in order to explain the phenomena, I conceived that I also might take the liberty of trying whether, on the supposition of the earth's motion, it was possible to find better explanations than the ancient ones, of the revolutions of the celestial orbs." Hence we see that in the case of the criticism referred to above, there seems to be a misunderstanding of the methods of science as taught by scientists and logicians. That there is also a misapprehension of Christian Science we will endeavor to show later.

Let us first consider briefly the object of science. What is the chief end in view amid all this research and investigation? To what would we trace back? Is it not evident that this reaching from effect to cause is the endeavor to discover the first producing cause and governing principle of all things, a desire to reach the beginning? The flower is traced back to the seed and the seed to the flower, but where does it begin? So is it with the egg and the bird, etc. Several hypotheses have been adopted as to the primal condition of things, as for instance that the earth was formed by innumerable particles or atoms of cosmical dust being drawn together by the law of attraction; or that the earth was a scintillation from the sun, a crust being formed around it as it cooled; or that it was the result of a fungus formation, but still the question remains: where did the particles, the sun, or the fungus growth come from or begin? No satisfactory explanation has ever been conceived, hence we must look in another direction.

It is a very significant fact that the opening phrase of the first chapter of the Bible starts just at the point which the human mind has ever been striving to reach. Turning from all merely human philosophies and unsatisfactory speculations to revelation, the first thing we find is, "In the beginning." The beginning of things, that is what we have been trying to reach, and here is where revelation begins. But why, it may be asked, do we turn to revelation? Because of the inadequacy of all merely human scientific theories to give a satisfactory solution of the problem. After all these ages of application and study what do we find? That many of the discoveries and theories of ten years ago must be repudiated, and that all the text-books of that age need revising. We ask the schools of philosophy, What is matter? they reply we do not know; What is life? we do not know; What is mind? we do not know. By these very admissions we are driven out of the realm of the merely sensible, and since we must look somewhere for a feasible hypothesis on which to work, we turn to revelation.

Now arises the question, What is revelation? Just here we may discover the missing link that unites the ends of the chain binding science and religion in one grand whole. It has generally been considered that turning to revelation meant to turn away from all science and scientific methods, and simply to accept by blind faith dogmatic propositions.

Revelation has been regarded as a sort of visionary external influence inspiring certain privileged persons with beliefs, conceptions, and theories, which must be accepted without questioning or reasoning about it; but this is a mistake. When we learn that revelation results from the capacity of the human mind to grasp some truth that is beyond the reach of mere physical sense and material reasoning, it need not be regarded as such a dubious, mysterious, unreasonable thing. It is the very natural result of a cultivated spiritual growth, attained and attainable by those who are good and pure enough, and not a special gift from a partial, discriminating God.

It may be, and sometimes is, objected that in accepting revelation we depend on what has been discovered by or revealed to others; but why should this be objected to, since it is also true with regard to all other knowledge? Does not the student accept the propositions and conclusions of scholars and philosophers before him, until he is able to prove them for himself? and is not the advancement of each succeeding age beyond that of the one preceding it gained by taking advantage of the knowledge already attained? Suppose a child refused to accept every proposition presented to him because he had not discovered or proved it for himself, what progress would he make? So that in accepting the statements of revelation we do not follow lines any different from those followed by all schools of learning.

Let us now examine the methods adopted by Christian Science and see whether or not it is scientific in the generally accepted sense of that term. We have seen that the deductive or hypothetical method is recognized as scientific, but there are always inductive steps leading up to the assumption of the hypothesis. These steps are not omitted in Christian Science, as we might suppose from the language of our critic when he says, "It is purely deductive, assuming its principle, and explaining its facts so as to make them correspond with it." In reading *Science and Health* we find that previous to the discovery of this Science the investigation of other methods had not been neglected, but they had been found wanting. Many facts had been observed for which no explanation could be found, among these was the sudden recovery of the author herself from the effects of an accident which was considered fatal. What steps could now be taken to discover if pos-

sible some explanation for these mysterious phenomena? Simply what other scientists who had made wonderful discoveries had done before; viz., assume an hypothesis. But just at this point the Discoverer of Christian Science took a step higher than all those who had preceded her in scientific investigation, she turned to revelation for the hypothesis. On page 109 of *Science and Health* she says, "For three years after my discovery I sought the solution of this problem of Mind-healing; searched the Scriptures, read little else; kept aloof from society, and devoted time and energies to discovering a positive rule." This elevated her out of the material into the spiritual realm. Her conclusions stated briefly are these: that all conditions are the result of mental action; that real Mind or Spirit is the only true Substance and cause, and is perfect, harmonious, and supreme; and that a full recognition of this would overcome all discordant conditions and produce harmony. (See *Science and Health*, pp. 107-117.) Now came the next scientific step, the application of these conclusions to existing facts and conditions. If the discords of sickness and sin were caused by the fear of, and submission to false mental conditions and laws, then the correction of this mental state, by the recognition of the harmonious government of Spirit or divine Mind, would dispel the discords and heal the disease. The test was made and the theory proved to be correct. On page 111 of *Science and Health* we read, "I submitted my metaphysical system of treating disease to the broadest practical tests. Since then this system has gradually gained ground, and has proved itself, whenever scientifically employed, to be the most effective curative agent in medical practice." It will be seen therefore that every step taken was as scientific as in any discovery in science which has ever been made.

Let it not be supposed, however, that Christian Science has reached its limit in the healing of physical disease. This is but the initial step, the introductory practical test, it has reached heights far beyond this, and the possibilities of its progress are infinite. It encompasses the whole range of intellectual inquiry and research, and does not rest with the discovery of laws merely, but reveals the basis and Principle of all law. Hence it not only may be regarded as a science, but is indeed *the* Science of sciences.

In another part of the discourse above referred to other objections are offered, which are also frequently met with

among other critics of this Science. It says, "If the physical universe is one vast delusion, we ourselves are but smaller parts of it; and all our visible work is but 'the baseless fabric of a vision.' Destroy man's confidence in the reality of his physical body and you destroy his confidence in himself; because he cannot identify himself,—cannot trust his own consciousness,—without assuming that his surroundings are what they seem to be. And not only so, but the fruits of all the profound investigations and vast researches of the ages will be swept aside by a belief which cannot even claim for itself a scientific basis." Here we might ask, does individuality or manhood depend upon pounds avoirdupois? If destroying a man's confidence in the reality of his physical body destroys his confidence in himself, then Paul must have made a gross mistake when he said, "Have no confidence in the flesh," and if without such confidence he cannot identify himself Jesus must have been wrong in saying, "The flesh profiteth nothing." If not permitted to deny the physical self, what self did Jesus mean us to deny? But Jesus seems to have worked along different lines from those indicated in this sermon, for he never intimated that men should cultivate confidence in themselves, but he did say, "Have faith in God." Here also the very step is taken which is denied others. Objections are made to the deductive method because it assumes a principle, yet here we find the verity of man's self-consciousness based on the *assumption* that his surroundings are what they seem to be. Since it has been proven that a man's surroundings are not always what they seem to be, this consciousness must be somewhat uncertain. As to the researches of ages being swept aside, this same objection might be made to any scientific discovery that conflicts with former theories. Might we not, for instance, apply it to Copernicus' theory of the solar system? or Newton's law of gravitation? What will become of our advancement, ethical, political, and educational, if we hold past theories and practices so sacred that we dare not displace them with something better?

One, and it seems to be the chief, difficulty with all who reject Christian Science, is that it repudiates the belief that this perishable, corruptible, unsatisfying, changeable, dying thing called matter is real substance. But in this it fully agrees with the teachings of the Bible, and any student thereof will readily recall passages almost innumerable

which point us away from the material body or the flesh. Jesus said "Take no thought for your life, . . . neither for the body." "If any man will come after me, let him deny himself." "The flesh profiteth nothing." "Ye cannot serve God and mammon." Paul said, "Make not provision for the flesh, to fulfil the lusts thereof." "They that are Christ's have crucified the flesh with the affections and lusts." "They that are in the flesh cannot please God." John says, "Love not the world, neither the things that are in the world;" and Peter, "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." In daily experience there is furnished proof enough that matter is not the substance of life, satisfaction, peace, or happiness, and what man desires most is not found in material theories. Why then such serious objections to a system that does yield satisfaction?

Another objection frequently met with might here be noticed, although not found in the discourse above referred to. It is said that Christian Scientists make too much of Mrs. Eddy, that they make a mistake in identifying the Science with her as a person. Why should such identification not be made? Do we not find every discovery in the field of science duly accredited to the one who made it? Who ever takes exception to such expressions as Copernicus' system, Newton's laws, or Kepler's theories, although these systems, laws, and theories are considered the absolute laws of nature.

What spirit is it that would rob of the fruit of her labor one who has devoted a whole lifetime of toil and energy to the discovery and demonstration of a science that is blessing humanity, and whose sole object has been to uplift and help her fellow-men? When we observe such efforts as that recently made in a leading magazine to set Christian Science aside as having been superseded by a so-called metaphysical movement, one almost marvels at the audacity and monstrosity of error. In glancing through this review one finds that almost the entire list of names given of leaders in different fields is composed of those who are indebted to Mrs. Eddy, directly or indirectly, for what slight conception of true metaphysics they may ever have had. The writer of the review separates metaphysics from religion, and even criticises certain branches of the so-called great movement, because they seek to apply their

theory along religious lines, and speaks of one as having "achieved the rare distinction of making theology almost interesting."

Is there any cause for alarm in view of all this criticism and opposition? Is there any danger of the Cause being overthrown or even weakened by these attacks? Not in the least. Rather do they tend to its advancement, since they arouse the faithful adherents of Truth to watch more closely and work more vigorously, and they should, and it is hoped do, drive them into closer union. Nothing can overthrow or threaten that which is established on omnipotent Truth. The same Spirit that inspired Jesus when he said, "Heaven and earth shall pass away, but my words shall not pass away," inspires the hearts of Christian Scientists to-day. These opposing elements need not be deplored on account of Christian Science, for one of the strongest proofs we can have of the correctness of a scientific theory is that it withstands all tests.

The primary meaning of the word "Science" according to Webster is knowledge or perfect knowledge, from the Latin *scio*, I know. Perfect or absolute knowledge lifts us beyond the reach of doubt, and hence beyond the fear of opposition. When we know from understanding that two times two are four, no circumstance, event, or condition could make us believe it is more or less than four. So Christian Scientists who have reached a thorough understanding of what they have learned, have a knowledge, or Science, that never can be shaken. This is the Science implied in Jesus' words when he said, "This is life eternal, that they might *know* thee the only true God, and Jesus Christ whom thou hast sent." "If any man will do his will, he shall know of the doctrine, whether it be of God." "Ye shall *know* the truth, and the truth shall make you free." Paul said, "I *know* whom I have believed," and the prophet, looking forward with steadfast hope, exclaimed, "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the *knowledge* of the Lord, as the waters cover the sea." JAMES J. ROME.

IN a recent criticism of Christian Science the fact was brought out that in its method of reasoning Christian Science confined itself almost exclusively to deducing its conclusions from a fixed principle. This, our friend argues,

is entirely contrary to the accepted method of scientific thought. He says that the one thing common to all scientific reasoning, is the inductive method. In other words, our friend says that only by reasoning backward from effect to cause, is it possible to have a scientific procedure of thought. This statement is not, however, borne out by facts, as even a cursory investigation will prove. On the contrary, many of our best-known lines of really scientific thought start from a definite principle or a series of fundamental facts upon which is built a superstructure, purely by deductive reasoning.

For example, the whole of mathematics, with all its wealth of figures and its many intricacies, is built upon the homely multiplication table, by deductive reasoning. It was argued that if two times two is four, then it follows that four times four is sixteen, and from this modest beginning there was evolved, by forward reasoning, the science of numbers, with all its ramifications.

It is well, at this point, to note that it is impossible to explain why two times two is four. We accept it as a fact, because we can prove it, each one for himself. Our modern scientific friends accept many unexplained things as facts, always provided they can prove them to be true. Is mathematics true? Then it is possible to have a really scientific system, built upon an unexplained principle which is proven true by the superstructure built thereon by deductive reasoning.

Let us look at the scientific side of music. No one can explain why certain intervals in music are harmonious and why others are inharmonic or dissonant, but that they are so, can be proven by any one. Based upon these facts, and in order to accommodate itself thereto, there was built up the scale and thereupon by deductive reasoning was fashioned a system of harmony, counterpoint, canon, and fugue, which may well be called scientific, according to the ordinary acceptance of the term. Astronomy gives us some valuable hints on the subject under discussion. In pre-Galileon days, men reckoned from what they thought they saw, backward to what they believed was true. Result, confusion—no science. When the truth first flashed on a man's thought that the sun was the great central stillness of our material universe, it must have been inspirational. At this date it is impossible to determine whether inductive reasoning figured in this great dis-

covery or not. But it must be clear that the major part of our solar system as we now know it was evolved from and built upon the position of the sun. This positing of the sun must have been dogmatic, until there was built upon it a wealth of facts that could not be successfully controverted. It swept away a mass of inductive reasoning, because it started from a fixed principle, gave the lie to the evidence of the senses, and built up a system that will stand the test of time.

It is not presumptuous to claim that any line of scientific thought which starts out with a fixed principle and reasons thence by deductive methods, may obtain results quite as correct as those reached by the opposite methods. It is true that sometimes the principle is found by inductive reasoning, but, once found and defined, the deductive method becomes the order of the day. In mechanics we have a good example of forward reasoning. A few well-known principles underlie mechanics. The cam, the gear, the screw, the lever, etc., are at the bottom of every great mechanical device known to the world. The mechanic makes these well-known movements his starting-point, then by a clear process of forward reasoning, he improves upon their original form, enlarges upon their scope, and combines them for the purpose in hand, ever referring to his principles as to a text-book, until he has worked out his problem.

It was thus with electricity, after its existence had been determined upon and some of its qualities ascertained. The electrician starts perpetually from his electric current, though he cannot explain the phenomenon. He calls it a fluid, because it is neither a solid nor a gas. He has not discovered all its attributes, but in proportion as he knows his principle, he can demonstrate it, and he does this by thinking forward.

It would be possible to lengthen indefinitely the list of those more or less scientific branches of human activity and human thought which start from a firm foundation and push onward to their results, but one further example will suffice to illustrate our point. This is to be found in the legal profession. The basic law upon which all effective legislation and sound decisions are founded, gives a most necessary starting-point for forward reasoning. The fact that basic law grounds in equity and justice, is significant. The laws that are not based thereon are in reality

no laws, even though they have the sanction of legislation. Shall any man say that it is not well to argue from a fixed foundation, or to live our lives according to the highest conceivable principles? Christian Scientists believe it is well to do this, and when they reason from the central Principle of the universe, God, they are starting from a sure foundation and reasoning in a manner that is scientific in every sense of the word. Our theologians of the orthodox school make the great mistake of starting with mortal man, as the senses take him in, and then attempting to reason backward by induction. As the result of this erroneous method, they arrive at a conception of a more or less man-like God.

The anthropomorphic, or man-like, concept of God is *the direct result of inductive reasoning*. Starting with mortal man and mortal mind, we cannot rise much higher in our conception of the creator than of a somewhat idealized person. If we start with matter and reason either backward or forward, we can never reach a spiritual basis, for the marks of the clay will ever cling to our conclusions. The attempt to bridge the gulf between the material and the spiritual has often been made, but the results were confusing, to say the least, and the conclusions never reached the footstool of Spirit, as Christian Science understands this term. The Discoverer and Founder of this system drops, for the time being, the mortal and material from her line of reasoning, and sets up the postulate that *God is*, and that *God is Spirit*. Is she dogmatic in setting up this Principle and reasoning therefrom? Then Christianity is dogmatic. Then every prophet and seer the world has ever known was a mere theorizer. Every aspiration of man's higher, better nature starts out from the same basis. "The centre and circumference" of every religious system is God, omnipotent, omniscient, and omnipresent. Remove this foundation and the whole religious structure collapses. If *God is*, then Christian Science does well to begin with that fact as a basis for reasoning forward. It becomes explanatory as well as deductive. One of its strong points is, that it defines things in such a way that we can at least begin to comprehend them. Its first work is to define God, and this it does as far as it is possible in cold language to tell of the infinite. These definitions may truly be called marvelous. They bring out the fact that all the New Testament terms which are

there used in connection with Deity, are all explanatory of the one "altogether lovely," whom to know aright "is life eternal." By means of these definitions, Christian Science "solves all perplexed meanings," and makes of its adherents intelligent readers of the Bible. It throws upon the inspired words a light that brings out in bold relief that spiritual essence which is the corner-stone of inspiration.

From this point it reasons forward clearly, relentlessly, triumphantly. It finds man in the image and likeness of his Maker, therefore spiritual in his real self. It gives him a reason for the vague hope that is in him. Its Principle determined, it deduces therefrom health, harmony, heaven for God's children, and, best of all, it proves its method to be correct by the results it brings about. The peace which comes into the consciousness as the direct result of this method of reasoning, is proof of its God-given truth. The corner-stone which many have rejected in their theological reasoning, has become in Christian Science "the head of the corner," upon which by deductive reasoning there has been built a structure that is Christian as well as *truly Scientific*. JOHN F. BRAUN.

In connection with the foregoing interesting articles of Mr. Rome and Mr. Braun we publish the following from Mr. A. Phelps Wyman of Brookline, Massachusetts:—

"Editor of the *Journal*.

"In the *Sentinel* for February 20, 1902, the editorial on 'Christian Science and Universalism' seems to admit that Christian Science is not inductive.

"My experience with the study of natural science has been that every fact or phenomenon of a Science has been collected and a working theory has been evolved which attempts to include within it a reasonable relation of any fact or datum to every other fact making a consistent whole and omitting nothing. If a new phenomenon appears which the old theory cannot account for, the fact remains sacred, the theory must be so adjusted as to consistently include it, even though the theory is revolutionized.

"With Christian Science the data include the whole of life itself, without the omission of a single point of consciousness. In practice, the knowledge of the nature and inter-relation of God and man and man's harmonious or

inharmonious experience as found in love, joy, success, health, and purity; or sin, sickness, and death are the most important data considered. Christian Science as a working theory, and as now understood centers with Mrs. Eddy, and from her knowledge and experience its whole structure was evolved.

"Together with all the rest of mankind, Mrs. Eddy experienced the same testimony of the senses, lived the same human joys and sorrows, and saw the same sin, sickness, and death. Nothing within the realm of human thought and action was perfect. She saw, too, as did others, the bitter fruits of many sins in sickness and death.

"With all other Christians, Mrs. Eddy received the Scriptures and their common interpretation. Men generally received the conception of a perfect God, with the exception that his creation was imperfect, a world divided between good and evil. She saw sin healed continually through a knowledge of God's love or by a keener sense of right and wrong brought home through the Scriptures. She noted the action of conscience and the joy-giving power of acts of kindness. From the earlier revelation she learned the success of those who kept closest to God. She read Jesus' life with its love and power to restore from sin, sickness, and death. From history she learned of the continuation of his power among his followers for a time, but that with the commingling of pagan ideas the power disappeared, except that all through the centuries some few quiet, devoted souls were lifted from sickness by their high spirituality and trust in God.

"On the medical side her experience with homœopathy had shown her that by the attenuation of the drug, medical healing had been carried from matter to mind, as a result of which, before her discovery of Christian Science, she had been searching for 'unmixed' Mind as a curative.

"These may be considered some of the data which Mrs. Eddy had received until the time of her formulation of Christian Science. Heretofore the working theory of the Christian world had been their interpretation of Scripture and their experience, that creation was divided between a perfect, loving God, who guided and protected men in some things but in the rest they were left either to their own resources or to their environment, which included, besides their material surroundings, sin, sickness, and death. Since from actual experience they knew nothing of Jesus'

healings, they called them miracles, something out of the natural order of things, which had disappeared.

"The phenomenon which in Mrs. Eddy's mind must be reckoned with as new datum in connection with this theory of life was her own healing in 1866 by the spiritual illumination of her mind alone. It showed her that healing by spiritual means had not disappeared after all, but she could not explain how it was done. In the light of her own healing it was perfectly natural for her to go to the recorded acts and sayings of the man who had done much healing by spiritual power alone for a reason. In the light of her condition of mind at the time of her healing, when she lost all dependence upon matter and saw more clearly her relation to God, she saw more deeply into the meaning of Scripture than the common interpretation. The result was a revolution in thought when she declared as her working theory that Mind is all and matter is naught, that in all respects 'in God we live, and move, and have our being,' that matter and evil are the result of false conceptions of existence and that experience finds nothing perfect because based upon a wrong fundamental principle. It was not merely the fact that she was healed, but her perception into the deeper things of consciousness which caused her healing that gave her the conviction that Mind is all, and there is in reality no material consciousness. Having found what was to her the true Principle, she verified it by experiment, and considering the complexity and difficulty of the problem found the Principle worked. The Principle once established, deduction follows as a matter of course. As a matter of fact, every working Christian Scientist has to go through the same inductive experience, only Mrs. Eddy's experience has given us a shorter way.

"A. PHELPS WYMAN."

We strongly incline to the opinion that the critics of Christian Science who carp about the logical methods of the author of the text-book, are too much given to straining out gnats and swallowing camels. This habit seems to be a result of modern theological training. There is in this training much of the intellectual, but not enough of the spiritual.

To get near to God, so near that one can realize His allness. His omnipotence, and that He is Life, Love, and Spirit,

and that nothing whatever has *real* or *true* existence apart from Him, is the essential thing.

There is, of course, a sense in which both the inductive and deductive methods of reasoning are brought into requisition, but in the final analysis the only true logic is the assumption of God as the divine Principle of all that is, and the deducing of all that is from this Divine premise. This is reasoning forward from cause to effect, rather than backward from effect to cause; and this is what the Christian Science text-book consistently does.

EDITOR JOURNAL.

REFUGE.

BY H. E. B.

No evil can befall me,
In Him I shall abide,
His angels keep watch o'er me,—
Are ever by my side.
Why should I faint or falter
With Love at hand to bless?
It leads me through the shadows,
And the seeming wilderness.

Sometimes my path seems darkened
By human grief and woe;
And then to His protection,—
That rock of strength,—I go.
I creep into Love's strong embrace
And safely there abide;
For error's waves are powerless
When Love doth face the tide.

Ah yes! for God's Omnipotence
And Omnipresent power
Doth banish every sorrow,
And brighten every hour.
Then cling to Love, my brother,
When error's voice you hear,
For the sunshine of God's spirit
Will banish every fear.

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FACTS ABOUT MRS. EDDY.

To the Editor.

Among other things, as reported in your paper, Dr. John Madden declares that Christian Science originated in a highly emotional, uneducated woman. Those who know of the wonderful career of the Rev. Mary Baker G. Eddy, and who know her unparalleled mental equilibrium, are led to ask, From whence has this gentleman derived his information? Mrs. Eddy in her childhood wrote verses which would have done credit to a woman of mature years. Very early in life there was a demand for her literary productions. When about eighteen years of age she wrote for the *Belknap Gazette*, published in New Hampshire, and later for the *New Hampshire Patriot*. After an academic course she graduated under Prof. Dyer H. Sanborn, the celebrated author of the "Sanborn's Grammar." Later she wrote for leading magazines of the south, and upon her return to the north, after the death of her beloved husband, Colonel Glover, she was offered an annual salary of three thousand dollars by the Rev. Albert Case, editor of the *Odd Fellows' Magazine*, published by the United States lodge. Other leading magazines, both north and south, have allowed her to name her salary and never objected to paying it. If all the poems which she wrote in early years, and which have appeared in public print, were collected, they would fill a good-sized volume. Mrs. Eddy has lectured in large crowded halls at Portland and Waterville, Me.; Boston and Lynn, Mass.; Concord, N. H.; Providence, R. I.; New York City; Washington, D. C., and Chicago. In 1846 the Rev. Richard Rust, D.D., at that time principal of the Methodist Conference Seminary in Northfield, N. H., called upon Mrs. Eddy to supply the place of his principal female teacher during her absence for a few weeks. Among other pleasing memories of that occasion Mrs. Eddy recalls entering a class-room one day and finding upon the black-board a kind compliment to Mrs. Glover written by the Professor.

Such a record could scarcely have been made by an uneducated woman. When we consider how extensively Mrs. Eddy has written during the past thirty-five years, and note that she has been ever highly progressive, we must concede

that she has acquired in those years literary ability and celebrity. No one can deny that the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is a wonderful literary production. In this work she has handled a most difficult subject in a marvelous manner. The rumors afloat charging the Leader of the Christian Science movement with being incompetent have been started by the enemies of Christian Science, and for the purpose of belittling the Science itself. No one who is in the slightest degree acquainted with the wonderful wisdom and stability which characterizes the Discoverer of Christian Science, would dare make the assertion that she could be swayed by aught except the Truth. No one but an individual richly endowed with the grace of God could have pioneered the great Christian Science movement, and have carried it to its present successful heights.

Whatever may be said as to the coherency of Science and Health, perhaps a million people have been healed and reformed through the faith which it inculcates. If this work is incoherent, then the Bible is incoherent.

I desire to state in unmistakable terms that the Christian Scientists are quite as ready to defend their teaching from a Scriptural standpoint as are the adherents of other religions.

This man's charge that "deluded thousands go to their graves" depending upon Christian Science, cannot be borne out by facts. Even though some of the Christian Scientists may die, they are not guilty of a worse crime than people of other denominations, for it is quite common in this world for people to die, and since the majority of the Christian Scientists are recruits from the graveyards, there is very little of which to complain if some of them die.

It cannot be denied that a very large per cent of those who have passed away under Christian Science have already been pronounced incurable by the practitioners of the popular schools of medicine. Neither can it be denied that hundreds of thousands are alive and well to-day who have formerly belonged to the long line of pronounced incurables.

Furthermore, the Christianity of Jesus Christ promises relief to the sick, and if Dr. Madden cannot present to the world a Christianity which heals more effectually than Christian Science, it might be well for him to restrain his tongue and his pen. Does he purpose to take away the little faith that is still extant in the world? Does he pur-

pose to take God out of human affairs and to plead that there is no efficacy in prayer?

Our critic asks the question, "Is there anything more pathetic than to witness the victim of tuberculosis, of Bright's disease, of valvular heart disease, clinging while the last spark of life glows but feebly, to the delusion set forth in that marvelous mass of incoherent rubbish?" This Science which our friend has been pleased to name incoherent rubbish is the understanding that the omnipotent and omnipresent God can, does, heal disease. Shame on the man who belittles the Scriptural promise that "God is an ever-present help in trouble," and who would declare null and void the declaration of the Psalmist, "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

I would especially call our critic's attention to the fact that there are people in the world to-day who were once afflicted with "tuberculosis, Bright's disease, valvular heart trouble," so pronounced by reputable physicians, and who are now well by reason of the power of God as taught in our text-book by Mrs. Eddy, and applied in demonstrating Christian Science.

ALFRED FARLOW.

In the *Free Press*, Milwaukee, Wis.

DAWN.

BY ALDON HARNES.

Love hath touched with light divine
The sable veil of gloom;
Father, bid the night decline,
And cause the dawn to bloom;
Remove the clouds that roll
Between me and my goal.

Holy angels from above,
Destroying doubt and fear,
Gently whisper, "God is Love."
And gleams of light appear
Upon my lonely way,
Till night is turned to day.

DEDICATION SERVICES AT ELKPOINT, S. D.

THE services were conducted by Mrs. Hattie Hayes, First Reader, whose address in part was as follows:—

Friends:—The nucleus on which was started the formation of what eventually terminated in the organization and building of our church, was the healing of the sick in this place. Our church was duly organized on the 8th day of February, 1896, by a loyal student of Mrs. Eddy. First Church of Christ, Scientist, of Elkpoint is a branch of the Mother Church of Boston, Mass. February 14, 1896, a charter was granted from the state. There were twenty-four charter members. Our place of meeting was for a while in private houses of the members. These becoming too crowded, Hoffman's Hall was rented and our services were conducted there for upwards of two years, when it became apparent that a church home of our own was desirable and steps were taken to further our cherished plans. A building committee was appointed, who bought and paid for the ground on which our church now stands. The first money contributed for the building of our church came from the Sunday School children. Though the amount was not large, yet it served as an inspiration to the older ones to take hold in earnest and push the work to completion, which was accomplished in due season, the cost being seven hundred and twenty dollars, one hundred dollars of which was donated in labor. There was a balance unpaid, for which we gave our obligation. August 30, 1901, the account was paid in full. Now to each and every one who in any way aided us in this work, we as a church feel extremely grateful. God will reward you abundantly, and in the language of our Mother, Mary Baker Eddy, we would say that "Divine Love always has met, and always will meet, every human need."

Friends, visitors, and members of this church: We welcome you all to this service, which means so much to us who have learned somewhat of the Truth as taught through Christian Science. We meet to dedicate this church and ourselves to the service of God.

Christian Science was discovered by Mary Baker G. Eddy in 1865. It would occupy too much time now to give a detailed account of the progress of the results

of Mrs. Eddy's discovery, but each one who has suffered in any way from sin, sorrow, loss, or sickness, and has turned to Christian Science as expressed in "Science and Health with Key to the Scriptures" can willingly and lovingly acknowledge her as the Revelator of Truth to this age.

Christian Science is the knowledge of God, put into practice, and the signs following this knowledge and practice are, healing humanity of sin, sickness, and death, bringing out the brotherhood of man and bringing the reign of harmony on earth as in heaven.

When Jesus asked his disciples, "Whom do men say that I, the Son of man, am?" Peter said, "Thou art the Christ, the Son of the living God." Jesus answered, "Thou art Peter, and upon this rock I will build my church."

To-day Christian Scientists are building upon this same rock, which is the understanding and discernment of the Christ, Truth, by which Jesus destroyed the works of the devil,—sin, sickness, and death. The scientific definition of Church, as given us in "Science and Health with Key to the Scriptures," the text-book of Christian Science, page 583, is, "CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The Church is that institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

We now add to the Mother Church a little Branch, which we hope will bud and blossom, and where the hungry and thirsty will find the bread which cometh down from heaven, and the well from which they may drink and never thirst again; where those weary of sin, sickness, and all discord may find rest and courage to seek the Father's house and the Father's Love, which destroys all love or fear of sin, thereby gaining the purity of thought and action which is the corner-stone of all spiritual building.

As one learns and lives the teachings of Christian Science, they find them to be in a direct line of Jesus' teachings, and we are enabled to understand the Bible better and take its inspired teachings for our guide to eternal life. We look to God, Good, as our only judge, counselor, everlasting Father. We hope so to live that men may see our good works and glorify our Father which is in heaven.

As we live what Christian Science teaches, we may trust
He will find faith on earth when He comes, and,

You will know Him when He comes,
Not by any din of drums,
Nor the vantage of his airs
Nor his crown, nor his gown,
Nor by anything he wears,
But his coming shall well known be
By the holy harmony
Which his coming makes in thee.

The Saviour has come to all who will listen to, learn, and *live* Christian Science.

As we build on Truth, we know the temple, or consciousness, not made with hands, eternal in the heavens, is being built within us, and manifested in less fear, selfishness, or belief in a power opposed to Good.

The material structure is but the sign and symbol. - It is a place where we congregate to hear the word of God read and explained. "Search the Scriptures; for in them ye think ye have eternal Life."

Here, all who will come may find health, peace, and freedom from sin. This church stands as an invitation to all to "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest into your souls. For my yoke is easy, and my burden is light."

We of this branch church hope to live the teachings of Christian Science so faithfully as to be a credit to the Mother Church in Boston.

TRUST is not a passive giving up—a suspension of all effort. Trust is active.

Men do not trust with the reason, but with the heart. It is an unseen and silent pulsing of love and restful confidence in Truth. Not aimless, but definite.

THE law of the value of littles is something marvelous in its way. A quaint writer has told us, that it is not the great stones in the way, that most distress the traveler, but the little pebbles which cut the feet!

"ONE LORD, AND HIS NAME ONE."

BY DAVID B. OGDEN.

DURING the study of a recent Bible Lesson there was emphasized to my thought as never before the compassionate and unalterable relationship which exists between our heavenly Father, God, and each well-loved child, and since awakening to this fact I have found reassurance of the same comforting relationship in each lesson, scripture, and hymn.

As a closing benediction to each Sunday lesson the Scriptural reference from 1 John, 3, gives happy assurance that "now are we the sons of God," and would further imply that this relationship becomes apparent as we grow "like him,"—God-like in consciousness. Therefore as *sons* of God should we not, *do we not*, to-day possess the name and heritage of our Father?

The question occurs, how have we become possessed of the names we bear among men? Why is it that I am known as John Smith and not as Henry Jones? Even because I take according to law and custom the name of my parent before me. Can deception, argument, or ignorance change my identity and make me Henry Jones in fact? It is evident that nothing can alter 'he relationship I bear to my parent, and that I must ever be his son.

With this fact illustrative of man's true relationship to his Father-Mother God, consider the case of the son of a king, stolen from his father's house while a babe in arms and placed in surroundings foreign to his nature, who, as he grows to boyhood, is told he is the child of poverty, dirt, and crime, and who has no gleam of the royal right and abundance which are his. Does the deception of his captors, his own unconscious ignorance, or the sensible evidence of his impure surroundings change the unalterable fact that he *is* the son of the king?

Let one of his father's household find him, tell him of his inheritance, provide immediate and convincing proof of his identity to all the kingdom roundabout, and how long will he continue to believe the evidence of his surroundings, the false statements of his unnatural companions, and remain in bondage to the old conditions? The very known relationship to his father gives him immediate freedom and

sure protection from former imposition and oppression, ignorance alone having held him captive, for who now dare restrain the son of the king. All is his, not because of any power of his own, but because of this royal relationship to him who is supreme. "And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one."

Make individual application of the illustration.

Man is *now*, ever has been, and ever will be the son of his heavenly Father; and there is no circumstance, condition, argument, or evidence that can change this unalterable fact.

Christian Science, of the Father's household, has provided man with abundant proof of his sonship and man has only to assert this birthright to have the full freedom and protection which is ever his by reason of his kinship to his loving, omnipotent Father,—God.

The unnatural conditions of disease termed temptation, sin, suffering, and impoverishment, with which man finds himself associated, are but attempts of a deceptive carnal belief to deprive man of his birthright by striving to attach to him a name which is not his, and resistance to such attempts and trustful reliance in the Father's present love will provide the sure blessing of righteousness, peace, health, and abundance.

It was the conscious recognition of man's joint-heirship with Christ Jesus as a son of God which brought forth Peter's authoritative statement, "for there is none other *name* under heaven given among men, whereby we must be saved" and enabled him to give healing evidence of this fact through his assuring declaration, "In the *name* of Jesus Christ . . . rise up and walk."

"In the *name* of Jesus Christ," in the recognition of man's filial relationship to God, which endows him with perfection, the name, and nature of his Father, Christian Science to-day proclaims to every waiting and receptive consciousness "rise up and walk," and no longer responsive to the false appellations of sin, suffering, and distress, man finds his divine heritage of health and holiness,—*"one Lord, and his name one."*

"THEY SHALL GO FROM STRENGTH TO STRENGTH."

BY A. L. K.

THE principal of a celebrated school I attended used to say, "Girls, go through a wilderness." Whether she was right or not I do not know, but the words were somewhat of a comfort to me, for they expressed just what life seemed to me. I could not understand things. Somehow I could not enjoy myself, I was so self-conscious, and always was so, and even as a child did not sleep well. I wondered if other people felt as I did, and as I grew older and noticed others laugh and seem happy, I would say to myself, "How do they do it?"

Although I was much with other people, I lived my own life apart,—in my thoughts,—and no one ever said to me, "What thinkest thou?" Being studious and quiet, I was considered a good child, and no one interfered with me. Hence the bias of my mortal nature grew stronger and stronger, as "Evil let alone" will do. (*Miscellaneous Writings*, p. 284.) As I grew older and went into society the wilderness did not lighten. I now know I was making it deeper and deeper all the time. I made few friends, was too self-centered for that. As time passed I seemed to be always tired, became nervous, bewailed my fate, and gradually invalidism became my lot. I was always trying to find out what was the matter with me, but never could. What I did not try it would be difficult to say, including travel and two rest cures, electricity and massage. If only my physician had said, "You have such a disease and cannot get well," that would have gratified me; for after years of what might be called "rusting," life had become as a dark night. I did say with Job, "I loathe it." No loving friend brought me *Science and Health*, in seeking I at last found it. It was in December, 1896, that I first began to read it and became at once intensely interested. I was much alone, and the reading of that book was my principal occupation that winter,—I may say, ever since. Although my understanding of it was very dim, I began to improve. Life had an object,—there was nothing to be gained by dying. Soon I could do more, and go more, and my eyes, which had always troubled me, greatly improved. All this came

by reading the book. My friends saw a change in me and were glad. Attending the services of a large church began with the reading of the book. I heard wonderful things, and usually came from the meeting disturbed, because I had had no such experience. After five months' reading alone I began treatment, and after some weeks was greatly surprised that I experienced no delightful change, either in mind or body. A struggling summer followed,—a great sorrow came,—most of the time absent treatment was kept up, but the fall brought with it no wonderful healing. Then I changed my healer, and later went for the winter to a distant city, where again for the greater part of five months I had treatment. You may ask what did you want to be healed of? Why, I felt very far from "every whit whole;" did not seem to grow in the understanding of the Science, and still slept but little; but above all the same old mental oppression and depression continued. I was disheartened, still I was impelled to keep on. It would be unnecessary to tell more of the way I had to come; it seemed cheerless. But every now and then I would see better *how* to fight, and though the times were far apart, I kept on seeing. One day I read in an old *Journal* some articles on "Malicious Animal Magnetism" by Mary Baker G. Eddy, and others, which helped me greatly.

It is now over five years since I began to read Science and Health. I have had much experience and learned much; and if I am not mistaken there are signs that I am approaching the edge of the wilderness. Sometimes the birds sing (spiritual joy), and I thought that before it grew so very bright that in the fulness of joy I might forget the small beginnings, I would write this to cheer some one to whom it yet seems night.

At first I cannot say that I really loved our Leader. I am afraid I loved no one but self. But now I know that God has sent her to be an interpreter to us, and I rejoice to follow her teachings. It is the words she has written which brought me out of my wilderness, and put a new song in my mouth. In the early days it comforted me to know that "the unwinged bird" was not unnoted. (Miscellaneous Writings, p. 124.) Later it was a help to find in what the "strife consists" (Science and Health, p. 323), and in moments of trial and confusion I could rest in the thought that I was at least struggling to lift my head above the drowning wave. (Science and Health, p. 569.)

A DREAM DESTROYED.

BY M. V. MENSCHAW.

ABOUT a month or so ago, I had a dream which helped me a great deal in the realization of this present state of consciousness as being only a dream, and how the sense dreams vanish at the voice of Truth.

A lady had come to me some time before with a very severe belief of neuralgia. She had three or four badly decayed teeth, and error said she had taken a heavy cold, which had partly settled in her gums and teeth. Her suffering seemed to be very real, and she told me afterwards she could hardly sit still while I gave the treatment, the pain was so intense. By next morning all the pain was destroyed and only the face and mouth were swollen, which soon yielded to Truth, and with it went all the belief of cold. It was very beautiful to see how, in a few days, from looking sick and wan, the color had returned to her face and harmony shone where before pain seemed to reign.

I had thought much of this demonstration, and also of the overcoming of grip, which had tried to manifest itself and urge its claim upon me, but which, by being steadily opposed with the Truth, was destroyed; and I suppose it was partly my deep thought over these manifestations of Immanuel or "God with us," which enabled me to get such a beautiful lesson from the dream.

It was towards morning that I dreamed and thought I was in a country place, and in front of the house a creek seemed to divide into three or four branches, over which there were bridges. The bridges seemed to be old and decayed in some places, and broken. There was quite a little group of children playing around, one of whom was my niece, and I was very much worried about these children, for fear they would fall into the water and get drowned. Everything was very real,—the water, the broken bridges, the landscape, and my worry about these children. I thought in my dream, I had to go into the house for some reason, and calling one of my friends, I said to her very impressively, "Now, Carrie, be very careful with these children, for remember the water is nine feet deep." The words had hardly left my mouth, and I had about placed my foot on the step before the house to go in, when our

front door bell rang, and being very easily aroused from sleep, the sound pierced my dream and I awoke, and immediately the dream was shattered. The water, the bridges, the landscape, the children—all disappeared instantly, and with the dream passed my worry and fear; for I woke to the consciousness that there was nothing to fear, no need to worry about the children,—*the danger was not real.*

And so, I thought, as I made preparations to answer the ring, so it is with these sense dreams. The pains and sufferings, the sorrow and worry, are not real, and are all shattered by the voice of Truth, the still, small voice, which yet is the voice of Almighty God. In a twinkling, when we hear this voice of Truth in our consciousness, the sense dreams vanish, just as this dream vanished,—completely shattered. So it was with the Master's healing of all manner of diseases, it was instantaneous, "and immediately" we read, the sickness left him or her, as the case might be.

Error had no power, for its claim was met and mastered by the great Master, who knew God to be all and error naught. And so, the time will come when we shall hear this voice of Truth, piercing this dream of mortality, and we shall awake, as St. Paul tells us, "in His likeness," the dream of mortality having vanished, being destroyed by the power of Truth—God. How long this will take depends upon our own fidelity and work in destroying through the power of Truth, all the claims of error that present themselves to our thought, and giving them no reality or power, since to do so is to rob God.

And so I wish to express my gratitude for a small knowledge of this glorious Truth, which has done so much for me, how much I can only realize when I stop and look back over the road I have traveled, and see from what it has raised me, out of beliefs of suffering growing deeper every day and with no hope offered, for I had taken about all *materia medica* had to give, and had had one operation performed, and was told by the doctor I would in all probability have to undergo another, when Christian Science came into my life, and I need not say the second operation was never performed.

I also wish to express my gratitude and love to her, the dear Mother who has made it possible for us to make practical use of this great Science, and to begin to get an understanding of the greatest of all Wisdom,—the knowledge of God.

BIBLE CLASS OF ADVANCED THOUGHT.

THE Bible class of Judge Stockbridge, at the Associate Reformed Church, will to-day listen to the views of one of the leading Christian Scientists in local circles. This class is composed of from fifty to seventy members, as the attendance varies, and since January 1 has each Sunday heard some prominent advocate of a sect assertedly founded upon the life and teachings of the Christ. These gentlemen have, in turn, explained the tenets of belief and pleaded the cause of each individual's faith.

Here is an exceptionally liberal method of studying Christianity in all its various trends and sections, the sole exceptions being made in the case of Orthodox and Reformed Judaism, which eliminate the story of the Christ, and are founded exclusively upon the books forming the Old Testament. The idea embodied in the course of this Bible class is one that should develop unusual proficiency in religious matters, and, while not evangelical in character, must, nevertheless, strengthen the student's religious convictions if research and knowledge are promoters of Christian faith.

There is a reminder here of the first sermon preached by the disciple to the Gentiles—Paul of Tarsus—who, upon reaching Athens, which had reached the most advanced state of intellectual development then upon the globe, found upon the Areopagus or Hill of Mars an altar dedicated to the unknown god. Here the intellectual men of Athens assembled to hear those who wished to preach or instruct. Here Paul found his most attentive audience and dedicated the altar to the unknown god, to the true and living Divinity whom he served.

The spirit of tolerance shown in Athens and the lecture room of the Associate Reformed Church is the same. It does not destroy faith, but roots it more soundly. It cannot be said that such a course should be suggested for those of a weak faith, for it might prove unsettling; but to the strong and able this liberal study of each man's opinion as a representative of sincere worshipers of the same God is a step in accord with modern Christianity, in which it is gradually becoming understood that sincerity, faith, and similitude of the Christ life outweigh familiarity with dogma and intolerance of another's belief.

Baltimore Sunday Herald, June 8, 1902.

Following are the introductory remarks of Judge Henry Stockbridge before his Bible class on the occasion referred to.

We reach this morning the concluding topic of the present course. Few, if any, of the movements in the religious thought of the last half century in our country is better worth our study, and none, unless it be the Salvation Army, has shown a numerical growth in any measure approaching it. The growth of Christian Science has been phenomenal in another respect. The Salvation Army has gone out and sought to draw in the most degraded element of the community, the social outcasts; Christian Science, on the other hand, has found its ranks swelled from among the most educated classes in our land. It has been the fate of Christian Science, as it has been of so many other religious movements at their inception, to encounter persecution, sneers, and ridicule; but it has also been its fate to be too often misconceived or misunderstood. Derision of any religious movement is bad enough, but an opposition founded on ignorance is worse, for the reason that it also injures those who would attempt to criticise out of their ignorance.

I do not expect that all here this morning, even if we fully fathom the doctrine and teachings of Christian Science, will be disposed to accept it, but I do feel that by a larger and more accurate knowledge of the principles for which it stands, and of the good it is doing and attempting to do, we shall all gain for ourselves in Christian charity.

We are exceptionally fortunate in having with us one who from long experience and diligent study can tell us of Christian Science, not merely as to what its principles are, but can state them with as much authority as any one in this city, Mr. Hermann S. Hering of First Church of Christ, Scientist, of Baltimore.

BY-LAW.

A MEMBER of the Mother Church shall not endorse or countersign an application for membership therewith, until after the blank has been properly filled out by an applicant. Any member who violates this By-law shall be disciplined and subject to being excommunicated.

A FEW THOUGHTS.

BY SUSAN A. EVERETT, M.D., C.S.

MEN and women dread what is called "age." To material sense "age" cannot be "sugar-coated," nor insured against. It is a thing to be wisely met. It is a something that seems to have its own way.

Just before coming into Christian Science I was present at a medical lecture upon the suggestive topic of "Vision." The lecturer was an expert in this line of therapeutics, and his auditors were doctors in varying degrees of progress. I observed about half the audience was supplied with elaborately arranged, up-to-date, eye-glasses for the various forms of eye-grievances, with which they seemed to be assailed.

That lecture remained long in my memory; and as I later beheld hill-top after hill-top of the glorious truths in Christian Science, I rejoiced to know that thousands of the human race were being liberated from that burden called eye-glasses.

It is optional with humanity whether it awake in His likeness *now* or later on. In Christian Science it is learned that we are capable of controlling not only our eyes, but our bodies.

I am reminded of a case where a man, to appearance, obliterated well-nigh twenty years in about one week, through this law of understanding. The man was a Civil War soldier. When he was mustered out he took with him a fixture in the form of a pain in the stomach which he bore increasingly for thirty-five years. The pain finally encircled his body like a belt. He also carried inveterate constipation and its logical results for thirty-five years. Added to these was a lame knee, complicated with varix. He could not move the limb without a groan. In fact, he groaned from morning until night and during many hours of the night.

Lastly, he developed a species of mental aberration, which induced him to wander from home at night, hardly conscious of what he was doing. Amid the gathering gloom there flashed across the path of this Civil War veteran, the radiance of Christian Science. He was past seventy-four years of age; but what are seventy-four years, when the time-extinguisher is abroad in the land!

Meanwhile the faithful wife, nigh upon seventy years of age, shared in the torments of broken-down health. She could not remember when she had not a lame side. A bad acting heart was a constant menace to her peace of mind; while nervous distress, and digestive delinquencies filled out the picture. The light of hope came to her also. These two stricken ones found they wanted Christian Science, they were tired out—almost killed—by their years of suffering. Like the lepers of old, they yearned for help. They knew little or nothing of Christian Science except that they greatly desired its healing.

A practitioner of Christian Science came to their rescue. In something over a week, the man was healed of his stomach pain. His knee forgot to pain him any more. Many other symptoms vanished, leaving him clothed and in his right mind. In less than a month this awakened man was assisting in cutting down trees about his premises; chopping and splitting wood, and rapidly filling his wood house.

The wife's recovery was about as phenomenal as the husband's. The courage and activity of youth seemed to possess them.

I wonder whether it has ever occurred to the observer that a vast number of men have fallen, and are falling by the way, just for the lack of this something that came to the consciousness of this Civil War veteran?

It is not the dry-rot of age that wrecks the human creature; it is something far more subtle, that dries up the sources of hope and inexhaustible supply; age is a glory, not a blemish.

While wandering for several years through the art galleries of Europe, one of Raphael's canvases held a place in my memory. It was the portrayal of glorified and perfected manhood. This "no age" being was walking beside a suffering mortal, to whom he seemed to impart power and strength. I might almost say this example of a perfect being, in his spirit of at-hand helpfulness, might be typical of that which is an ordinary occurrence among a new people of to-day. The old masters were true idealists. Scores of these men seemed just ready to break into "the Light that never was on sea or land."

Without question, Christian Science is indeed the alternative for "age." It is the age-consumer of "age." It is

to be "filled with all the fulness of God," where "age" would be unknown.

The masters builded better than they knew, when they represented—as they did—the highest human conception—man—as of "no age."

Christian Science reveals to men and women that God is their Life, and nothing can overpower omnipotent and eternal Life.

Whether Christian Scientists have or have not grasped this endless Truth, it is here to be grasped; and to the degree that they do grasp it, will uncomely age give place to some new and splendid fruitage, and the supernal freshness, fairness, and beauty of Spirit, will dawn upon their never failing sight.

THE JOYS OF THE SOUL.

BY JULIA A. JACOBS.

SOON after taking my class instruction in 1891, I read in our precious text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, that the pleasures of sense, as well as the pains, would have to be overcome. I thought, This is queer, I have never had any real pleasure since I was a child (as I was *never* free from pain), and now that I am free from pain I am just ready to begin to live and enjoy some pleasure, and yet the book says pleasures of sense must also be overcome; it quite disturbed me. I went to my teacher and asked her what we were to get, in the place of pains and pleasures. She replied, "Joys of the soul." I kept repeating this, striving to grasp its meaning; it took me some time to get even a glimmer of light on that subject. My healing brought such unbounded delight that I was sure everybody wanted to know about this glorious news. In my delight, I talked a great deal. This of course gave me work, so that I did not perceive what the "joys of the soul" meant for some time.

From 1893 my consciousness has been unfolding into the "joys of the soul." I can say with Job, "I know that my Redeemer liveth, and that . . . in my flesh, shall I see God," and I do see God daily. With this understanding of Christian Science, I can go into the sick-room, even where seemingly suffering is intense, and with Jesus' words

I can say "Peace, be still!" and the tempest is quieted, the sorrowful are comforted. I will mention an instance which comes to me, as I am writing. During one of my visits at Concord, as I was leaving Christian Science Hall, I was introduced to a lady. I asked her if she were interested in Christian Science. She replied, "Oh, no; I am an Episcopalian." I said, "So was I, and I have found I have lost nothing good which I got from the church, but I have added much to my understanding through Christian Science, so I am able to keep well myself as well as to help others." I only talked a few moments with her, and then left. A few days after I saw her, she came up and thanked me for what I had said. She remarked that those were the first comforting words she had heard since her brother was drowned, two and a half years ago. I had no particular recollection of what I had said, and did not ask her. I knew I had only spoken words of Truth, and they had made her free, so far as she had grasped them. Christian Science has enabled me to change the fear of poverty into rejoicing at having the needs supplied. The tobacco habit has been broken for one who had constantly used it for thirty-five years. Sin in many of its phases, has been overcome as well as sicknesses healed.

The Bible is not now full of mysteries to me; but is a constant unfolding of consistent, beautiful Truth. My whole thought and life is being uplifted and broadened into glorious possibilities for us all, as fast as we are obeying the first commandment; I find that covers the whole ground. I do not get this "Joy" from the sense standpoint,—far from it,—the seemings are often dark and threatening, but we are working our problems from a Principle, therefore we learn to stand fearlessly upon the Rock, Christ Jesus, regardless of the waves dashing over us. Keeping the book ever with us we are able to realize that sense-testimony is not true. Dear, patient, loving Mother—words fail to express our deep gratitude for all she has done and is constantly doing for us. Each demonstration made, I am sure, is bringing all closer into the one Mind of Love. As this goes on steadily and faithfully, the great army is forming and the battle can be won. With this assurance ever present with me, I can say I have found the "joys of the soul."

TESTIMONIES FROM THE FIELD.

I KNOW of no one who has greater reason to be thankful for Christian Science than I. When I was first treated I had not been able to sit up an hour a day for almost three years, and for many days at a time I did not sit up at all. My health had been very poor for seven years. I tried change of climate, employed six of the best physicians to be had where we lived, and also from other places, and while I often was better for a time after making a change, yet I soon returned to the old conditions and gradually grew worse.

The physicians did not agree as to the cause of my trouble, but according to their diagnoses I had nervous prostration, heart trouble, a growth in my side, indigestion, which I had suffered from for years, and painful menstruation.

All the physicians could do for the latter claim was to give me morphine or opium, and for eight years I was under the influence of opiates for a day and a night each month, or as often as the claim appeared, and even then the suffering was so great that I would have been glad to die, if death would free me from pain, which at that time I supposed it would; but I have learned from the study of the Bible and Science and Health, that "it is not death but the understanding of Life" that frees us from all discord. After such times of suffering I would be so weak that it would take me from two to four weeks to regain my strength.

About the time that I heard of Christian Science I had reached a very dark place in my experience. I had tried every remedy and every doctor that I had an opportunity to try or that I had any hopes could help me, and only grew worse. I could no longer depend on morphine or opium to relieve pain, for it affected my heart and breathing so that I felt I did not dare take it again, and yet I felt I could not live without it, but "man's extremity is God's opportunity," for when I felt there was nothing more to be done for me, we heard of Christian Science, and while it did not seem possible for me ever to be well again, I had a hope that I might be relieved and my life made less miserable.

My mother wrote to a healer and I took absent treatment for about two weeks, but I did not understand how she

could help me, being absent, and I was so dissatisfied that I was benefited but a very little by her treatment. Then we heard of a healer nearer; I felt I could not go on the train, because of the noise and excitement, so they took me on a bed in a covered wagon to where the healer lived, and I improved from the first. I had suffered with a stomach trouble for years, and for about three years I suffered from hunger. I could not eat meat or drink tea or coffee, my principal diet was bread and dried fruit, and I could eat only a very little of that three times a day. My appetite was good but my stomach would not retain the food, and what I did eat caused distress. The healer told me to eat whatever I liked. I thought he did not know the condition of my stomach or he would not give such advice. However, I was so hungry that I thought I would risk it, so I ate a hearty meal the first day he treated me and it did not hurt me in the least; after that I ate what the rest of the family did, and for several months I not only ate three meals a day, but had a lunch between meals, I felt so hungry all the time; but as I grew in understanding I thought less about what I ate.

I improved in every way, and in two weeks I returned home on the train and rode twelve miles from the station. I could soon sit up all day, and in two months from the time I went to the healer I could do quite a bit of housework. There were times when old claims seemed to return and I would feel discouraged, but with help from the Scientist they would soon be overcome and I continued to improve till I could do all kinds of work. In about two years from the time I was first treated I sewed by the day, a greater part of the spring and summer. In 1894 (four years after I was first treated) I was married. For over a year after I was married I did all my work, including washing, ironing, house-cleaning, and the sewing for three. I felt better and could do more work than I had since my health first failed, twelve years before.

But after a time I began to lose interest in Science. I felt well and was very happy with my husband and little step-daughter, and I thought I was so busy I had little time to study, and that time grew less till I seldom studied at all. I was not conscious then that I was drifting away from Science, and did not know the consequences of falling away from Truth after I had received such help from it. I had class instruction by a loyal student a year after I was first

treated, and could help myself many times and also helped others. But it was for physical help that I first came to Christian Science, and it seemed a long time before I saw how I could apply it to all the affairs of life.

After I had neglected the study of the Bible and Science and Health for a few months, several old claims and also several new ones, or perhaps it was different phases of some old claims, suddenly appeared, and it was many months before they were overcome. Since that time I have never neglected my study of the Truth, striving more for the spiritual understanding of Being, knowing that if we "seek first the kingdom of God, and His righteousness," all else shall be added unto us. Three years ago I passed through the darkest time in my experience, caused by the passing away of my husband, my dearest earthly friend. At first it seemed as if I could never be happy again, but then, as so often before, I found my help was at hand, and I have proven that God will heal the broken heart as well as the sick and sinful.

After my husband passed away, and I was laboring under a great sense of loss and loneliness, several old claims made their re-appearance, but by clinging to the Truth, and with help from a Christian Science healer, they were overcome, and I now am quite well and even happy. Words cannot express my gratitude to God and our Mother in Israel for this blessed Truth. I am fully convinced that Christian Science, as taught in "Science and Health with Key to the Scriptures" is of God, and that it teaches the only way whereby we can work out our own salvation, as Jesus taught.

S. J. B., Sumner, Neb.

ABOUT ten years ago I was stricken with what proved to be a malady, which left me with what the doctors called an incurable disease. As is often the case, some believed the report and some did not. I, however, was one of those who firmly believed it. After doctoring for several months with one of the best physicians in Colorado Springs, Col., where I then lived, I seemed a little benefited. When he dismissed me, however, he said, "You may get better, but you will never get well." Although I was no longer under the doctor's care, I tried many remedies, hoping to find relief. I worried along for several years, able to be up and doing but at the same time suffering indescribable pain at times. I looked so well that my friends were loath to

believe in my condition; however, in the course of about five years, I seemed to break down and consulted another physician, this time a homœopath, and after diagnosing my case he advised me to go to a lower altitude. This I did, going to Canon City, Col. I tried to follow instructions as best I could, hoping all the time to get well.

My doctor was very kind to me and did all she could to relieve my suffering, which by this time had become almost unbearable. She at last told me I would have to leave Colorado altogether if I wished to get better. I had a brother who was in Oakland, Cal., at that time, so I wrote to him telling him the doctor's verdict. He telegraphed me to come to him at once. I took the telegram to my doctor, thinking how happy she would be to hear of my good fortune, but her eyes filled with tears at the news. When I asked her if she were not glad, she said, "I hardly think you will live to get there." I had grown so weary of myself by that time that I did not care much whether I lived to get there or not. I did live to get here though, and as before, sought the best physicians I heard of, only to hear the words: "No cure for you." They told me, however, that I might live for years, and again I might pass away any moment.

This shadow of death haunted me wherever I went. After I had lived in Oakland about three years, a very dear friend of mine, who was pronounced incurable unless an operation was performed, was wonderfully helped through Christian Science, and while I had no use for the doctrine, as I called it, I thought I would see if they thought they could cure me.

I remember so well the day, March the twelfth, eighteen hundred and ninety-nine, that I called on one of our practitioners. I went to her with the full determination, should she say I was not sick, and this I firmly believed she would, to tell her a few things, for I knew full well how sick I was. Imagine my surprise when, after relating to her all my aches and pains, she looked at me with eyes beaming with the love-light, and said, "Of course, dear, to your sense of things, you are a very sick girl; but Love and Truth can make you well." "Make me well!" I had not heard those words in many, many months. I found it hard at first to accept the beautiful teachings of Christian Science, but through the gentle kindness of this dear one, also through the patience of one who taught me in Sunday School, thank God I am willing to learn the Truth

and have proved it by some beautiful demonstrations. I am now well and happy and I thank God from the very depths of my soul for giving us our Leader, who was pure and good enough to present the truths our Master taught, in their spiritual meaning, to the hungering hearts of to-day.

Marie Anthony Walker, Oakland, Cal.

WHEN I first heard of Christian Science I was seemingly "without hope and without God in this world." I had strayed away from all religion, as I could not love a God who I thought sent me so much suffering.

For several years I suffered with nervous prostration, headaches, and ulcerated sore throat. The latter had been treated by specialists for a number of years. It finally became so bad that the physicians told me that I could not live in Brooklyn any longer, but must go to a dry climate, so we made all our preparations to move in the fall. In the mean time my little son and I went to the Adirondacks. The landlady of the hotel where we were stopping was a Christian Scientist. When she saw how I suffered she asked me to read *Science and Health*. I am sorry to say she asked me several times before I would so much as look at the book, for I had heard that all Scientists were cranks, and believed it. But once, after a more than usually severe spell of headache, she offered it to me again, and I asked, in rather a savage way I must confess, what good it would do me to read that book. "Why," she replied very sweetly, "I can keep myself out of all suffering just by reading it." Then I took it and began reading, but it was only at intervals that I could catch the faintest glimpse of its meaning.

In studying the book I forgot all about my headaches, and after three weeks constant reading my husband came up. His first exclamation on seeing me was, "What have you been doing to yourself? You look five years younger; and how is the head?" It just struck me then, that I had not had a headache in three weeks, and I told him so, and that it must have been the reading of the Christian Science text-book that helped me. His face fell and he implored me not to go into any such nonsense as that. But a week later he said, "I never saw such an improvement in any one as there is in you. If you think it is owing to reading that book perhaps you had better continue." In the fall I placed myself under Christian Science treatment, and was told not to leave Brooklyn, for if I went to a dry climate I would

think it was the climate, and not Christian Science that had healed me. So we remained, and in spite of the fact that the winter proved a severe one I went out in all sorts of weather and never once suffered with my throat.

I thank God and Christian Science for showing me that I can live in any climate. The physical healing was nothing compared to the spiritual uplifting. Before coming into Science I did not know or care whether there was a God, and neither my husband nor I ever read the Bible. I shall never forget how he laughed at me when I brought home the first one. But that evening I read to him the Sermon on the Mount, and when I had finished, he said, "Well, if Christian Science is founded on *that*, it must be good," and from that day to this we have both read the Bible and Science and Health every day.

One thing that surprised me on coming into Science was to see how quickly children grasp the Truth. While I was still in darkness, my little son was able to make the most beautiful demonstrations. My heart goes out in deep gratitude to our dear Leader, Mrs. Eddy, for all the good she has done for us. May God's choicest blessings be hers.

A. O. H., Brooklyn, N. Y.

HAVING had to-day a beautiful demonstration of divine Love, I feel constrained to write something by way of giving back to those by whom I have been helped, something in return.

I have been interested in Christian Science, a little over two years, and have been a member of First Church of Christ, Scientist, Elyria, since last June. I became interested in this beautiful Truth through the advocacy of friends who had been greatly helped by it. Having been given a few Sentinels and Journals to read, and having read them with an earnest desire to know what they contained, it was soon apparent to myself and friends that I was rapidly improving in health. Every one exclaimed upon meeting me, "How much better you are looking," and of course asked who I was doctoring with *now*. I told the plain truth about the matter, and soon, through the kindness of a dear friend, procured Science and Health, and the good work begun, continued. Next to my Bible, Science and Health is the most precious book to me. I was, for a number of years, a diligent Bible student, but Science and Health is indeed the "Key to the Scriptures," for it has

unlocked for me many a dark passage heretofore unappreciated, and not at all understood. If I should not receive any more benefit from this book than I have already gained, I shall have been a thousand times repaid for having purchased it. I am thankful that nothing can rob me of this understanding of divine Love. I say all honor to Mrs. Eddy for the self-sacrificing life she is living. She deserves laurels of love for that which she has so unselfishly given to the world. She has shown us the true nature of divine Love.

I was an invalid for about fifteen years, and had been repeatedly told by physicians that I would never be well. When I began the study of Science and Health, I did not think of getting well, I thought if it were the *religion of Jesus Christ I wanted it*. I never took up the book, that I did not raise a silent prayer to God, to enlighten my understanding if this work was of God; if it were not of God, that He might help me to let it alone. I finally became convinced that it was of God and, with my Bible, it became my daily food. I have never been sick in bed a day since, and have eaten everything that I wished, and that physicians said I could never eat. I could not go out evenings, nor in any but fine weather, and now I am out in all kinds of weather, both day and night, and have never experienced any bad results. I can now understand man's true relation to God, and the fact that what heretofore seemed so real, is the unreal; that which seemed to be something, is *nothing* in the realm of Spirit. I have had innumerable proofs of this truth, which blesses mankind, and will some time in the future give some of them for publication. To-day error tried to assert itself as something, but my Bible and Science and Health consulted, I soon realized anew the nothingness of error, and the *allness* of truth.

For more than two years scarcely a day has passed that I have not had proof that Christian Science is the religion of Jesus Christ, and my one desire is to follow in his footsteps.—*Mrs. Emma V. Dewhurst, Elyria, O.*

SEVERAL years ago, while suffering from extreme nervousness, I went to a Christian Science healer hoping to find relief. I had acquaintances who were Scientists, but knew so little of what true Christian Science is, that I thought it only possible to receive help for so-called mental troubles.

I was also suffering with a physical difficulty which caused severe pain from time to time, and for which I could find no material remedy. At first I did not think it worth while to mention this trouble, as I thought it would not be possible to receive help for a real case of disease; but I finally decided to speak of it, and to my great surprise and joy received instantaneous relief during the next attack of pain. Although the complete healing of this difficulty has been slow, I am grateful for the understanding I have gained, through the constant effort to see the reality of peace and harmony which are the manifestations of the one Infinite Mind, and the consequent unreality of disease and discord.

There have been times of discouragement over other seemingly difficult conditions, especially after reading and hearing of the many quicker demonstrations which have been made by others. But I am proving daily that persistent, sincere acknowledgment of God as all that Christian Science teaches him to be, does bring us up out of these dark experiences into the light of Truth.

As far back as I can remember, I have been subject to what are termed crying colds. Sometimes I suffered from several during one winter, and for days could scarcely see, as the tears would stream from my eyes constantly. This winter several times one of these attacks has started in, with all the usual symptoms, but in each case it has been met at once.

I have also experienced relief to a great degree from fatigue which made a daily nap an absolute necessity, and from a number of acute troubles. It has been my privilege to help other members of my family to a certain extent, and for all this I feel very grateful.

But while the physical healing is very essential as evidence that we understand Science, the spiritual uplifting is admitted by all to be the greatest blessing which we realize from the study and practice of Christian Science. This has been especially true in my experience. I had very little interest in any church, although I attended one quite regularly merely as a matter of habit. The Bible meant little to me, and I did not have any desire to read it.

From this indifferent state of mind I have gradually come to feel an active love and desire for all that the Bible and church stand for, and it is now a great privilege and pleasure to attend each one of our church services, and

to read the Bible in connection with Science and Health, which truly is a Key to the Scriptures.

Florence L. Kent, Chicago, Ill.

I HAVE long wished to write to the *Journal*, and tell the great things that Truth has done for me, and I am now doing so while spending a short holiday in Wales.

I can truly say I have been brought "out of the land of Egypt," and "the house of bondage." Until four years ago I was more or less of an invalid, suffering from valvular heart disease and other complaints. I was constantly in the doctor's care, and was unable to walk much out of doors, or to exert myself in any way. I was weary of illness and doctors. I was taken to London at different times, and saw three different specialists, all of whom agreed that my diseases were incurable. The last one, however, sent me to Switzerland to live for a month amid the snow, mountains, and glaciers, to improve my general health, so as to prevent the disease from spreading still further.

The improvement was only temporary and I soon sank back to invalidism. I also suffered much mentally, as I could find no peace or comfort in religion, and my mental agony was so great that acute insomnia was added to my other troubles. While in this state, it suddenly came to me that the "Lord's hand is not shortened," and that even in these days, surely the prayer of faith must heal the sick; after vainly trying to heal myself, I prayed constantly for months to be led to a faith healer, if such an one existed. After some time I heard Science and Health mentioned as "a new-fangled system of faith healing." The book was loaned me at my request, and from the moment I first read it I knew my deliverance had come. All was now comparatively easy. After reading the book almost night and day we found a faithful healer and asked for treatment. The treatment was absent, and in two days from its commencement, I went for a long walk, and in another week was climbing hills in the lake district. Insomnia and many other claims have vanished, others still remain, but I know they must also go. My children have all taken Christian Science for their guide, and one of them was healed in three days of a severe attack of pneumonia by absent treatment, was given back to us from what was apparently the very gate of death. But the greatest help and blessing of all is the peace of God which has come

into my life, and has made me understand the true meaning of, "O taste and see that the Lord is good!"

This did not come as soon as the bodily healing, the spiritual growth has been much slower; but I press on knowing the prize is sure, and that each victory over self brings the good still nearer. I can never sufficiently express the love and gratitude I feel for Mrs. Eddy who has shown us how we can come out of "the valley of the shadow of death.

W. E. G., Llandudno, Wales.

I WISH to thank the *Journal* and *Sentinel* for the help they have so often given me, and the proofs they offer to people who ask if their trouble can be healed. I have learned how to give thanks to God for the perfect health and happiness which is ever with me, and the pleasure I take in reading the Bible, because I understand a great deal of what I read, through the help of our text-book which is indeed the "Key to the Scriptures."

I will tell you of a few troubles I have overcome by understanding a little of the teachings of the Bible and Science and Health.

I had a lame shoulder that compelled me to ask assistance in removing my waists and jackets. I had forgotten I was healed of this until last summer, when I removed my bathing suit without any trouble whatever, something I could not have done five years ago. Before coming into Christian Science I was constantly annoyed with chapped lips which lasted from November until February, and this was so severe that I carry the scar even yet, but know that can also be overcome through the power of Truth, and I am certain it is disappearing. This was met the second winter of my study in Christian Science.

I was also healed of a rash that spread all over the body, and now I can say my skin is smooth and white and free from perspiration, which always came with the rash. These may seem small demonstrations, but the claims were very annoying. I have also been healed of neuralgia, faintness, headache, nervousness, the grip, nose-bleed, and a number of other delusions.

I had an experience some time ago that might be helpful to others. I had undertaken a piece of fancy work that required a great deal of time, and wishing to finish it I neglected the Truth in so far as not reading my lesson

in the morning, which was customary. This opened the door for error and I did not feel the current of thought laden with sin and sickness until it claimed some attention, and then I thought it was not a severe claim and would be easily destroyed when I had more time. But when I was ready and willing to close the door I had not sufficient strength to do it, which frightened me and compelled me to ask for help from my teacher. I was completely healed, and was again reminded of the passage in *Science and Health* on page 538: "Truth places the cherub wisdom at the gate of understanding, to note the proper guests."

After this I resumed my reading and finished the other half of my work in less time than the first, and it was better done because I had learned how to bar the door against error, and also to think the Truth even while at my daily work.—*Clara Mann, Detroit, Mich.*

FOR over fifteen years I had been troubled much with varicose veins, being compelled to wear a tight elastic bandage to relieve the pain. March, 1901, the swelling and pain became so severe that I was unable to do my work or to walk for two weeks. Doctors could afford me no help, but advised an operation as the only means of relief. While making preparations for that ordeal, which I dreaded, a fellow-workman, a Christian Scientist, asked me why I did not try Christian Science before going to the hospital.

I asked him to tell me something of it. I was much impressed by his explanation, and saw the first ray of true light. A business man, also a Christian Scientist, kindly advised me to read the book *Science and Health*. I bought the book and searched earnestly for the Truth which I found. I was able to attend a Wednesday evening testimony meeting, where I became convinced that there was something good to be obtained from the understanding of Christian Science. The impressiveness of the silent prayer and the healthy, happy faces of those who had found the pearl of great price, strengthened me still more.

The next day these words came to me: "Choose you this day whom ye will serve;" "Ye shall know the truth, and the truth shall make you free." Then and there I decided to live this Truth and forsake the old way of thinking; to depend less on man and more on God who is Life, Truth, and Love.

I threw away all the medicine that the house contained.

with my wife's consent. I removed and destroyed the bandage, and returned to my work, as the pain and swelling were gone. Then I knew that I was healed by the Great Physician; my thoughts were turned in another direction. My wife seeing the great change in me became convinced that I had turned into the right path, became interested in the study of the Science, and is able to demonstrate the Truth for herself. She has been greatly benefited thereby. We are also helped by the *Journal*, *Sentinel*, and *Quarterly*. I had used spectacles over ten years for astigmatism; now my eyes are strong and perfect. Chronic constipation also yielded to the Truth. Recently I have been greatly benefited by class instruction from one of Mrs. Eddy's loyal students, and am able thereby to help others. For all this I am very thankful to God for divine Love and guidance, and to our beloved Leader for explaining this great revelation of Life, Love, and Truth; and also to the friends who helped me out of the mire. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth."—*A. A. Wood, Berwyn, Ill.*

FROM my early childhood I seem to have had faith in God, for my parents were earnest Christians, and trained me to honor and serve Him, but my heart often longed unspeakably for an answer to the many questions that presented themselves, and as I grew older and became a wife and mother the problems grew too; yet I felt sure that the light would come, and truly my soul waited upon God and asked Him to guide me into all Truth.

In my church membership of first one church and then another, I was sometimes helped, sometimes disappointed: then mental science was investigated, with its varied solutions and presentations of opinions and beliefs. At last, I heard of Christian Science through the dear friends who were the pioneers in this land; they lent me some Journals and Sentinels which impressed me very deeply. Then a copy of Science and Health was procured, and though interested, it was some months before a time came when I felt that I would lay aside all other literature, my Bible excepted, and study earnestly and quietly "Science and Health with Key to the Scriptures."

Then the light began to come, in the dawning consciousness of God as Reality, and His creation as reflecting Him, and by degrees physical ailments to which I had been in

bondage for many years faded out. Nervous prostration, severe headaches, and chronic trouble with the bowels passed away, while a long-standing claim of astigmatism, though not fully overcome, is considerably lessened. The errors of criticism, suspicion, and fault-finding are yielding before the sunshine of Love. My deep desire now is to have more of that Mind which was also in Christ Jesus.

I feel inexpressibly grateful to our beloved Mother and Leader, Mrs. Eddy, for her untiring work of patient love, and to the editors of the *Journal*, *Sentinel*, and *Quarterly*, which come to us so regularly with their helpful and encouraging articles.

I wish also gladly to acknowledge the benefit my family is experiencing through the Truth, for one after another is proving its power over all error.

To God be all the glory, who has shed upon us in this age, the Light of His Love in Christian Science.

Mary A. Newman, Strathfield, Sydney, Australia.

IN 1891 I graduated from a training school for nurses in Syracuse, N. Y., and practised my profession there some eight years. For years I had not enjoyed the best of health, and supposed my condition due to constantly overworking. A little over three years ago I came West, thinking the change and entire rest from the duties of a nurse would soon restore my health. I endeavored to do all I could to bring about this much-desired result. I gave much attention to diet, tonics, tissue builders, and out-of-door exercise, but instead of getting stronger I constantly lost ground, until at the end of a year and a half came a complete break down. I had two hemorrhages of the lungs, and when examined by a Chicago specialist was found to be suffering with an organic heart disease.

The doctor was very frank with me, saying he thought I ought to know, and that by taking very good care of myself I might live some time. This was small comfort, considering my experience of the eighteen months previous, and I was ready to give Christian Science a trial.

I heard of Christian Science soon after coming West, and was told of several cases of healing which seemed to come from reliable sources. While unable to account for the cures I was quite unwilling to give Christian Science the credit.

I took my first treatment with a sense of injured pride,

and wondered what my good friends would say. I was not long in this frame of mind, however. A few treatments convinced me that Christian Science is the Truth, and in ten weeks my eyes were opened so that I laid aside my glasses.

When first attending the testimonial meetings it seemed to me that the spiritual uplifting was unnecessarily dwelt upon. I had no objection to the spiritual healing, but thought the physical healing of paramount importance.

The physical healing has been indeed very precious, but I would add my testimony to the spiritual uplifting. Only those who have known something of hopeless despair can fully appreciate my gratitude for Christian Science.

Nellie T. Vidler, Chicago, Ill.

EIGHT years ago I turned to Christian Science for relief from physical and mental suffering without knowing anything about it except that it promised help when *materia medica* had failed.

Before beginning treatment one day, my kind healer, a devoted student of Mrs. Eddy, handed me an old-fashioned school reader opened to a poem entitled, "Willie and the Guide-post," which he asked me to read. The substance of the poem was that a little boy was overtaken by darkness and a snowstorm and lost his way. While groping blindly along a ghostly, grotesque apparition appeared before him from which in terror he started to run away, but finally he bravely faced about, determined to go up to it and investigate it. When he did so he found it to be a friendly guide-post pointing out his homeward way.

I saw the point at once, the nothingness or phantom of my fears and my claim, but the full import of the lesson was revealed to me as I advanced in understanding. I have so often thought of the story in connection with other lessons on not running away from any errors, but bravely and squarely facing them, investigating their substantiality, handling them scientifically, and not being terrified by a seeming phantom which becomes indeed a friendly guide-post if we do not run away, and we find that it points us to our God-given freedom in the understanding of Divine Science.

In the hours of darkness that seem to overtake us at times when the silent thoughts and forces of error drift around us like snowflakes and obscure our path, we have

our loving guide-post, "Science and Health with Key to the Scriptures," standing like a beacon-light ever before us, and if we turn to its pages our ghostly phantoms and fears will flee before the Truth it teaches and our pathway be clearly and plainly pointed out.

Mrs. L. M. Earle, Oakland, Cal.

It is now about four years since the Truth was permitted to enter into my household. During this time its blessings are many, too many for even a *Journal* testimony. The opening wedge of Truth was a cure of constipation with which my wife was afflicted as far back as she can remember. Although the complaint had become chronic, she was healed in a few treatments, and perfectly so, with never a recurrence.

A short time after this a baby boy was born in perfect harmony. This beautiful condition can only be appreciated by one who has experienced a like condition under *materia medica*, which in our case resulted in the loss of our first born and left my wife in a condition of almost absolute invalidism, requiring operations, etc., and little hope for future happiness. This boy is now a picture of health and happiness with never a drop of medicine of any description, notwithstanding a list of the various trials of babyhood, such as measles, etc.

The crowning blessing to myself was the complete healing of a rupture of over twenty-five years' standing, which had at the end become so aggravating, that neither trusses nor other appliances were of any avail. My discomfort was great, sometimes totally disabling.

This happy condition was brought about without any direct treatment for this particular ailment, but simply through the growth of my understanding and my holding fast to the truth and knowing that there is nothing impossible with God. At the proper time this trouble, like other nothings, disappeared. So complete was the healing that a few days later I was enabled to do hard manual labor without discomfort, and fatigue is now something I have long forgotten, for I know now whence comes my strength. In fact, I am a new man. This is but a small part of what Truth and Love has done for me and mine, and words will not cover the gratitude and love we bear Mrs. Eddy for the understanding we have of divine Principle.

E. Rutishauser, Chicago, Ill.

LESS than two years ago I first heard of Christian Science. My mother visited us and asked me to investigate it. I consented, procured a copy of Science and Health, and began to read. Although I could understand but little at first, I was sure that I was on the right track. I was very earnest in my efforts, trying to gain an understanding. My progress seemed very slow, but the effect on me of reading the book was not slow. At that time I was a slave to the tobacco habit, consuming an enormous amount every day. I had also learned to crave strong drink. My conversation with men was very profane, and my temper was simply ungovernable. I think I had been reading the book less than two weeks, when all desire for tobacco left me, and has not returned. The love for liquor also passed away. Profane words I never use, and it sounds very strange when I hear others use them. And now when error creeps in and tries to create discord, I smile where formerly I would lose my temper. This all resulted from simply reading the book; since then I have had some good demonstrations over accident, sickness, and contagion in the family. I have so much to feel thankful for, more especially the spiritual enlightenment I have received. I now understand a little of what God is as Life, Truth, Love. And as He is Spirit and man is made in His image, so man must be spiritual, reflecting the Father-Mother God. This being the eternal fact, we should joyfully educate ourselves out of this material dream of sin, sickness, and death or nothingness, then we shall know the kingdom of heaven is at hand and now is. I will close, offering grateful thanks to our loved Leader, Mrs. Eddy, for the great work she is doing for humanity, also to the Publishing Society and all contributors to the *Journal* and *Sentinel*.

Wm. J. Bingham, Lead City, So. Dak.

I WAS raised in the Baptist faith, became a member of that church at the age of fifteen years, and was baptized. I lived a member until I was married and left my parents and also left that church.

Then I became a member of the Methodist Church, then the United Brethren. I must say for these churches that although I loved them all, I found very little difference in their religion; all doing, in my opinion, the best they understood.

But in all that search I had not found what my heart was

longing for. I next investigated Spiritualism, searched that to the bottom and found nothing in it, only meeting again with disappointments, and with a sad heart I turned away waiting to be set free by death. With all this searching I was yet an invalid, still searching for God but not knowing where to find Him.

Thanks be to God, through our dear Mother and Leader, Mary B. G. Eddy, her book, "Science and Health with Key to the Scriptures," was placed in my hands. I soon found it was what I had been searching for all these long, weary years.

I have been a faithful student of that book and all the rest of Mrs. Eddy's writings for twelve years, and have never had the first thought of leaving it to search for anything else. Through Christian Science twelve years have been added to my earthly pilgrimage, thus sparing me to raise my little children. Nothing could induce me to make a surrender of this blessed Truth.

Last November I had the privilege of class instruction. I am a regular subscriber to the *Journal* and *Sentinel*, and have all the Mother's writings.

Mrs. Matilda A. Booth, Anderson, Ind.

Nor physical healing but a seeking for peace brought me into a consciousness of the harmony and beauty of Truth. I desired relief from a sense of sorrow and hopelessness arising from the loss of a husband and an only child. My father, mother, and half my relatives being physicians, I had great faith in *materia medica*, but in the hour of need our god had failed us!

Thoroughly tired of this world and quite ready for the next, I turned to Science and Health to see if I could find any light on the subject of the life hereafter. I was startled to find that it teaches there is no death, and though incredulous, determined to clear the mist. I studied and pondered till from the dream of happiness awaiting me in death, I awoke to the glorious reality of life eternal. In the study of Life I found the Holy Comforter, and such peace, happiness, and calmness that I wanted everybody to come, eat, drink, and be filled.

"He who perceives the true idea of Life loses his belief in death" (Science and Health, p. 325).

While reading the book I laid off my glasses, which I had worn for sixteen years for astigmatism. Since then

I have had many beautiful demonstrations of the power and presence of divine Love.

As we follow our dear Leader, and "Rise, in the strength of Spirit, to resist all that is unlike God" (Science and Health, p. 393), Love meets us, spiritual perception unfolds and reveals the harmony of Being, while in the clear light of Truth material discord melts away. I am very grateful to our dear Mother who so patiently and lovingly shows us the way of Life eternal.

Mrs. Franke B. Skinner, Chicago, Ill.

It is with a heart overflowing with gratitude to God that I send my testimony to the *Journal*, hoping it may be of benefit to some one. I was instantaneously healed of insomnia of twenty years' standing, also of a very painful ailment (piles) which had troubled me greatly for a year and a half. In the same treatment a violent pain in my head was healed. I had been suffering with the latter pain for two months, night and day; during the treatment the pain left me and has never returned.

I have been healed of nervous exhaustion, a pain in my side (which I had continually), and gout in my foot. For twenty-five years I suffered with my eyes, and could only use them a short time each day. They pained me incessantly. Now I use them all the time without any inconvenience.

In one week from the time I took my first treatment I was healed of catarrh of the nose and throat of thirty-two years' standing. Words cannot express my gratitude to Mrs. Eddy for bringing this glorious Truth to light.

I must say that my spiritual healing has, if anything, been greater than the physical.

Truly, Science and Health is the Key to the Scriptures, unlocking and unfolding the truths of the Bible so that the dear old book is illumined as it never has been before.

The *Journal*, *Sentinel*, and *Quarterly* I find of inestimable value.

Since being healed (just ten months ago) I have had the blessed privilege of taking class instruction in Christian Science, and have met and conquered many claims of error which have arisen in my child and self.

Mrs. Helen L. Younger, Richmond, Va.

I HAD been a church member for many years, believing

it to be the only way, yet it did not satisfy my longings for something more tangible. For two years before I heard of Christian Science I had almost entirely ceased attending church, feeling that it was a mockery for me to profess what I did not understand, and therefore could not believe. I could not enjoy reading the Bible. I believed it to be the word of God, but yet I went so far as to lay it away and declare that I would not read it any more until God should lead me to a proper understanding of the truth it contained; for I realized fully that I did not understand it aright.

It is only fifteen months since I was led to investigate Christian Science through the suggestion of a friend.

When I was passing through the deepest waters of my life, this Truth came to me, and God led me to drink at the fountain of His Love, and gave me a taste of the knowledge and understanding for which I had been so long seeking. It has come late, but I am thankful it has come, for I am satisfied.

My medicine cupboard has long since been emptied of its contents, of which I had a good supply. I have not tasted any medicine since reading the first chapter in Science and Health, and I find myself free from all my old chronic troubles. I have also been enabled to overcome accidents, etc., by declaring the Truth as far as I understand it.—*Amanda West, Fremont, O.*

It is just two years since I learned the Truth as taught in Christian Science. At that time I was held by a claim of anæmia, the doctor having told me that if I did not take a complete rest for at least three months I would probably be an invalid for life. I had to give up my work and go home to rest. At the end of one month Christian Science was brought to me by a loyal Christian Scientist, and presented so lovingly as to break down all my prejudices.

I was healed after the second talk without having had treatment. I could run up and down stairs and walk up a hill without any difficulty whatever and have had no return of the disease. I am a trained nurse, but when I learned the power of Truth, I felt I never could give drugs again, so I sent in my resignation to the Victorian Order of Nurses, of which I was a member, telling of my recovery and of the Truth which set me free.

Since then I have had the privilege of class instruction,

and have proved the ever-presence of divine Love in protecting and providing for His child. I receive so much help from the *Journal* and *Sentinel* that I feel it is my duty to give as well as receive; and I also wish to express my love to our Leader who is so lovingly showing us the way to live. I had always felt that the problem of living was far greater than the one of dying. Love destroys all fear of death; and in 1 John, 5 : 20 we read what eternal life is.—*M. A. W., Saskatchewan, N. W. T.*

I HAD been afflicted with stomach trouble for seventeen years, taking drugs, dieting, drinking different mineral waters, and occasionally changing doctors, thinking one might cure where others had failed. But the result was always the same,—sometimes a little better for a short time, but never cured.

Three years ago I tried Christian Science, and in less than two weeks was entirely healed. Not only the stomach trouble disappeared, but I was able to lay aside glasses which I had always worn when reading or sewing. Neuralgia, from which I had suffered for about seven years, also left me. During these three years peritonitis, locomotor ataxia, and children's diseases, have been cured in a very short time. The good aside from the physical that Science and Health has done in our family cannot be told. It has taught us that Love governs all, and I take this opportunity to express to Mrs. Eddy my gratitude for the Light of Christian Science. I feel that I did not begin to live until I found Christian Science.—*L. H. S., Chicago, Ill.*

CLERK OF THE MOTHER CHURCH.

CORRESPONDENCE relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

PER CAPITA taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

EDITOR'S TABLE.

THE ANNUAL MEETING.

THE Annual Meeting of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., held in the great auditorium known as Mechanics Hall on Huntington Avenue, was the most largely attended Annual Meeting ever held. It is impossible to estimate the exact number present, but it is sufficient to say that the great hall was crowded to its utmost capacity.

The numbers present were not of course so great as the attendance upon the two communion services, as it was confined to actual church membership; but it was a remarkable gathering in numbers as well as from every other point of view.

All sections of this country as well as many European points were represented.

Promptly at two o'clock of June 18, the meeting was called to order by John B. Willis, C.S.B., the retiring President, who announced hymn number 183 of the Christian Science Hymnal, which was sung by the entire assemblage. After the reading of a Scriptural selection (part of the sixtieth chapter of Isaiah) and also the first page of the preface to "Science and Health with Key to the Scriptures," and the usual silent prayer, Mr. Johnson, Clerk of the Mother Church, read the announcement of officers elected for the ensuing year, as follows: *President*, John W. Reeder, C.S.B.; *Clerk*, William B. Johnson, C.S.B.; *Treasurer*, Stephen A. Chase, C.S.B.; *First Reader*, Hermann S. Hering, C.S.B.; *Second Reader*, Ella E. Williams, C.S.B.

Previous to the announcement of the officers Miss Elsa Marshall beautifully sang as a solo, "The Daystar of Faith." Mr. Willis then appropriately introduced the new president of the Mother Church, John W. Reeder. Mr. Reeder in a few well-chosen remarks accepted the trust conferred upon him. Mr. Johnson then submitted the following annual report:—

REPORT OF CLERK.

Beloved Brethren and Sisters of The First Church of Christ, Scientist,—members of a Church built on the

"Rock," namely, obedience to Christ's commands; obedience, not in part only, but fully,—the proofs whereof are the signs which Jesus, our Master, promised should follow those who believe on him, "Whosoever heareth and doeth these sayings of mine."

Through the ever-watchful care and the wise counsel of our beloved Teacher and Leader, the Reverend Mary Baker Eddy, our church has been guarded and guided safely and has greatly prospered.

By her life, labors, and example, she has marked out the path for this church to follow; and it may be said of her that she has made the way easier for us, since it is not so difficult for one to walk in a path as it is for one to discover it. For this she is justly entitled to all the homage that is bestowed upon her by her followers.

In this report of the progress of our church only facts in figures can be given; the real history can never be written with the pen, but it is recorded in the hearts of thousands upon thousands who have been brought from darkness into light, from sickness into perfect health, and from the death of trespasses and sins into the understanding of "life eternal." Each and all give thanks to God for the revelation of Christian Science, and for its Discoverer and Founder and its highest living exemplar,—our beloved Mother.

By your labors you have added to our church, since we last convened in annual convention in June, 1900, 6,419, which makes the total membership 24,278. It may interest you to know that nearly two thirds of the membership of the branch churches is made up of those who have come from churches of other denominations.

In the Mother Church there are on file 1,083 letters which have been received from those who were formerly members of Evangelical churches. Many of these express tender regrets at parting with faithful members, and give loving testimony to their high Christian character.

The admission in November, 1901, made the total membership 22,139. Those who have passed away from our membership during the past year number 2.32 per thousand, which is 17.38 per thousand less than the death rate in the City of Boston in the year 1901.

Since we last met in annual meeting the number of branch churches has increased from 416 to 521, a gain of 105. Reports from 511 churches show a gain of 7,692 in mem-

bership. The total membership of the churches heard from is 28,732.

In two years the increase in the number of associations which hold Christian Science services regularly, is fifty-nine, making the entire number 184.

Our church has moved steadily onward and is rapidly multiplying its branches. In these the world-weary have found rest and peace, and have been liberated from sickness and sin through their understanding of the Holy Scriptures as interpreted by the Christian Science textbook, "Science and Health with Key to the Scriptures."

It has also experienced in some degree the fulfilment of Jesus' words: "If they have persecuted me, they will also persecute you;" also St. Paul's prediction, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." But this persecution has served to unite us more firmly to each other, and has caused us to follow more closely the example of our Leader in returning good for evil; and has impelled us to work more earnestly for the benefit of our fellow-men. It has also served to proclaim more widely the very gospel that persecution is intended to destroy, thus verifying the words of the Psalmist, "Surely the wrath of man shall praise thee."

How applicable to this dear church is the hymn-verse slightly changed:—

On the Rock of ages founded,
What can shake her sure repose?
With salvation's walls surrounded,
She can pity all her foes.

NOTE.—The seeming discrepancy between the total membership given in the Message of our Leader, and that given in the report of the Clerk, arises from the fact that the number of those who have passed away and those who have been dismissed, had not been given to Mrs. Eddy and she was not aware thereof.

Mr. Chase also submitted his annual report as treasurer, showing a balance on hand June 1, 1902, of \$33,756.29.

TWO MILLION DOLLARS PLEDGED.

At this point, Edward A. Kimball, C.S.D., offered the following motion:—

Recognizing the necessity for providing an auditorium for the Mother Church that will seat four or five thousand persons, and acting in behalf of ourselves and the Christian

Scientists of the world, we agree to contribute any portion of \$2,000,000 that may be necessary for this purpose.

In support of the motion, he said, in part: "Our denomination is palpably outgrowing the institutional end thereof. We need to keep pace with our own growth and progress. The necessity here indicated is beyond cavil; beyond resistance in your thought."

Judge Ewing, in seconding the motion, said:—

"As we have the best church in the world, and as we have the best expression of the religion of Jesus Christ, let us have the best material symbol of both of these, and in the best city in the world.

"This world is not a very large world, after all; you can walk across it if you start early. I have learned another thing—the people of all these countries dotted all over the earth are still your brothers and mine; all the children of one common father. The only difference in the world between England, Scotland, Ireland, and America is the Atlantic Ocean.

"Now I am sure that I have but expressed the universal voice of Christian Scientists, that there should be something done, and done immediately, to make reasonable accommodation for the regular business of the Christian Science Church, and I believe really, with my faint knowledge of arithmetic and the relationship of figures, that a church of twenty-four thousand members should have a seating capacity of more than nine hundred, if they are all to get in."

The motion was carried unanimously.

GREETING TO MRS. EDDY.

The following greeting was sent by the church to the Rev. Mary Baker Eddy:—

"Ten thousand Christian Scientists from throughout the world, who are convened in annual business meeting in Boston, send their message to you whom we recognize as logically the natural and indispensable leader of our religious denomination and its activity.

"When Christ, our divine Saviour, was in the fulfilment of his mission, he knew that the people did not understand him and told them so. He prophetically declared that there was to be some further and subsequent appearing or coming which should enlighten the race and complete the works of Christian salvation. Before his ascension he left this all-

sufficient legacy to mankind: 'Ye shall know the Truth, and the Truth shall make you free.'

"For nineteen centuries Christendom has sent forth one long supplication to God, asking for the revelation of this promised knowledge, in the hope that, when revealed, it would deliver mortals from their dire distresses. We believe that this delivering Truth is being revealed now; that it is answering every need of humanity, and promises to abolish its sin and agony.

"Truth always comes by way of revelation, and through some man, woman, or child. We are confident that Christian Science, or Christian knowledge, is revealed knowledge, and that it has come to the world through you. It does not pretend to be new truth, but rather a new interpretation of the eternal Truth which Christ taught and demonstrated.

"The existence and activity of more than one hundred different Christian sects to-day, some of which have been, and still are, in bitter antagonism toward each other, constitute *prima facie* evidence that the world does not understand aright the universal Christianity of the universal Christ.

"Contrary to the common belief in many man-made creeds, and to the antipathies of sectarian contention, we believe that there is the Science of Christianity for all men to know alike, and that this demonstrable science has been fully set forth in the teaching of Science and Health which has been given to the world through you.

"This teaching has led us to understand that God, who is the one supreme, individual consciousness, or mind, includes nothing but the consciousness of infinite good, and that he has neither instituted nor sanctioned sin, sickness, or death; which, instead of existing by divine procurement are monstrosities of the carnal mind.

"We understand that God in His essential Being, by law and intention is the natural healer of the sick as the Scriptures declare. We believe that Jesus Christ came to do the will of God, to fulfil law, to save that which was lost, 'to abolish the law of sin and death' and 'destroy the works of the devil,' and we believe the Scriptural record which affirms that he accomplished this by reforming sinners and healing the sick.

"Christian Science removes the ministry of Jesus from the realm of impenetrable mystery and brings it within the range of law—of natural and orderly procedure and avail-

ability. It repudiates the assumption that his work was unnatural or in contravention of law, and asserts that it was done in manifestation of a natural and changeless God, according to divinely natural laws, according to an eternal underlying principle and a rational and accurate rule scientifically operative.

"This Science which will solve the mystery of evil, rejects the assumption that evil is either an eternal entity or a personal devil, and declares it to be a finite abnormality or evil sense of being which inflicts suffering on sinful mortals, but which will in the course of time and spiritual growth be mastered and lawfully abolished.

"As followers of Christ, we are striving to do what Jesus commanded all Christians to do and said they could do if they understood his sayings. As his followers, we recognize that Christian Science is the basis for civil, political, social, and commercial ethics, and establishes by proof the fact that honesty is the best policy, because it is the only true and successful policy, and we are therefore striving to live according to the highest ethical and moral standard; to obey the Commandments and the Sermon on the Mount; to pray without ceasing, and to love one another.

"The utility which inheres in such a religion and its practice is being manifested in the healing of the sick, the cancellation of temptation and therefore its penalty, and in the re-establishment of man's natural dominion over evil.

"In consequence of this, which appeals to the godly affections of men, our church and denominational growth is rapid and stable. Since the last report in 1900, one hundred and five new churches or congregations have been added, and those previously established have had large accessions to their membership. In recognition of the necessity for providing an audience room in the Mother Church which will seat four or five thousand persons, we have agreed to contribute any portion of \$2,000,000 that may be needed for that purpose.

"The instinctive gratitude which not only impels the Christian to turn in loving thankfulness to our heavenly Father, but induces him to glory in every good deed and thought on the part of every man—this would be scant indeed if it did not continually move us to utter our gratitude to you and declare the depth of our affection and esteem.

"To you who are standing in the fore-front of the effort for righteous reform, we modestly renew the hope and

desire that we may worthily follow with you in the way of salvation through Christ."

Hymn number 163 of the Hymnal was then sung.

REPORTS FROM THE FIELD.

Following this motion, interesting reports of progress were read from many places, showing the prosperity of the cause and increase of numbers in the respective localities. Prof. Richard Wood Cone read the reports from the following places: Concord, N. H.; Helena, Mont.; Grand Rapids, Mich.; Sharon, Penn.; Ithaca, N. Y.; Brooklyn, N. Y., Second Church; Toledo, O.; New York City, First Church.

Rev. Irving C. Tomlinson of Concord, N. H., read the reports from the following places: Albany, N. Y.; New Haven, Conn.; Duluth, Minn.; First, Second, Third, and Fourth Churches of Chicago.

The following were read by Rev. William P. McKenzie of Cambridge, Mass.: Evanston, Ill.; St. Johnsbury, Vt.; Philadelphia, Penn., Third Church; London, England; Edinburgh, Scotland; Portland, Ore.; Berlin, Germany; Atlanta, Ga.; Washington, D. C., First and Second Churches; New York City, Second Church; Springfield, Ill.

John Carroll Lathrop of New York City read the following: Denver, Col.; Nassau, Bahama Islands; Charleston, S. C.; Columbus, Ohio; Kalamazoo, Mich.; Brooklyn, N. Y., First Church; New York City, Third Church; Minneapolis, Minn.; St. John, N. B.; Ottumwa, Iowa.

In addition to the above, telegrams were read from Fort Worth, Tex., and the church at Manila, Philippine Islands.

The report from First Church of Christ, Scientist, Charleston, S. C. contained an item of especial interest. In certain newspaper articles published in that city it was denied among other things that Colonel George W. Glover, the beloved husband of the Rev. Mary Baker G. Eddy, was a member of St. Andrew's Lodge, No. 10, a Masonic lodge. In order to satisfy themselves as to the untruth of this statement the local Scientists instituted a search, with the result that they found St. Andrew's Lodge, No. 10, was defunct, that its records had been sent to Columbia, S. C., the state capital, for safe keeping during the Civil War, where they had been burned at the time of General Sherman's raid. Notwithstanding the apparently discouraging outlook, the search was continued and at last a list of the members of St. Andrew's Lodge, No. 10, for 1844, was

found in an out of the way place, which record contained the name of Colonel George W. Glover as a master mason in good standing, and that he had died in September of that year.

Owing to lack of time it was impossible to read all the reports that had been sent to the clerk. In addition to those that were read, excellent reports of the progress of the work were received from the following churches: Ottawa, Can.; Grand Forks, N. D.; Buffalo, N. Y., First and Second Churches; Winnipeg, Man., Second Church; Pasadena, Cal.; San Francisco, Cal.; Los Angeles, Cal., First and Second Churches; San Jose, Cal.; Pittsburg, Penn.; Cotuit, Mass.; Lynn, Mass.; New Bedford, Mass.; Oklahoma City, O. T.; Sheboygan, Wis.; Milwaukee, Wis., First and Third Churches; Norfolk, Va.; Cincinnati, O., First and Third Churches; Omaha, Neb.; Bridgeport, Conn.; Peoria, Ill.; Bloomington, Ill.; La Grange, Ill.; Lockport, N. Y., Second Church; Rochester, N. Y.; Syracuse, N. Y.; New London, Conn.; Indianapolis, Ind.; St. Louis, Mo., First and Second Churches; St. Joseph, Mo.; Kansas City, Mo.; Orange, N. J.; Leavenworth, Kan.; Toronto, Can., Second Church; New Orleans, La.; Montgomery, Ala.; Burlington, Ia.; Cleveland, O., Second Church; Lansing, Mich.; Marshalltown, Ia.; Forth Worth, Tex.; Worcester, Mass.; Atchison, Kan.; Reading, Mass.; Plymouth, Wis.; Binghamton, N. Y.; Towanda, Penn.; St. Joseph, Mo., Second Church; Janesville, Wis.; Lewiston, Idaho; Buffalo, N. Y., Fourth Church; Rockland, Me.; Schenectady, N. Y.; Brunswick, Me.; Toronto, Can., First Church; San Antonio, Tex.; Houston, Tex., and Wilmette, Ill.

The meeting was closed by the entire congregation joining in the Doxology.

FROM THE BOSTON JOURNAL.

The *Boston Journal* thus speaks of the proposition to raise any part of two million dollars for the extension of the Mother Church:—

Assembled in the largest church business meeting ever held in Boston—perhaps the largest ever held in the United States—the members of The First Church of Christ, Scientist, Boston, the Mother Church of the denomination, voted yesterday afternoon to raise any part of two million

dollars that might be needed to build in this city a church edifice capable of seating between four and five thousand persons. This astonishing motion was passed both with unanimity and assurance. It was not even talked over, beyond two brief explanations why the building was needed. Learning that a big church was required, the money to provide it was pledged with the readiness and dispatch of an ordinary mortal passing out a nickel for carfare.

THE WEDNESDAY EVENING MEETING.

MECHANICS HALL was crowded to its full capacity at the Wednesday evening meeting under the auspices of the Mother Church, June 18. The meeting was opened by Judge Hanna who, after speaking of the series of wonderfully interesting and helpful meetings beginning with the Communion services, and giving words of welcome and appreciation to the visiting Scientists for the interest manifested in attending these meetings,—some of them coming across the continent for that purpose,—referred, as among important events which had transpired, to the change in the Readership of the Mother Church. He said in part:

"I know that I express the real sentiment of every loyal heart present when I say that the successors to the Readership will have, throughout their entire term of service, the hearty, loyal, and loving support of every Christian Scientist.

"It may not be amiss for me to say that in laying down the sacred trust reposed in me several years since, I do so with a heart filled with thankfulness and gratitude that I should ever have been deemed worthy of it."

In appropriate words he then introduced, as the presiding officer of the meeting, his successor, Hermann S. Hering, C.S.B., who he said had come from the neighboring city of Baltimore, where for a number of years he was one of the faculty of Johns Hopkins University; that for upwards of eight years he had been a Christian Scientist, and that three years ago he retired from his position and labor as an electrical engineer to give his whole time to Christian Science work.

Mr. Hering then spoke as follows:—

"*Dear Friends:*—Human words are utterly inadequate to express my feelings at the great honor and enlarged sphere

of usefulness to our dear Cause, which has been bestowed upon me.

"In accepting this sacred office I desire most heartily to thank our Board of Directors, and especially our beloved Pastor Emeritus, Leader and Mother, for their confidence.

"In absolute obedience lies the hope of our Cause, and I know that I am supported by the Truth contained in our Mother's statement, 'Divine Love always has met, and always will meet, every human need.'"

Mr. Hering then took charge of the meeting, opening it by announcing the singing of hymn 183 of the Hymnal, which was sung almost as with one voice by the great assemblage. He read from Scripture the following: Matthew, 10 : 1, 5-8 and Luke, 10 : 1-3, 5, 8, 9, 17-20; also from the revised edition of Science and Health on pages 138, line 17 to 139, line 2. After the usual silent prayer hymn 163 of the Hymnal was sung in the same spontaneous way as 183. The meeting was then opened to testimonies, and a number of interesting ones were given. The Boston daily papers gave good accounts of the meeting and of the testimonies given. From the *Boston Globe* we extract the following relating to the testimonies:—

Frank H. Leonard of Brooklyn said: "I believe nothing in Christian Science so interests the general public as the healing of so-called organic disease. A few years ago I was suffering from valvular heart trouble, and some of the best physicians here in your city said at one time there was so much water around my heart that I would die within twenty-four hours. I then took Christian Science treatment and in sixty days was cured. The doctor, who had been my family physician for years, declared that a miracle had been performed, for, he said, I had a new heart and one to be proud of. I am proud of it and thankful to Christian Science for it."

George B. Wickersham said he was cured of consumption through reading the Christian Science text-book. He said: "We know it is the truth which our blessed Master taught."

Adam H. Dickey of Kansas City told of the healing of a resident of that city as follows: "He was past sixty-nine years of age and supposed his case hopeless. He was suffering from chronic asthma and a complication of diseases, and was not expected to live through the winter. He had Christian Science treatment and in less than two weeks he

was in perfect health. Chronic indigestion, which was one of his troubles, had disappeared and he could eat anything he wished. The front teeth on his lower jaw, which had been loose, became as firm as they ever had been. One of his legs, which had been stiff ever since it had received a gunshot wound when he was a boy, became as supple as before the accident, and incidentally his appetite for tobacco left him. He had long been unable to do any work, but since his healing he has been an employe of the Kansas City park department and has been able to perform service which keeps him up all night as a watchman."

David S. Robb of London, Ont., said he had been healed of cataract through Christian Science after eight doctors had pronounced his case incurable.

Clarence Eaton of Minneapolis told of healing in a case of insanity.

E. C. Johnson of Roxbury related another triumph of Christian Science over insanity in that section of the city. He said: "The physicians said this young woman had suicidal insanity. Her hair could not be done up because she would try to swallow the hairpins. No strings could be used in her shoes, because she tried to hang herself with them. She tried to starve herself to death, and food was forced upon her by means of a tube. She was given Christian Science treatment, and in a week and a half was eating normally. In three weeks she was entirely healed. Physicians who pronounced her insane when she was placed in the asylum said she was perfectly sane when she came out, though they could not account for it."

Mrs. Virginia Davis of Spokane, Wash., told of the healing of a man of her acquaintance who had lost the use of both hands and both arms. The loss of one arm had come from a tree falling on him after he was grown up, while the other was disabled by a bullet severing a cord in his arm when he was a boy. She said the demonstrator did not know the causes of his condition until after he was cured. The third day after the first treatment the use of both hands and arms was restored, and he then said that he had not been able to open his left hand before for forty-six years.

George H. Kinter spoke of the progress of Christian Science work in the Philippine Islands. E. M. Buswell of Beatrice, Neb., spoke of cases of healing.

A man who said he had practised medicine said: "I have

seen consumption, organic heart disease, cancer, and many other diseases which I have diagnosed as a physician, cured through Christian Science. I am a reformed man to-day because of reading the Christian Science text-book."

Another man said he had been made well through Christian Science after being sick twenty-two years.

One of the last speakers said he had suffered from a triple trouble of "Bright's disease, floating kidneys, and dropsy." A few treatments of Christian Science had cured him, and to-day he said he was able to eat three square meals, with an occasional lunch.

The meeting closed with the singing of the Christian Science Doxology.

THE NEW FIRST READER.

HERMANN S. HERING, who has been chosen First Reader of the Mother Church, is the youngest son of the late Dr. Constantine Hering of Philadelphia, the founder of Homœopathy in this country.

After graduating from the University of Pennsylvania, Mr. Hering took special courses in London, and became Professor of mechanics and electrical engineering in the Philadelphia Manual Training School. He held that position five years, and then was Associate in electrical engineering at Johns Hopkins University for eight years.

He became interested in Christian Science about eight years ago, and in 1899 gave up his profession and since then has devoted himself entirely to Christian Science work. He was Second Reader of the Second Church in Baltimore for five years.

—THE—
**CHRISTIAN SCIENCE
JOURNAL**

"For the weapons of our warfare are not carnal, but mighty
through God to the pulling down of strong holds."

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WORDS FOR THE WISE.

THE MOTHER CHURCH By-law, relative to a three years' term for Church Readers, was entitled to and has received profound attention. Rotation in office promotes wisdom, quiets mad ambition, satisfies justice, and crowns honest endeavors.

The best Christian Scientists will be the first to adopt said By-law in their churches, and the Readers to retire ex officio after three years of acceptable service as Church Readers, to higher usefulness in this vast vineyard of our Lord.

The churches who adopt the aforesaid By-law will please send to the Editor of our periodicals due notice thereof.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 12, 1902.

AFTERGLOW.

Beloved Students:—The By-law of the Mother Church, stipulating three years as the term for its Readers, neither binds nor compels the branch churches to follow suit. And it applies only to Christian Science churches in the United States and Canada. Doubtless the churches adopting this By-law will discriminate its adaptability to their conditions. But if now is not the time, the branch churches can wait for the favored moment to act on this subject.

I rest peacefully in knowing that the impulsion of this action in the Mother Church was from above. So I have faith that whatever is done in this direction by the branch churches will be blest. The Readers who have filled this sacred office many years, have beyond it duties and attainments beckoning them. What these are I cannot yet say. The great Master saith: "What I do thou knowest not now; but thou shalt know hereafter."

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 21, 1902.

THE PEACE OF GOD.

BY WILLIAM P. MCKENZIE.

HAPPY the man whose heart can rest,
Sure that God's goodness ne'er will cease;
Each day, complete, with joy is blessed,
God keepeth him in perfect peace.

God keepeth him, and God is one,—
One Life, forevermore the same,
One Truth unchanged while ages run,
Eternal Love His holiest name.

Dwelling in Love that cannot change,
From anxious fear man finds release;
No more his homeless longings range,
God keepeth him in perfect peace.

In perfect peace, with tumult stilled,
Enhavened where no storms arise,
There man can work what God hath willed,
The joy of perfect work his prize.

WHAT canst thou see anywhere that can long continue under the sun? Thou thinkest perchance to satisfy thyself, but thou canst never attain it. Couldst thou see all things present before thine eyes, what were it but a vain sight? . . . Leave vain things to the vain; but be thou intent upon those things which God hath commanded thee.

Thomas a Kempis.

THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH.

BY SAMUEL GREENWOOD.

THE TRUTH.

And ye shall know the Truth, and the Truth shall make you free.
John, 8:32.

IN human thought Truth has many sides; with God, but one. To mortals it is cloud-enveloped and tempestuous; with God it is eternal sunshine and calm. Truth is divine, and human conjecture is neither part nor interpreter of it. With eyes to earth, mankind have been groping for that Truth which is to light the way to heaven and immortality; and have found it not. They have looked within matter for that which is without matter, for that which is forever above all material things. Men have been deluded long enough by their own imaginations, and are weary of supplicating their deaf and dumb oracles. They have been led a sorry dance down the centuries, lured hither and thither by the changing hues of their own misconceptions. Truth is the white light of God, without a mortal tint.

The vagaries and inventions of the human intellect, formulated in creeds, doctrines, and dogmas, have been set up as beacon-lights to guide benighted mortals out of the darkness of error; but they have reflected no rays of light upon the world, they have demonstrated no Truth for mankind, and they abide still in the obscurity of speculation. They have never warmed the human heart into love for God or man. They have given the heavenly-hungry no crumb of comfort, nor refreshed the fainting soul (sense) with a cup of water in Christ's name. They have brought to the sick and imprisoned no hope of deliverance. They have left the stranger naked and to shiver, homeless and un comforted, in the cold shades of materialism. Upon these foundationless dogmas must rest the eternal condemnation of Truth: "Depart from me, I never knew you."

Now mortals, unsatisfied, are still famishing with a hunger that nothing but the bread of heaven can satisfy; they are parching with a thirst that nothing but the water of life can quench. What the world wants is God—Good as He is, and not as erring belief has pictured Him. Is that bread which came down from heaven, never to be found

by earth's millions? Is that light which "shineth in darkness" never to dawn on the world's consciousness? Is mankind never to be saved, when Jesus said we should not only *know* the truth but that it should make us *free*? Was Jesus a false prophet, that more than nineteen hundred years have passed, and the world he came to save is still looking on every side for the truth that is to save it? and that those who name his name as the son of God, the saviour of men, are still in bondage to material sense? Must we go on forever seeking and never *finding*?

Jesus said to the Samaritan woman: "I that speak unto thee am he;" and thus he announced himself as the Messiah. And in the unparalleled demonstrations of his life, resurrection, and ascension, he became "the way, the truth, and the life" for all mortals, and none can come to the Father but by him. The world can have but one Messiah, and but one Gospel of the Christ (Truth). But human thought has misunderstood and misinterpreted Jesus' words and works, and his mission to mankind, and because of this it has continued to wander in the darkness of error. He said, "I am the resurrection, and the life: . . . He that liveth and believeth in me shall never die;" and yet though generation after generation, century after century, have come and gone, the darkness is still undispeled, sin and suffering are still rampant, death is still triumphant! Was the crucifixion a mere tragedy, and the atonement a farce, that humanity is still unredeemed? Were his promises a delusion? Were his teachings impracticable philosophy? Were his commandments mere figures of speech? Jesus' miracles were not for his own glorification; he did not talk for effect. He labored and taught to show humanity the *way* of salvation, and it has been blinded too long with the belief that it can find unmerited holiness and heaven without following him in demonstration, and without keeping *all* his commandments. The conditions of Truth are not adjusted to human inclination or convenience. It is evident, therefore, that if humanity is ever to be redeemed and the mission of Jesus fulfilled, that light he brought must reappear, and the Christ-Principle of his words and works he discovered and demonstrated for mankind.

And this has been done in Christian Science. The notes of joy in thousands of hearts to-day are echoing the angels' song. The spiritual idea that Jesus demonstrated has been

buried in the sepulchre of material sense; but the stone has been rolled away, and the grave has given up its dead (to sense), and the glory of the risen Christ, the spiritual idea of God, is sending its beams of freedom over a fettered world. Many a weary wanderer in the dark desert of belief has caught a glimpse of these morning beams and rejoices in the certainty of the perfect freedom and full-orbed glory of the coming day. Through the illuminated spiritual understanding of our beloved Leader, Mrs. Eddy, and in the unerring order of divine Wisdom, the Light has again come to human consciousness, and by her it has been demonstrated and given to the world under the name of Christian Science. As of old, the white-robed angels of the Resurrection are pointing earth-bound mortals away from the sepulchre of material sense, saying: "Why seek ye the living among the dead? He is not here, but is risen."

Christian Science is not a mere system of mind-healing; it is the revelation of Truth to man. Healing, of necessity, accompanies its establishment, for Truth is the only remedy for error, and sickness is the first error mortals want to lose. True healing can only be demonstrated on the basis of Christian Science. The systems of *materia medica*, hypnotism, and such like, have been simply fighting the devil with fire, and have not brought lasting release to suffering mortals. Divine Mind alone can be the remedy for human ills, and this is the only Mind recognized by Christian Science. Its mission, first and last, is the salvation of mankind from sin through the destruction of sinful sense,—the belief of life in matter, separate from God. When this is accomplished, sickness and death must go down with it, for they have no other support. Christian Science is the Way demonstrated by Jesus, out of the beliefs of the flesh, into the realization of Life as God, and man as His image and likeness, spiritual and perfect. This is the mission of Truth; and no greater Truth can come to man than that which the world rejected, and which again "knocks at the portal of humanity" (Preface Science and Health, p. vii.).

"Science and Health with Key to the Scriptures," is "the voice of Truth to this age" (Science and Health, p. 456). It rests upon no human theory or hypothesis; it does not set forth a system of opinions. It teaches Christian Science. It is bringing the consciousness of health and happiness to thousands of homes, it is reforming the sinner and bringing

deliverance to the captives of sense. And thus it has been demonstrated, and is being demonstrated to-day, that the true idea of Christ has been wrested from the grasp of materialism, and is again giving light and liberty to the world. The promise of Jesus has been fulfilled.

THE WHOLE TRUTH.

But when that which is perfect is come, then that which is in part shall be done away.—1 *Corinthians*, 13: 10.

Christian Science is the revelation of the whole Truth, and therein is its satisfaction, for nothing less than the whole Truth will satisfy man. All other systems of religion have had elements of Truth, but in so far as their truth was fragmentary and incomplete, they have failed to meet human want.

"The whole is greater than its parts." The perfect revelation of Christian Science includes every partial gleam that has gone before it.

Christian Science reveals God as He eternally is, as infinite Good, not a corporeal personality. Its Trinity is Life, Truth, and Love, and these are not persons, but expressions used to designate the three-fold nature of the one infinite Principle, the Father and Mother of the universe and man.

Mankind must have the true conception of God before ultimate and lasting happiness can be attained. With a limited God as our ideal we could never reach that knowledge of Him which Jesus said was Life eternal. Human belief, unable to extend beyond its own finiteness, has tried in vain to describe the Infinite. The omnipotence of its deity is opposed at every turn by an enemy's power; its omnipresence is driven back on every side by a rival's presence; its omniscience is constantly shared with an evil intelligence. The God of Christian Science is omnipotent, omnipresent, unchanging Love, the only Life, Intelligence, Substance. Higher, deeper, broader we cannot go; less, God could not be.

Christian Science reveals man, even as the Scriptures declare him, as the image and likeness of God; spiritual, unfallen, perfect. As the divine reflection, man must necessarily be as perfect and eternal as the infinite Principle he reflects; he must, necessarily, be inseparable from, and governed by, that unchanging Principle. More or less man, in Truth, could not be. In so far as human belief has taught less, in so far man has been inevitably confirmed in

that state from which religious endeavor would save him. After all has been said by the opponents of this teaching of Christian Science, the fact remains that man is the likeness of what he conceives God to be; and he is only unfolding and expanding the qualities he believes implanted in him by God. The fall of man is coincident with the conception of God referred to in the last paragraph. The records of crime that have disfigured all human history, are immediately related to man's belief about God; it is the infallible law of like producing like. For a perfect Principle to produce an imperfect idea is a scientific impossibility. *Mortal* man believes God to be like himself,—finite, passionate, changeable. The teaching that God rewards His erring children with unspeakable punishment, is surely father to the horrors of human cruelty and revenge. While man believes himself to be father he will manifest the conditions of that belief; for as a man thinketh in his heart, so is he; but give him the true idea of God, as Christian Science is doing, and he will give up his false beliefs and become like Him. (2 Corinthians, 3 : 18.)

In this whole Truth about God and man, the illusion of human belief, with all its phenomena of sin, disease, and death, disappears, and its demonstration is the perfect fulfilment of Jesus' atonement. The beauty of Christian Science is in its completeness, and hence its adaptability to every phase of existence, and its sufficiency to meet every human want and woe. This whole Truth must be taught and demonstrated before mankind will wholly relinquish its belief in error. When Jesus said, "Go ye into all the world, and preach the Gospel to every creature," he knew that his Gospel was the whole truth, and equal to the overthrow and destruction of every form of error. It was the unhallowed ordinances of unspiritual ecclesiasticism that divided his Gospel, and has shorn from it its practical value for the race. Christian Science is no new Gospel; it is the restoration of the *whole* old Gospel of Jesus Christ.

NOTHING BUT THE TRUTH.

And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie.

Revelation, 21 : 27.

The completeness of Christian Science excludes all error. The wholeness of Truth admits of no adulteration, for Truth adulterated ceases to be Truth. Impregnate Christian Science with human opinions and it ceases to be Christian Sci-

ence and becomes a mere human system, among thousands of others, with mortal mind as its basis. Systems partly true and partly false are devoid of Principle, and can demonstrate no permanent good. Human sense, or human intellect, cannot rise above itself, and could not be the basis of Truth, which is divine.

Christian Science teaches nothing but the Truth, and it is here that it meets the opposition and persecution of the systems of religion and therapeutics which are founded upon erroneous theories and the testimony of material sense. It is here that it draws the line of demarcation between the real and unreal, between that which is, and that which seems to be but is not. And it is here that Christian Science sticks to its text. The world would be undisturbed by Christian Science, and bestow little attention upon it, if Christian Scientists were satisfied with *simply preaching* this whole truth about God and man; but when they carry the logic of this truth to its inevitable conclusion—the denial and destruction of all error—and begin a war of aggression upon the strongholds of material belief, mortal mind becomes alarmed lest it be despoiled of its goods—sin, disease, and death. But the issue has been taken, and the eternal justice of Truth will be done, though the heavens of error fall.

In the revelation of Christian Science of one Creator—Spirit, and one Creation—spiritual; one Cause and one effect, it is unfolding to mortals the whole Truth of God and His works, which excludes the commonly accepted belief of material universe and man. It is certain that man can never escape from material environments while he believes they exist in consonance with, and as the result of, the Word of God. But, mortal mind says, there *is* matter; it is real and substantial. Christian Science says, no. The ever-presence of Spirit—God—rebukes every pretence of any other existence or substance. Both spirit and matter are impossible if one is *infinite*. But, mortal mind says, I can feel it, taste it, see it; it must be real. Of course; to its own so-called sense it is the only reality, for it has no sense of spirit, and this alone designates it an impostor; for God is known of His ideas. The religious world has been teaching the infinitude of Spirit and accepting the actuality of matter at the same time; but the stubborn truth remains that it cannot have both; and the fact that it must leave material sense to worship God, proves the position of Christian Science. We cannot have God as

Spirit and God as matter both; for if God is ever-present how *could* there be *another* presence? These are the contradictions which the ages have been trying to reconcile by believing both. This is absurd in logic, and has proven woefully sad in practice. Has the Infinite a rival? Can corruptible matter proceed from, or be contained in, incorruptible Spirit? These are pertinent questions, though the answer is plain.

What is matter? Apply the simplest bit of logic, and in less than five minutes the problem will be solved. It will be found to be a belief in something besides God, when God is all; and the material objects we see are the phenomena of that belief. What is that belief? Illusion, since it is not Truth. What is illusion? Nothing. Simple; some will say absurd; yet no other conclusion is possible from that premise. Christian Scientists stand upon it, and find it to be the Rock that can never be moved, heedless of the storms of material belief that beat against it.

The rejection by Christian Science of the common belief that man is a being of flesh and blood, necessarily follows its denial of matter; and this alarms "carnal mind," for in the truthfulness of the denial it reads its doom. But has not man a material body, made of "dust"? Christian Science says, no. A dust-man could not be God's reflection. The Scriptures declare that "the flesh lusteth against the Spirit," and both cannot be true and good. When Paul said that in his flesh dwelt no good thing, he knew that God's man is wholly spiritual. Man cannot be spiritual and material, perfect and imperfect, God's likeness and unlikeness at the same time. What man is, in Truth, to-day, he always was; for neither the Infinite nor His ideas are changeable. When God made man in the image of His own perfection, did He include the ability to sin, suffer, and die? Was material man an attempted improvement on the spiritual, or is there a material element in Spirit? The sensual and sinful, not being emanations from God, could not be found in His likeness. The story in Genesis of man's creation from dust, temptation, and fall, with his subsequent history, is illustrative of error's claim to have counterfeited Truth's creation with a universe of matter; and it serves to teach the mistake, and the penalties that follow, of believing this illusion.

Many of the creeds of the world have accepted this (seeming) duplicate creation of error for the creation of Truth, and have taught men so, and the attempt to serve two masters, Spirit and matter, has left humanity in the

grasp of matter. When Christian Science accepts the teaching of Scripture that man is God's likeness, it refuses all testimony of His possible unlikeness, for the simple reason before stated, that the terms are contradictory. The fact of physical manhood, if it were a fact, would impeach the perfectibility of the Creator. God's image could not become corrupt, nor could His likeness fall. The ideas of Perfection could not spring from, or relapse into, dust. These are eternal impossibilities.

When Christian Science reveals God as infinite Good, omnipotent and ever-present, it again teaches nothing but the truth, for it rejects the claim of an opposite evil, personal or abstract. Opponents of Christian Science would not object so much if its logic were applied to matter only, and left them the devil; but the command, "Thou shalt have no other gods before me," leads to the unavoidable conclusion, that, to acknowledge the reality and power of evil is to make a god of it. Mankind has been very zealous in the service of this god. It has feasted in its temples, and drunk the dregs of its unholy wine. It has labored faithfully in its behalf, as history too sadly testifies, and received its wages,—pain, disease, death. Must its dominion forever continue?

This age is groaning under its weight of sin and suffering. It is haunted at every turn by the spectre of disease and crime. The king of terrors has the ceaseless homage of its tears and broken hearts. It has built large hospitals, and filled them. It has built colleges of medicine, which have sent out their graduates, host upon host; but the invader of health and life stalks on, since they have taken to the sick no divine deliverance. Must this forever continue? Is there no escape?

Nation after nation has striven through seas of blood for deliverance from unjust oppression. In the little island to the south, men have been struggling for years, willing to lay down their sense of life, for what? Liberty. And yet, age after age has meekly submitted to the foreign yoke of that arch-tyrant, called evil. Have we no Declaration of Independence? no Bill of Emancipation? shall this age be condemned in coming history, because in it Christian Science has declared man's independence, and this false god a usurper and impostor, and sounded the bugle call in the struggle for liberty? Shall we hesitate to fight under its standard from fear of disloyalty to that serpent-king, whom Jesus called a liar?

We cannot have God as All-in-all, and still give evil a place and power. It cannot exist within or without God. There is no extension of space beyond Infinitude; nor can there be any addition to Omnipotence. Error is not comprised in the truth of being, nor has God any relation to, or acquaintance with His unlikeness; and these facts forever declare their non-existence. If every man should rise up in his understanding of the power of Good, and put out of his consciousness every thought or suggestion of evil, and should refuse to recognize it, or allow himself to be the channel for its manifestation, where would evil stand? Where would be the witness of its existence? Would there be any evil to exist? The Scriptures teach that men are capable of the denouncement of error, capable of dominion through Good, then is not the logical conclusion that evil is a *negative* quality, whose only power or reality is that given to it by mortal man in the mesmerism of his deception? And we will find the same divine logic that has consigned matter to its native oblivion, waiting at the door of our understanding to annihilate this deceiver also.

But while Christian Science reveals the whole Truth, and with it the unreality of all error, and though we accept that revelation, it does not follow that we can, *at once*, step out from the bondage of false belief. When the United States declared their independence, they had to demonstrate it by force of arms before it could be realized. And the merchant, when he found the pearl of pearls, had to give up all he had, before he could possess it. And so with us; when we have found the truth that declares man's independence and emancipation from all error, we must demonstrate it before we can fully realize the liberty it brings; and this must be done by the destruction in our consciousness of every sense of, or belief in, that which God is not, and by living the life of Christ. Until "the world, the flesh, and the devil" are overcome, they will claim a place in consciousness; but Jesus said, "Be of good cheer; I have overcome the world."

If all sincere seekers for Truth will take "Science and Health with Key to the Scriptures," will set aside the prejudices of education, and study impartially the science it teaches, will test its Principle and rules in their own experience, they will find that Christian Science is indeed the revelation of Truth, the whole Truth, and nothing but the Truth.

WITNESSES FOR GOD.

BY T. D. W.

WHEN a case is tried in a court of law the witness is a most important factor in the result, and a good witness may largely influence or even determine the verdict of the jury. The witness is selected for his knowledge of the facts and his identification with the interests of the litigant on whose side he testifies. Although sworn to tell the truth, he is not expected to make any statements except in answer to the questions asked; and all the ingenuity of the opposing lawyers will be taxed in devising such questions as will elicit only the facts favorable to their respective sides of the controversy. If his testimony presents a strong array of facts sustaining the claims of the party who called him to the stand, and if it remains unshaken by the cross-examination, he is accounted a good witness. The opposing counsel will seek to entrap him into self-contradictions, to confuse his thought, to discredit his memory, perhaps browbeat him into timidity or to irritate him into loss of temper and angry reply,—anything to break the force of his calm, confident, straightforward narration of facts to the jury; but if these efforts fail he is a good witness.

In the long-waged and hotly contested trial before the court of the human consciousness, between Life, Truth, and Love on one side and the material beliefs of mortal mind on the other, man is the witness for God. "Ye are my witnesses, saith the Lord" (Isaiah, 43 : 10); and the context in the 43rd and 44th chapters clearly shows the character of the testimony of this witness. Man, "made in the image and likeness of God," "the idea of divine Principle," who "reflects spiritually all that belongs to his Maker" (Science and Health, p. 475), knows the facts, and is eternally identified with the interests of his Father, God. He has no sympathy with error, and raises no voice in its behalf; for "what communion hath light with darkness? and what concord hath Christ with Belial?" Man testifies to the allness of God, the supremacy and all-sufficiency of Spirit, and the consequent nothingness of any claimant that does not reflect the nature and character of God. Man, as made by God, is His representative witness. "Ye

are my witnesses saith the Lord." "Man and his Maker are correlated in divine Science, and consciousness is cognizant only of the things of God" (Science and Health, p. 276).

If the spirituality of the real man is evident from my fitness as a witness of God, so is a mission clearly enjoined upon me in the words, "*Ye are my witnesses.*" Not only should I be ready on all suitable occasions to testify orally to the healing power of Truth and the redeeming efficacy of Love; but my daily conduct should be so regulated as to manifest to the world, not so much in words as by deeds, the sonship which was so clearly perceived, affirmed, understood, and demonstrated by Jesus. What a noble witness was he for God! how faithfully he voiced Truth, how triumphantly he demonstrated the dominion of man, as the Son of God, over sin, sickness, and death! Let me, as diligently as I may, follow him, illustrating the words of St. Paul, "That ye may be blameless and harmless, *the sons of God*, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." In business, in society, in the household, in the workshop, let me remember that God has called me to be His witness, and constantly send out into the human consciousness my testimony for Life, Truth, and Love.

And in the privacy of my own thoughts, which control my external conduct, let me exalt the words of the Lord, "*Ye are my witnesses.*" I must not indulge the false self in meditations which I should shrink from expressing audibly as God's witness. Let me not brood over sin, disease, poverty, misfortune, unmerited rebuke, the treachery of supposed friends, the malice of seeming enemies. In the midst of this sharp cross-examination by error, I must not be found a false or uncertain witness, admitting any reality in these claims, which never had their origin in God. Let every claim of error be promptly and courageously contradicted and destroyed out of consciousness, as I echo the testimony of God's faithful and true witness to this age, Mary Baker Eddy, "Divine Love is infinite, therefore all that really exists is divine Love" (Science and Health, p. 340).

"Ye are my witnesses, saith the Lord, *that I am God.*"

THE CHURCH.

BY ROBERT L. ZILLER.

WHEREVER there is a defined conception of God, the religious thought finds manifestation in some outward form of worship. Men in their helplessness realize the necessity of an appeal to a higher power; and when a number in one place agree in their conceptions of this power and the manner of approach thereto, the result will be a congregation of worshipers, or a church. Following out this thought it would seem that there would be just as many varieties of churches, or denominations, as there were bodies of worshipers differing in their conception of God and man's relation to Him. This is precisely the case, and for this reason we have hundreds of creeds, some differing widely, and some separated only by slight lines of demarcation. This does not argue the existence of more than one God; it merely indicates the fact that humanity as a whole has had no scientific or provable conception of God and of man's relation to Him, and that therefore the opinions of any man might become at any time the foundation for a new faith. It is axiomatic that there can be but one infinite God, and one true interpretation of Him; and therefore it is not venturing too much to say that the numerous religious beliefs and the practices growing out of them, both in the Occident and the Orient, are an evidence that men have not actually worshiped the one God, but merely their conceptions of Him. Were it otherwise Brahminism, Buddhism, Mohammedanism, and many other Eastern beliefs, as well as denominationalism among professed Christians, would be obsolete; there would be but one church, and this would be the church triumphant, marching onward in infinite progress, peace, and power.

In ancient times, even among those considered enlightened, the worship of more than one God was a common practice. Men had then no conception of God as the infinite Principle, and hence various human attributes were deified in their attempts at worship. The Bible records how Moses led a people from polytheism to monotheism, and through various rites and ceremonies symbolically defined God and indicated the nature of those profound truths

regarding God, man, and the universe which were afterwards to be unfolded and demonstrated by the Nazarene. As human thought progressed and gained higher conceptions of God, outward worship took on more meaning, and occasionally, when flashes of divine light illuminated consciousness, "signs and wonders" followed. Prophets pointed out the possible realization of a glorified existence by obedience to one God, and gradually humanity advanced in the understanding of true worship. Beneath all this anxious seeking to know God, lay the cherished hope of immortality, but none who had ever crossed the shadow-land of death had returned to give tangible evidence of hope's realization, and declare unto men one God and the truth of immortality with the authority of a victor. Such an one alone could unify human conceptions of God, and thereby establish a church which would embrace all mankind through its application to human needs, because none other could set aside human traditions and conceptions by declaring God and His eternal laws aright through the indisputable logic of demonstration. Until this should be done there was no logic or evidence which could appeal to the whole world, and so men's varying beliefs would necessarily find expression in varying forms of worship.

In the fulness of time the flower of hope burst into bloom; the Son appeared to declare the Father; immortality was revealed and demonstrated, and through the unmeasured love and unparalleled sacrifice of the Saviour the church universal was established on earth. That this church is not more in evidence is due entirely to the fact that humanity has not yet fully accepted the ideal pointed out by Jesus. When Jesus brought his earthly career to a close by his triumphant ascension above the flesh, the highest proof of his teaching was given, and the dwellers on earth had no longer a valid reason for entertaining a diversity of opinions concerning God and His relation to man and the universe. Jesus was the greatest harmonizer of human thought that ever trod this globe, because he declared the absolute and divine Truth, and in divine Truth alone can mankind arrive at but one conclusion, worship one God aright, and in such worship manifest the ideal and universal church. Jesus not only declared the nature of God and man, but he stated a truth of stupendous import to humanity when he declared that such as believed his words, and received an enlightened understanding of them, should not only overcome every sort

of discordant manifestation, even as he did, but should likewise receive a present realization of immortal existence. Here, then, was the hoped-for and dreamed-of victor over death, himself offering to men not only a means of salvation from the ills that beset them, but a way by which they could realize their most cherished hope. Those who truly understood Jesus and the condition under which these attainments were possible, were comparatively few, and they came to be called Christians and their assemblies were known as Christian churches, or churches of Christ. Those who adhered to the teachings of the Master realized that they were practically demonstrable, and history records the fact that the early Christian church continued for many years to perform the wonderful works which Jesus said should follow those who became his disciples. The revelation had been given, its divinity proved, and it only remained for the whole world to accept it and receive the blessings it bestowed. That it did not do so was neither the fault of the revelation nor of the revelator. The fault was entirely with those who endeavored to construe the teachings of Jesus according to their own personal conceptions, and from a material viewpoint; whereas Jesus declared that only through the door of the Christ, the spiritual idea, could entrance be found into the heavenly kingdom. When Jesus revealed the one God, he also declared that there was but one Way to approach Him. Back of all his wonderful words and works lay his profound understanding of the unity of God and the brotherhood of man. Unity in love, and obedience, were the keynotes of successful discipleship then, and they will so remain until the end of time. The great Metaphysician knew that God must be understood as divine Principle, Love, and the brotherhood of man realized, or the universal Church of Christ would not become dominant on earth. He knew that when men realized that they all had the one Mind, even the tender Father-Mother God, brotherhood would no longer be a meaningless word, and men would no longer strive to exalt self, but would seek in another's good the unfolding of hope and joy. He knew furthermore that this self-abnegation would lead to spiritual discernment, prevent divisions, exalt the true ideal, and keep the church united in the bonds of peace. Thus the unfolding of spiritual thought could go grandly on, and the church prove a beacon to earth-worn travelers, casting out sickness and sin. Unity in spiritual love was deemed so

important to the very existence of the true Christian church, that its Founder made it one of the tests and evidences of discipleship and said: "By this shall all men know that ye are my disciples, if ye have love one to another." Without this, spiritual progress in the church would be slow or impossible; for without the meekness and might of spiritual love to act as a protection against aggressive material mentality and the subtleties of sin, there would be no sure safeguard against the introduction of material concepts and personal aggrandizement into the church, and the consequent loss of that spiritual discernment which alone could perpetuate the true understanding of Christ's revelation. The answer to the oft-repeated inquiry, "Why did the spiritual power manifested in the early Christian church so early die out?" is here indicated. The apostles knew that personal interpretations of Jesus' revelation would work disaster, and St. Paul sounded an oft-repeated warning when he said: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Alas, that this warning should not have been heeded! Through slightly opened doors of consciousness the multifarious suggestions of evil found entrance and, like evil seeds, found lodgment in the soil of personal ambition and desire for leadership. These unholy desires culminated in a clouded understanding, and later in misinterpretations of the Word through scholastic theology, so that eventually the church of Christ grew dim in the distant perspective, and churches of men, founded on creeds and traditions, and lacking in the power of demonstration, loomed up darkly in the foreground, and in their lengthening shadows obscured the heavenly church and the fair ideal of Christ's revealing. Passing centuries have witnessed the birth of scores of new interpretations of the Master's teachings, but the very existence of this great number of creeds and dogmatic forms of worship evidences the fact that the true ideal has been lost, and the power over evil, promised by Jesus to his followers, has become a mere tradition or a dream of what might be. Now as before the time when the glad tidings were given, men are appealing to the churches for a reasonable evidence of faith, and are met with the reluctant and mournful admission that they have it not.

The twilight of hope in millions of hearts was fast settling into gloom, when in this age a bright star of promise rose in the firmament of spiritual understanding. Its divine significance was revealed to the world through the untiring efforts and loving consecration of that noble woman, Mary Baker G. Eddy. Through her wonderful spiritual illumination she has given the true interpretation of Christ's teachings, declared the nature of God and man aright, and again established on earth the church of Christ on the foundation whereon was established the early Christian church in demonstration of God's love and with "signs following." No new God has been declared, no new Christ avowed, and no tests of Christian discipleship demanded save those demanded by Jesus himself. There is nothing new in eternal Truth, and Christian Science is simply the revelation of the eternal Truth which Jesus unfolded in his brief but glorious earthly career. Christian Science is Christian because it is based on the teachings and demonstrations of Christ Jesus. It is scientific because its operations are according to law and order, and meet the requirements of philosophically scientific tests. It offers a salvation from sin and the ills of the flesh, reveals heaven and immortality, and adheres steadfastly to the ideal pointed out by Jesus. The assemblies of its adherents are called Churches of Christ, Scientist, and the most extraordinary wisdom and foresight has been displayed in ordaining the Bible and the Christian Science text-book as the only pastors of this church. In this way the conflicting opinions of personal interpreters are avoided, and so once more, in the divine unity and demonstrable evidence of Christian Science, the way is made clear for the permanent establishment on earth of the universal church of Christ in the bonds of love and unity.

It has already been stated that in their faith the Churches of Christ, Scientist, coincide with the churches founded by the apostles, and it will be instructive to compare their experiences. No sooner had Jesus declared his wonderful revelation and performed his mighty works, than he met with the most violent opposition from the pharisaism of the age. The antagonism and human hatred of truth culminated in the exercise of physical violence, so that not only was Jesus crucified but his followers were afterward persecuted with indescribable barbarity, and every attempt was made to disrupt and annihilate the church. These attempts met

with signal defeat, and history records the fact that in spite of the most appalling persecutions the early church of Christ continued in unity, gained followers, and by closely following the injunctions of the Master, healed the sick and sinful, cast out demons, and even raised the dead. Human intolerance and torture inflicted upon its adherents did not stay the progress, disrupt the unity, or prevent the inspiring demonstrations of power in the early Church of Christ. So long as personal opinions and ambitions to be first found no abiding-place in the church, the powers of darkness prevailed not. It was when the subtlety of sin first suggested personal exaltation, and the question of who should be greatest; when meekness and spiritual love were set aside for secular ambitions and human interpretations, that the light of divine understanding and the power of demonstration faded from the church, and that glorious organization, instead of remaining the earthly representative of the indivisible church universal, became divided into factions devoid of demonstrable power. Then did darkness brood over the church, from which sprang wars and bloodshed and denominationalism, all consummated in the name of that Christ who declared that in unity, love, and the power of demonstration alone could be found the true evidences of discipleship. Had the whisperings of the tempter in this direction never been heeded, denominationalism among Christians would have been impossible.

When the true and demonstrable interpretation of Christ's teachings were in this age again presented to the world, they met with the same hostile reception as aforetime. While the laws of the land forbade a display of physical violence, the adherents of the Church of Christ, Scientist, were assailed by pulpit and press, and murderous hate and narrow-minded intolerance strove to crucify the divine idea which was revealed now as in the centuries long past with "signs following." In spite of all this the church has greatly prospered. History repeats itself in that outward violence has not crushed the church in this age, and we can safely say that it will not do so. Furthermore, the danger arising through a personal interpretation of the revelation has been forever guarded against by the introduction of impersonal pastors into the church service. Herein is a safeguard of tremendous importance, and history will record the wisdom of its provision. Unlike the early churches, the church now cannot suffer in this respect. It may therefore be as-

sumed by some that if outward persecution cannot hinder the progress of the church, and the danger of personal interpretation and interpolation has been removed, then the Church of Christ, Scientist, as the earthly representative of the church universal, can suffer no hindrance in its permanent establishment. Such a position is at present untenable, and Christian Scientists need to exercise prayerful vigilance that they be not beguiled into apathy through such a fancy. It is true that a clear and absolute revelation of the meaning of Christ's Gospel has been given to the world by our Leader, Mary Baker G. Eddy, in "Science and Health with Key to the Scriptures." It is also true that the only scientific, logical, and feasible form of church service has been presented and adopted; all of which means that the way has been made clear for the permanent establishment of the Church of Christ, Scientist, as the representative on earth of Christ's universal church, embracing humanity in eternal brotherhood. This has been the work of the inspired Leader of the Christian Science movement. For her has been set the herculean task of discovering the true and demonstrable interpretation of Christ's teachings. She has given this interpretation to the world in a scientific and enduring form. She has pointed out how the true Church of Christ may be permanently established as "that institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." (From definition of Church in Science and Health.) It is for the leader to point out the way; the followers must walk in it. No general, however wise or brave he may be, can fight the battle alone. The *obedient* and *united* efforts of his followers are necessary to win the field. The revelation of Christian Science shows how all may become true disciples of Christ, and members of the glorious Church of Christ; but every aspiring one must heed these words, still echoing in tearful admonition through the tragic gloom of the past and the destructive secular ambitions of the present: "By this shall all men know that ye are my disciples, if ye have love one to another." This love is the imperative need of the hour. Without it all attempts to unify humanity in the folds of that spiritual church which alone can heal its ills and give it the bread of Life, must prove abortive. It is self-evident

that the universality of the church cannot be visibly manifested unless those who are its adherents can bring themselves into loving unity with each other. Differences of opinion concerning ways and means, and the methods of church government, will cause no divisions when that Mind rules "which was also in Christ Jesus." Centuries ago the apostle wrote, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In this age our patient Leader repeats the loving admonition, "Do not, I implore you, stain the early history of Christian Science by the impulses of human will and pride" (Miscellaneous Writings, p. 141).

If we consider the devil mentioned in the Scriptures as impersonal evil, and view the matter as the apostle did when he said, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," we may be wise enough to discover the most vulnerable point in our organization and defend it. The revelation of Christian Science in its text-book is established, and needs no defence. Its presentation in our churches cannot be adulterated so long as the present order is maintained. Since evil cannot force an entrance through the avenues of persecution or adulteration of the Word, the attempt must needs be made to cause divisions among the adherents themselves, and in this subtle way hinder growth and cast a shadow over the divine glory of the church. The old legend about the bundle of sticks is well known. So long as they were all tied together no man could break them, but when there came one who was subtle enough to take them apart, they were easily broken one by one. This has a pertinent application to the point in view. Every Christian Scientist needs to pray unceasingly for the unity of the church, and watch that there be no personal exaltation through the subtle suggestions of sin. The Revelator tells us that the church in Philadelphia (brotherly love) received the approval of Christ, and that before it was set the open door which no man could shut. The Church of Christ, Scientist, representing Christ's universal church, is pre-eminently the church of brotherly love. Upon it rests the solemn responsibility of presenting to the world the unadulterated truth, and of leading into its haven of rest the millions of weary ones who thirst for the fountain of Life as the "hart panteth after the water brooks." What

account shall we, its adherents, give of our stewardship? Through earth's darkness and mists the towers of Christ's Church have again risen, glorious and golden in the light of His love. Their beacon light shines out across the sea of time strewn with wrecks of creeds and traditions of men, to the shore where the Father welcomes His own, and whither our Elder Brother has gone before us. O may the tender grace of our risen Lord guide each one in humility and love to work unselfishly, endure patiently, and pray for the realization of God's kingdom!

UNSELFISHNESS.

BY JOHN S. CRELLIN.

Heaven doth with us as we with torches do.—
Not light them for themselves.—*Shakespeare.*

THE lamp within the sea-girt tower,
Unselfish shines afar,
To light the storm-tossed mariner
In safety o'er the bar.

The bell above the anchored float,
For *self* rings out no prayer;
For *self* sounds not its warning note:—
"Of hidden rocks beware."

For *self* no rose perfumes the vale;
For *self* no violet
Its modest sweetness doth exhale
By sun-kissed rivulet.

Love lights us as we torches light,
That we may show the way
From error's dark and starless night
To Truth's eternal day.

I FIND the great thing in this world is, not so much where we stand, as in what direction we are moving. To reach the port of heaven we must sail sometimes with the wind and sometimes against it,—but we must sail and not drift or lie at anchor.—*Oliver Wendell Holmes.*

CASES OF HEALING.

BY ELLA S. RATHVON.

A LITTLE over eight years ago, when passing through severe financial reverses, Christian Science was brought to our notice, and from the first we found it "a very present help in trouble." Although not seeking it for physical healing, I was cured of an organic trouble for which I was about to undergo an operation, one of Denver's leading physicians having pronounced my case incurable without it. Fortunately, before the operation was arranged for, we were led to investigate Christian Science, and in about three months I was healed. While deeply grateful for the physical benefits received, they seem insignificant when compared to the spiritual awakening through which I begin to realize that the tormenting fears are being displaced by the "perfect love" which "casteth out fear;" that self-will, self-justification, and self-love, through hard and bitter struggles, are going down before the command: "Thou shalt have no other gods before me;" that the claims of sensitiveness, fear of criticism, imaginary offences, and wounded pride, which caused much unnecessary misery, are being dispelled by the desire to reach the condition of the "whole-souled woman" whom "a flatterer, a fool, or a liar" cannot offend. (Miscellaneous Writings, p. 224.) Then a sense of gratitude comes to me which works, more than words can express.

In loving recognition of the benefits I always receive from our faithful bearers of good tidings, the *Journal* and *Sentinel*, and also that I may obey the injunction to fulfil my "moral obligation to furnish some reading matter" for their pages, I gratefully submit the following proofs of the healing power of divine Love which have come within my personal experience, and all of which can be substantiated by any who care to investigate. The names and addresses will be cheerfully furnished if desired.

A child, a little less than two years old, was subject to frequent convulsions, which *materia medica* was unable to prevent or relieve. The doctor said the disease would affect the mind, and predicted imbecility for the child. With the exception of one convulsion, which was *instantly*

checked by an audible denial, she never has had an attack since first treated. She is now eight years old and one of the brightest and most regular attendants at our church services and Sunday School.

In two cases where women were being treated for other diseases, tumors were destroyed and health speedily followed.

A severe case of gall stones was healed in less than three days, after three physicians were unable to give any relief. As the result of the first treatment, fully twenty stones were removed, two being as large as hazel nuts.

An abscess back of the eyeball, which caused intense suffering and which one doctor said would affect the sight and another said would cause blindness, was almost instantly healed. The abscess broke during the treatment, discharging profusely, but the sight was not in the least impaired.

A girl badly sprained her ankle. Her father on his way to buy a pair of crutches met a Christian Scientist and asked her to treat his daughter. An absent treatment was given and the ankle was healed by the time the father returned with the crutches, which were not used.

A case of scarlet fever in its most malignant form, accompanied by swelled hands and feet, and large, hard lumps on both sides of the neck, was healed. The child was playing in the yard and the sign taken from the house by a physician's permission in less than three weeks after the first symptom was manifested. None of the usual bad effects followed. This was in happy contrast with similar cases in the same neighborhood, under medical treatment, where one child was packed in ice for some time, another had a lump on the neck lanced causing a running sore, and other children died.

A decayed wisdom tooth, which, before the woman came into Christian Science, caused much suffering by frequent abscesses at the root, was extracted without pain. The tooth had broken off till none of it was visible above the gum, which had to be cut away a great deal before the forceps could get a hold on the root. The first attempt brought only a portion of the root and more cutting had to be done before it was all extracted. The fear of pain was overcome by knowing that matter of itself has no more sensation than wood, and taking out the root should pain no more than pulling a deeply imbedded nail from a board,

and it did not. In another case where the tooth was hooked under the jawbone, the operation was just as painless.

A barefoot child stepped into a pile of hot ashes, causing a convulsion. The mother ran with the child nearly a mile for treatment, and in less than half an hour the little one was quietly sleeping. A blister formed over the entire sole of the foot but did not hinder the child from using it as usual, and the manifestation soon disappeared.

A tumor on the eyeball, which a surgeon said could be removed only by an operation, was destroyed in one week's absent treatment.

A young man who had suffered and doctored for three years, and at the end of that time was in a "condition of collapse and nervous reaction," as a last resort turned to Christian Science for help. The physician who examined him stated that one kidney was much affected and he feared the incipient state might develop a pronounced case of Bright's disease. The healing was complete in seven weeks, and for nearly two years the man has followed his profession, that of an actor, which means hard and constant work.

In two cases, as the result of accident, the persons seemed paralyzed to the extent of not being able to move. In one instance the man rose from his bed, healed, within half an hour after the treatment was given. The other case was healed in three treatments.

It has come within my experience to know of cases of nervous dyspepsia, inherited heart disease, chronic constipation, eczema, asthma, quinsy, croup, measles, chicken-pox, mumps, St. Vitus's dance, nervous prostration, hemorrhages, liver and stomach trouble, stone in the bladder, grip, hemorrhoids, and insanity relieved and permanently cured through Christian Science.

Lack of space forbids the relating of many other wonderful proofs of the divine power to heal all diseases and destroy all conditions of discord and sin.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

TRUTH is one;
And, in all lands beneath the sun,
Whoso hath eyes to see may see
The tokens of its unity.

Whittier.

JOY THROUGH HUMILITY.

BY A. B. I.

LAST year in the Royal Academy, London, England, hung a picture entitled, "Joy and the Laborer." Two figures only were represented: one, a sweet-faced child just blossoming into intelligent girlhood, seated upon a grassy bank, singing; and the other a bent and wrinkled old man who, having ceased for the while his delving in the furrows, was leaning upon his spade listening to the child's song. In a corner of the picture were painted these words:

Take Joy home
And make a place in thine own heart for her,
And give her time to grow, and cherish her.
Then will she often come and sing to thee
When thou art working in the furrows,
Aye, or weeding in the sacred hour of dawn.
It is a comely fashion to be glad—
Joy is the grace we say to God.

The artist, an earnest student of Christian Science, with her message of hope, reached not a few among the many thousands which thronged the Royal Academy during the London season. Many who had been seeking long in the furrows of material sense for happiness, stopped before this picture to ponder its meaning, and the seed of Truth thus sown fell not always upon stony ground. All the world would like to "take Joy home," but until Mrs. Eddy, through Christian Science, showed us the real, we had all been taking home counterfeits of Joy. And we cherished these spurious joys and watched them grow, and trusted that in moments of work and worry they would sing and comfort us. And then, when the furrows were long, and the sun hot, and the weeds deep-rooted, they sang not, they only sobbed or mocked. So, as one by one these false joys failed us, we began to doubt the existence of any real Joy, and bent to our tasks in the furrows unattended sometimes even by hope. "Now across a night of error dawn the morning beams, and shines the guiding star of Truth" (Science and Health, Preface). In the light of Christian Science we see how it is possible here and now to seek and find the real Joy, the Joy the weary world has been seeking so long. But there is but one strait and narrow pathway to Joy, and he who would seek her must take the first

great step in the right direction, otherwise he seeks an illusive phantom and will never find the real Joy.

That first great step is *humility*. So important is this step, that Mrs. Eddy in "Miscellaneous Writings," p. 356, calls humility "the genius of Christian Science."

Mortal man is finite. The finite must forever be humble in the presence of the Infinite. Pride and self-worship can no more abide in the presence of the Infinite, than can darkness abide in the presence of light. Even the smallest conception of the Infinite Presence, unformed and unexpressed in words, filtering, it may be, through the densest material thought, will, in some measure, cause finite mortal sense to shrink and humble itself. Therefore, total lack of humility must indicate a total unconsciousness of God's presence; a pride so great, a self so insistent, a dream of matter so dense, as to shut out the Voice which forever calls, "Awake thou that sleepest!"

David says in the eighth Psalm, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" The Psalmist in humble mood had caught a sense of the all-Power and Presence, and the abasement of material self followed as a natural consequence.

And so, mortal mind, dreaming its sad or merry material dream, comes ever and anon into a semi-wakeful state in which it catches, as it were "through a glass, darkly," a glimpse of the Infinite. It may be the view for the first time of some stupendous work of nature, a lofty mountain-peak capped with snow and solitude, a rushing cataract, or wide-spreading sea; or it may be the changing of the colors on the autumn leaf, the budding of a flower, or the myriad splendors of a summer evening's sky; or it may be only a quiet word of truth spoken in love, which, catching mortal sense in its semi-wakeful state, whispers of the presence of the Infinite. Then finite sense, glimpsing the Infinite in that moment, bows humbly before the presence of the Mind omnipotent. Pride, self-will, self-righteousness, self-justification, all go down to their native nothingness, and mortal mind, stripped of its shadowy armor cries humbly, "What is man, that thou art mindful of him?"

This humbling of mortal sense in the presence of the Infinite, must have been preceded by a sense of humility. Had mortal mind concerned itself about the mountain-peak

only from a climber's point of view, or watched the budding flower from a purely botanical standpoint, or scanned the glorious evening sky solely with the weather-prophet's eye, it would have missed the deeper means which tell of God. Self-wisdom knows no god but self. In *Science and Health*, p. 240, we read, "Nature voices natural law and divine Love, but human belief misinterprets her. Arctic regions, sunny tropics, giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens,—all point to the invisible Intelligence above them. The floral apostles are hieroglyphs of Deity. Suns and planets teach grand lessons. The stars make night beautiful; and the leaflet turns naturally towards the light."

The awakening state of mortal mind, its turning from the dream of matter, is always a humble state. Otherwise, the dream goes on and the seeming awakening is but a different phase of its jumbled illusions. Therefore it is only when mortal mind is, so to speak, *humanly humble*, when purely material thoughts are cast for the while aside, when speech is silent and the senses still, that the presence of the Infinite is felt, and once felt, a humility deeper than human awe comes with the thought of the All-in-all, and we begin to turn from self to Soul.

It then resolves itself into this proposition: Humility, or abasement of self, begets a sense of the presence of the Infinite, and the presence of the Infinite begets humility.

This would seem to be a sort of circular proposition, and so it is, but that circle might be likened unto the wheel of spiritual progression, which, once started, rolls safely along the strait and narrow path which leads to God. In *Science and Health*, p. 240, Mrs. Eddy says, "Mind is perpetual motion. Its symbol is the sphere."

What, then, is humility, from a Christian Science standpoint? Humility means the giving up of self, self-renunciation. Jesus clearly taught that denial of self was a condition precedent to discipleship. Denial of self means first, the awakening of mortal mind; second, repentance; and third, reform. Jesus, speaking of the Prodigal Son, said, "And when he came to himself, he said, . . . I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." Mortal mind, feeding so long on the husks of material things, at last awakens humbly to hunger for the food which

will "feed the famished affections" (Science and Health, p. 17). And then the narrative goes on to say, "And he arose, and came to his father." The first step in reform was taken, and we know how the father received him.

True humility is not necessarily manifested by woe-begone looks, tears and sighs, downcast eyes and sombre garb. It is true that humanity has need still of the sackcloth, the scourge, and the cloister, but their true significance is expressed by the sackcloth of repentance, the scourge of reform, and the cloister of the inner consciousness wherein the silent prayers ascend to the Father who, hearing in secret, rewardeth openly.

True humility is a desire to do God's will, and is manifested by letting the light of Truth shine through our consciousnesses, "lighting up each sombre shadow, with a radiance soft and clear." Loving cheerfulness is a trademark of the Christian Scientist. A loving work of truth and hope, a smile, a clasp of the hand, does much sometimes to lighten the burdens of mortal mind, and banish its shadows.

Mrs. Eddy says in Science and Health, p. 367, "The tender word and Christian encouragement of an invalid, pitiful patience with his fears, and the removal thereof, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love." It need hardly be added that true humility is not expressed by an "Uriah Heep" servility, which is only another name for hypocrisy, working out its own selfish ends.

Humility towards God means boldness towards error. In other words, no one can express true humility towards God without giving the lie to error whenever it presents itself. Jesus, at the raising of Lazarus, spoke words which should leave no doubt in the minds of those around him that he was but the channel for the divine Life which should quicken the dead. Humble before the manifestation of the Father's power, he did not forbear to rebuke the errors of the Pharisees with such terms of scorching condemnation, that for centuries the name of "Pharisee" has been a synonym for vile hypocrisy.

Worldly wisdom is often a barrier against true humility. Pride of acquired material knowledge often builds so high and dense a wall about mortals, that the sound of the "still,

small voice" is never heard. Mrs. Eddy in *Science and Health*, p. 324, says, "Willingness to become as a little child, and to leave the old for the new, renders thought receptive of the advanced idea." Until this willingness is evinced, humility is wanting, and the wall of self-wisdom will never be demolished.

Jesus said, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Self-will is really the deification of self. Until self-will is destroyed, humility towards God is unexpressed. He who is ambitious to lead, needs to be led. He leads best who follows.

Humility begets obedience. There is but one Truth, and one pathway to understanding, and Christ has shown the way. In this age, "the longing to be good and true" of one sweet, patient, Christian woman, "has brought the light again." By this light we are "Discerning Christ, Truth, anew on the shore of time" (*Science and Health*, p. 35). And we are beginning to realize that "The night is far spent," and that "Joy cometh in the morning." It is not strange, then, that we, as students of Christian Science, should tender obedience to the Leader. Not worship, not slavish adoration, but with loving gratitude endeavor to do as she desires and counsels, for we know that she, with true humility, describes herself as "still a willing disciple at the heavenly gate, waiting for the Mind of Christ" (*Science and Health*, Preface, p. ix.).

Humility is the stepping-stone to Love. When self is annihilated, error no longer can hide from us the fact that the two great commandments, and there are but two, are founded upon the law of Love, love to God and love to our fellow-men. The fatherhood of God and the brotherhood of man will be seen only as humility exalts us above the thought of self into the purer atmosphere of Mind, where the love-light warms and beautifies.

Joy through humility. No one can know the Father, who is Love, and still remain morose, unhappy, and despondent. To know God means the destruction of self, and self is destroyed only through humility. To the Christian Scientist, the joy which comes through abasement of self, is not a temporary emotional ecstasy which intoxicates the mortal senses with a belief of sin forgiven. It is not a shallow dream of self-righteousness. It is a Joy which is deep enough to sound the depth of error and

know its nothingness, it is broad enough to reach from man to God, and cover all humanity with the cloak of charity, it is calm amid discordant surroundings, it is the "Peace of God, which passeth all understanding," it is a fore-taste of the absolute Joy which cometh with the dawn of the eternal morning. Truly, through humility, we may all "Take Joy home." In the second chapter of Luke we read how the shepherds watching their flocks at night were sore afraid at first because of their heavenly visitants, but the angel said, "Fear not: for, behold, I bring you good tidings of great joy." Then, their fear being destroyed, they were enabled to hear the message and the song of rejoicing which said, "Glory to God in the highest, and on earth peace, good will toward men." Mrs. Eddy in *Science and Health*, p. 410 says, "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!'" Fear inevitably shuts out harmony.

For ages, that keynote, sounded in Judean fields, had been lost, and the song of rejoicing so faintly heard that few indeed had caught its rhythm. Now in this age, our Teacher strikes the keynote again with no uncertain sound, "Be not afraid!" And as through humility, through destruction of pride and self-will, we catch its meaning, the rhythm of the angelic song is becoming apparent to us, and we know that as "This coming is, . . . for its establishment as a permanent dispensation, to remain forever among men" (*Science and Health*, p. 150), so the joy-song will sing in our hearts, in our work, and in our lives always; and, if we are faithful, day by day it will grow stronger and clearer, until its harmony shall have silenced and destroyed the discords of material sense forever.

A LITTLE consideration of what takes place around us every day, would show us that a higher law than that of our will regulates events; that our painful labors are very unnecessary and altogether fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Believe and love,—a believing love will relieve us of a vast load of care. O my brothers, God exists. There is a Soul at the center of nature, and over the will of every man, so that none of us can wrong the universe.—*Emerson*.

DUALISM.

BY JOHN CARVETH.

DUALISM is the result of limitation, and will disappear as the unity and infinity of Truth appear.

A few illustrations might be given. As the light disappears, an appearance we call darkness takes its place. As the light begins to disappear, it seems to commune with its opposite, darkness; but when material light, so called, is present to our highest sense of its fulness and perfection, no communion appears. If material light were infinite to our sense, then no darkness would appear and there would be no apparent communion with an opposite. There is no change in the quantity of light. The opacity of matter alone produces the appearance of darkness. As the opacity of matter disappears, so will darkness.

Like the light, good seems to come and go, and when good seems to be absent, evil, its opposite, seems to be present, and *vice versa*. To the thought of Good as infinite, and therefore ever-present, there could be no sense of the presence or existence of evil; but if to that thought, Good could begin its departure, evil would begin to appear, and good and evil would seem to commune, and this seeming communion would continue until the sense of Good as infinite and ever-present should re-appear, the same as in the case of light and darkness.

Thought cannot limit Good except it take to itself a belief in evil, and then the nature and quality of Good to this thought are changed and perverted, so that it has a belief in a kind of good that is ever changing and therefore uncertain, unstable, and unknowable; and also a belief in what it calls evil, which is likewise ever fluctuating in degree and form.

Again, sight cannot be limited without a belief in blindness. When a mortal has a sense of losing his sight, a sense of blindness comes to him, and as a sense of sight decreases, the sense of blindness increases. Now the more his sight is limited or wanes, the more imperfectly will he see and know things. He cannot see or discern the perfection of beauty, either in nature or art, but discerns the beautiful as less beautiful and less perfect than it is to a clearer vision.

Neither will he see the defects or deformities which a better sight discovers.

Who can deny that Spirit and matter are opposite in nature and quality? If not, then what is the opposite of matter, and what the opposite of Spirit? For, in human thought, everything is believed to have an opposite. Paul, in speaking of Spirit and flesh, which is matter, declared them contrary the one to the other. He at the same time presented the nature of each, which shows them to be opposites. (See Galatians, Chapter 5.)

Jesus expressed the same thought many times and in many ways.

Then what is matter? Clearly, it is that which appears in human consciousness when Spirit or God seems absent or far away to that consciousness.

Evidently, if Spirit or Good be infinite, then no opposite nature or character can really exist. The thought that accepts Spirit and its nature as finite, must bring to its belief the appearance and experience of God's opposites, namely, matter and evil.

In Truth, one form can be no more pure or perfect than another. This is illustrated in mathematics, wherein it is seen that one true rule or correct problem is no purer, more perfect or absolute, than another. The belief that Spirit is limited must always include a belief in its opposite, matter; and these, to this limiting belief, will seem to combine. The limited and therefore limiting thought fails to discern the beauty and perfection of Spirit and its eternal and immutable formations, and likewise fails to perceive the unreality of matter and evil with their inherent defects and deformities. This thought is blind to both the nature and character of Spirit, and that of its seeming, but unreal, opposite.

As the darkness hides the light and the beauty of things that can only be seen in the light, so evil clouds good and the things that belong to good, and are seen only in good. The universally perverting and reversing nature of limitation, on every plane and in every avenue of mortal thought, is uncovered in Christian Science as revealed in Science and Health.

This Science demonstrates that all discord, disease, and fatality are the result of a limited sense of God,—the unity, infinity, and perfection of Good,—and that it alone can and does annul this fatality in human consciousness, in which only it hath any seeming.

As the understanding of the immutable and immortal facts of cause and effect and the indestructible relation of one to the other dawns upon and grows in human consciousness, the more clearly and certainly will it be seen that Spirit is the one infinite Intelligence, called God, and that real Intelligence is wholly, not partly, good. Then will the ever-presence of Spirit be recognized and its opposite, matter or error, be ever absent; and then, also, will appear the spiritual man who is the image and likeness of God, having the nature and character only of Spirit or infinite Good.

Then dualism will be unknown, and there will be nothing unlike the Divine nature. A limited sense of Christ makes him seem to come and go. When it is understood that Christ is the one universal, infinite manifestation of God, and hence is omnipresent, then shall we be like him, with his nature and character; for does not the branch possess the same essence and nature, drink from the same fountain, and bear the same fruit, as the vine?

Then, the sad lament, "They have taken away my Lord, and I know not where they have laid him," will be heard no more.

SIMPLICITY.

BY H. B.

I READ some practical rules recently, written by a lady of eighty-five years, who had led a very happy, useful life. One of the lines read: "Simplicity—Simplicity—Simplicity." I have wondered since if I knew how to utilize that word? I recalled an incident which occurred in the Blue Ridge Mountains, where I was called to do my first work in Science. I trust that I may always remember the lesson which it taught me. As soon as practicable, my patient began to take long walks with me, and one day a woman stopped us on the road, and said: "You are that faith healer at the hotel, ain't you?" I told her that I was trying to be a Christian Scientist. And she continued: "Well, I reckon it's the same thing, anyhow; where I come from, down yonder (South Carolina), they have tents and things, and a man sits down by you, then you go to sleep, when you wake up, you are well." I assured her that she was not talking about Christian Science, that Christian Science was as different from this as daylight from darkness.

She insisted, however, that it was all the same thing. Then she proceeded to tell me that she was ill all the time, that she had a houseful of children, and a husband with heart trouble of many years' standing, and that he had become so frightened over the attacks that he drank whiskey whenever he felt one coming on; he had given up work entirely, and she ended the recital of her woes, by saying, "If he can't work, I reckon there's nothing for us to do but to starve to death, so I thought, as folks says that you cure all that's going, maybe you'd do something for us."

It was arranged that she should come to me that afternoon, and I went to my room and prayed for the child-thought, which would teach me simplicity. I had always prided myself upon being able to make myself understood in any language I chose to speak, and here was this woman coming to me for help, not having comprehended anything I said to her, except that she was to come to see me that day. I saw clearly that my window must be washed clean of pride of intellect, before I could reflect God's work. Upon asking myself how long I had known anything worth knowing, I discovered that I had known nothing whatever which was of any real value to me before coming into Science, hence, it followed that I was only a month or two old in spiritual wisdom, and this thought gave me the humility which I prayed for.

When the woman appeared, I asked her if she knew what a slate was. She said she did know, and I tried to make her see that they had been making bad pictures upon their slates (bodies),—pictures of sin, sickness, want, fear, doubt,—evil pictures of all kinds, in fact; then they had been thinking that God made those horrible things, and they were continually asking Him to come and rub out His own work. "I reckon that's just what we've been doin'," came the answer, quickly enough. I then begged her to try to think that God is Love, and to realize that He does use Christian Science to rub out all those dreadful pictures.

Within a week, this woman came to me with the news that her husband "got right up and went to work, and drove twenty-two miles at night in the rain, without being afraid of his heart."

A teacher in the primary department of a seminary said to me, "If you will tell me where all this evil comes from, I shall believe in Christian Science." It was not so difficult to answer, after all.

When "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, first came to my notice, I read the book twelve hours without stopping; during its perusal, three ailments disappeared. Physicians had pronounced one of these incurable, as I was supposed to have inherited it.

I do not like to contemplate for an instant, even, what my life would be to me, had I never learned how to utilize the divine power, as taught in Christian Science.

THE FORMER THINGS ARE PASSED AWAY.

BY W. C. HENDERSON.

IN the April number of the *Journal* there appeared an article entitled, "How Should the Sick be Healed?" and I would like to tell of an experience that I passed through before I knew of this saving Truth that makes us free.

For twenty years my wife was an invalid. After thirteen years of *materia medica* and suffering, a doctor told me that she could not live more than two weeks and might pass away at any time. She lived seven years after that, and was in bed most of the time. He said it was consumption. Each time he came he would say, "I can do nothing but make her comfortable," and she used morphine every day. I have no complaint to make of the doctor, for he was kind and loving to us all. I was deep in sin myself at the time, and as I sat by her side and saw her life go out, I thought how cruel God was. She had asked me many times to become a Christian, and had talked to me much of the Bible and of God, but I saw nothing to place my trust in.

Now we know that this case is only one of thousands, and I would ask, How should she have been healed? What should I have done? I paid the doctors four hundred dollars and the druggist one thousand dollars. I gave up my business and took care of my wife as best I could.

Those were dark days, but as the author of the above mentioned article says, "Gently as a summer shower Christian Science came into my life." His query, "What would life be now without Christian Science?" startled me, and for a moment the world looked dark as I repeated this question; but immediately the thought came, Well, I thank my Father that I am not called to give up Christian Science.

If I had all this world could give me, and I should be

asked to choose between this so-called wealth and the peace and joy and hope and love that have come to me through Christian Science, I would not hesitate a moment.

Christian Science reveals God's pure love for His child,—the perfect Love which casteth out all fear,—the understanding that God is our Life, our strength, our supply, our All; that in Him and His perfect creation sin, disease, and death are unknown, and to know aright is life eternal.

The sky has become clear, the stars are like diamonds, and I read of the wondrous love of a tender and patient Father in all things. God bless Christian Science and all the dear ones who are working in its name.

The world has grown bright to me, the birds sing more sweetly than before, the flowers seem more pure and the very hills and rivers seem to praise Him who is the giver of every good and perfect gift. At this time my heart goes out with a deep and pure love for our dear Leader who has taught us all this glorious truth, Christian Science; and as I listen I hear these words: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

FREEDOM FROM PAIN IN A BROKEN ARM.

BY JAMES R. HOSKING.

It is with great pleasure and deep gratitude that I send my testimony to the *Journal* to tell what Christian Science has done for my wife and for myself. It was four years ago last March that my wife was healed of heart trouble and consumption. This was as much a miracle to me as those of which we read in the Bible. I did not have any faith in the teaching at the time, but I could not understand how she was healed so speedily.

This led me to feel that there was something in Christian Science which I wanted, for I had been troubled for years with rheumatism, and would be laid up once a year, and sometimes twice a year, with it. My mother and several members of our family died with it; and the fear that it was hereditary was always troubling me. It was about two months after my wife had been healed that I had the last attack, since which time I have been free.

In 1867 I met with an accident. A large stone fell upon another man and myself. My companion died from the

effects and I was in the hospital with my shoulder and collar-bone out of joint. The pain and suffering which I endured for two months was agonizing in the extreme. A year ago last March, I met with a similar accident. A large stone fell on me, and broke my arm, producing a compound fracture. I had a surgeon set the bone and then called a practitioner, and through his understanding of Christian Science, I had a beautiful demonstration. I never lost a minute's sleep, and I was in no more pain in the broken arm than in the other, and I enjoyed my meals just as if nothing had happened to me.

This I have learned in Christian Science: there is nothing stronger than Truth; nothing greater than Love; nothing quicker than thought. Let us, then, expand our thoughts in the right direction that they may bear good fruit.

I deem it a great privilege to live in Concord, the home of our Leader, who is giving this truth to the world, and to whom I owe a great debt of gratitude for all the blessings that have been so richly showered upon me.

A HANDSOME FEE.

A Manchester despatch to the *Boston Globe* says:—

"What is believed to be the largest fee ever received by a New Hampshire attorney is said to have recently been paid Ex-Congressman Henry M. Baker of Bow, who was a senatorial aspirant in the contest last winter, which resulted in the election of Henry E. Burnham as successor to William E. Chandler.

"Mr. Baker was counsel for the Merchants' and Miners' Transportation Company, which had a claim for heavy losses incurred during the Civil War. Mr. Baker handled the company's claim before Congress, and at the present session the claim, amounting to in the vicinity of a million dollars, was allowed, and has been paid from the United States treasury. Mr. Baker is said to have received fifty-three thousand dollars for his services."

Concord Evening Monitor.

Most people would succeed in small things, if they were not troubled with great ambitions.—*Longfellow.*

SHOW US, THE FATHER.

BY CHARLES H. GLIDDEN.

O LITTLE blade of grass, thy faith sublime
Bids thee aspire to pierce the stubborn clod;
Frosts cannot chill thy courage, upward still
Thou pushest boldly through the frozen sod,
Up to the light and God.

The piercing wind of March its arrows fling
Full at thy heart, but thou art not afraid;
The snowflakes bury thee in gelid robe,
But through it all thou still art undismayed,
O little blithesome blade.

Thy hardy toiling is the law of growth,
An upward striving to the quickening light;
A constant struggle nobly to fulfil
The destiny of Good, omniscient Might,
In heat, or cold, or blight.

No loiterer art thou, O tender blade,
No listless grumbler at thy work undone;
Enough for thee the present day and hour,
The humble toiling upward to the sun,
An end of tasks begun.

"Show us the Father." So one cried of old
Unto the Master. Thus his answer ran:
"Hast thou not known me, Philip? Surely, then,
Him hast thou seen who formed immortal man;
For I reflect His plan."

"Show us the Father." So some cry to-day,
Though He is seen in each ennobling deed;
In acts of kindness, and uplifting word;
In living service more than lifeless creed;
Here is He seen indeed.

The slender blade of grass, the tinted flower,
The graceful tree, the fleecy cloud, the sun,—
All these declare the Father, perfect Mind,
Who formed and fashioned purely every one,
And called His work well done.

TESTIMONIES FROM THE FIELD.

IN my fifteen years' acquaintance with our text-book three events stand out like stars; namely, the reading of the first copy put into my hands; the searching through the revised edition of 1891; and, above all, the joy of this latest revision.

Christian Science found me after all other means employed to heal had failed. Even blind faith in prayer had disappointed. A mind cure magazine purporting to be identical with the teachings of Christian Science, had been sent to me monthly for a year; but its doctrines were distasteful and its accounts of healing sounded like fables. I shrank from its appeals and invitations. However, the Rescuer was already in the world, though I knew it not. Not long after this magazine ceased coming to me, I heard some one read, in a daily newspaper, of a case of healing, in Minneapolis, by a Christian Scientist. This came, as "a still, small voice," carrying conviction of its divinity. But error came also. In the same paper appeared accounts of two other cures wrought by practitioners professing to be Christian, *or mental*, Scientists. Some of my friends thought these also might be genuine. I consented to write to the three, and judge them by their own words. I stated my condition to each, and asked the question, "What is the difference between Christian Science and mental Science?" Two of these persons wrote long, glowing letters, setting forth the claim that Christian Science, mental Science, and Jesus' teachings were all based on the same Principle; the third sent a rather brief reply, kindly and business-like. His only answer to my question was in these words at the closing of his letter, "The difference between Christian Science and mental Science is just the difference between the Truth and error." When I read this last letter I said without hesitation, "This is the genuine Christian Scientist." And so it proved.

Twelve years of bed-ridden invalidism had left me practically blind, and at first parts of Science and Health were read to me. But as soon as I could see, I read for myself; and, true to an established habit, opened its covers to commence with the preface. Never shall I forget the impression of that first sentence: "To those leaning on the

sustaining Infinite, to-day is big with blessings." The volume dropped forgotten, to my pillow. A great mental space, a wider opportunity than any man could measure, opened to my consciousness: "the *sustaining Infinite*," and "*leaning*" on this Infinite. The thought, the fact, came up like an ocean under me, bearing a bubble upon its infinitude of strength. I felt filled with joy and certainty, and a recognition of the glad truth of this statement which was so self-evident that it seemed a marvel that I had never bethought me, I *might* lean on the sustaining Infinite, and that this dependence would be met with a full supply of blessings.

I regarded this sentence as a kind of key to the book, and again opened it to find the way whereby I could learn to lean on the infinite Being of blessedness.

My experience was, of course, that of all others. The divine science of being does not carry mortals heavenward on "flowery beds of ease;" but the Principle and rules, wrought out in the uncovering and destruction of error as the unreal, do reveal the heavenly harmony which will ultimately broaden into boundless day. And we learn that this progress is made only through persistent effort; the results thereof being the unveiling of sin,—repentance, perhaps oft repented of until it becomes sufficiently severe to destroy error through the slow process of reformation.

During this uphill transformation what a "life-line" Science and Health has been. When struggling with self and sin within and without, how often I take it up, as one grasping a friendly rope thrown out from an unseen shore. And always it pulls me in, into safer conditions of mind; into deeper desires to be good, to rely implicitly upon God and love man better; and to do the sinner some good for love's sake. While I was receiving treatment and before I could walk without a cane, my small understanding of God and man became instrumental in the healing of others. This seemed to me one of the "mysteries of godliness," it also convinced me that it was spiritual sense which healed the sick, and would do this work even while the false sense seemed to stand by its side claiming to be greater. The wheat and tares grow side by side, but it is the wheat that brings on the harvest, and then the boasting tares are burned.

When I returned home—well—young ladies who had lived near me from childhood but had never seen me walk, came to behold the wonder.

Pressing on with the innate conviction that "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy contained God's truth as taught and practised by Jesus, I took a class course, went where my demonstrations led me, and opened this new field in the last year of its territorial history. Two years afterward the revised text-book of 1891 came to us,—one dozen bright copies. The rearrangement of subjects and chapters gave at once an emphasis to the author's declaration that order is the first law of harmony. How we searched for the altered wording and new passages! And in many instances it settled questions for us. It was as though the author had said, "I will settle this for you. This wording will make it clear." And so it did.

During the eleven years of study and work which followed, I have been more and more awakened to a sense of the great labor such a revision required; and now comes the revised edition of this new century, surpassing all others in analysis of the infinite subject. One of the best proofs that it is the unfoldment of unerring Principle is the fact that however great the change in expression, not one jot or tittle of its first statements is ever changed. Science and Health is the expression of the divine unerring Mind. What impresses me deeply is the evidence of tender solicitude so to reconstruct sentences or add thereto that the dullest disciple need not mistake the meaning. The work is proof positive that every hour of the author's life is devoted to the rescue of the sinning race of Adam whom she loves, "because she would love to do them good," as one has truly said.

To declare I am grateful to Mrs. Eddy for the great good her tireless love has wrought for me, is inadequate to express my feelings. But I will say that so far as in me lies, I will be obedient to the divine Principle she teaches and obeys, and to which she is devoting her life for our sakes. This should be the great reward bestowed upon her by all Christian Scientists.

Martha Sutton Thompson, Grand Forks, N. Dak.

HAVING always had a deep sense of appreciation and gratitude for the *Christian Science Journal*, *Sentinel*, and *Quarterly*, I was asleep to the fact that I was falling far short of the law of Love when I did not express my gratitude and thankfulness to the loyal workers at headquarters

who make it possible for us to have this pure literature of Christian Science unadulterated by error, with its messages of Truth and Love.

I am often reminded of the parable that Jesus told to Simon the Pharisee, of the two debtors, one for a large sum the other for a smaller, surely my gratitude should be boundless, for much has been forgiven me, many sins destroyed, and much error overcome by the application of that Truth which Jesus taught, the knowledge of which he said would make us free. Perhaps if I should tell you of some of the dark dreams that Christian Science has awakened me from by proving their nothingness, you would know better how very thankful I am.

I never knew what it was to be well and strong, as I was supposed to have inherited chronic dyspepsia, heart trouble, great nervousness, and a weak constitution; with these a quick temper, wilfulness, morbid ambition, etc., made my troubles numerous and grievous. Each year found me worse until for the ten years previous to taking up Christian Science I was practically an invalid. I had suffered many things of many physicians, each doing the best he could for me, but finally telling me I never could be well, as I had a constitutional trouble considered incurable, without a sound organ in my body, and nothing to build upon. All I could do was to be as comfortable as possible, since my only hope for freedom was in death, which might occur at any time. Added to this was a sorrow that seemed greater than I could endure.

I had been a member of the Presbyterian Church, and it gave me all the help and comfort it could, for which I am very grateful. When I turned to Christian Science as an experiment I found that it offered unlimited salvation right here and now. That instead of an unknown God to worship ignorantly, it revealed a God to understand and love, showing our relations to God, our heavenly Father, Mother. It also explained the meaning of the many beautiful promises all through the Bible, and that we could indeed "rejoice always."

My healing was not instantaneous, although many troubles quickly disappeared under the faithful and patient work of a Christian Science practitioner, while others have required many long and hard struggles, with the help and encouragement of my teacher, a loyal student of our dear Leader. I always feel that I can say from my own experience to

any one still struggling with some disease, "Do not give up, for if you persevere you will surely gain your freedom." When I look back and see what Christian Science has done for me, what it has done and is doing for the world, and that all of this has been possible because of the courage, devotion, and love of that faithful guide who has presented Christian Science to the world, and who has so patiently and faithfully demonstrated it ever since, marking out the way so plainly that none may err therein, I feel that words are inadequate to express our love and gratitude, that the least we can do is meekly to watch and pray, trying to follow her leading and be worthy to call her, Mother. I feel also the greatest love and gratitude for all the loyal students who have done so faithfully and valiantly the pioneer work. The value of that work to each and all of us none can estimate.—C. E. E., *Chicago, Ill.*

"HERE we have articles from all over this broad land,—from Maine to California, from Canada to Texas, from England, Germany, France." As I read this in a *Sentinel* the desire grew and grew within me to add, "and Australia." Thus I recognized that the time had come in which I might add my mite to the gratitude of Europe, although, to sense, so far away, under the Southern Cross.

Science and Health came to our home five years ago. Since that time neither doctors nor medicine have been employed, although I have a family of five children; and although error has made various claims, such as measles, chicken-pox, whooping cough, asthma, influenza, and accidents, Truth has been the sole remedy in every case, and not found wanting. I wish to mention one or two demonstrations, I think we give more help that way. I had been out one day, and on arriving home found the household in a state of great excitement, one of the children had cut his younger brother's foot nearly through with the axe. I felt so conscious of the allness of God, Good, just then, that I was able to meet the error without the slightest doubt or fear. I found the child sitting with his head on his arms, almost in a state of collapse, with his dinner before him untasted, so I said, "Eat your dinner, dear; there is nothing to fear," he was so astonished at this after the excitement of error he had gone through, that he commenced to eat his dinner. The elder children followed me upstairs, relating how he had nearly bled to death and what a fearful

wound it was, but I heeded it not. I did not even look at the foot, but had my dinner as usual; his father remarked that the foot ought to be examined, as the tendons might be cut, but this suggestion was met by the truth, there are no accidents in the divine Mind. When putting the child to bed I had to change the linen which had been placed around the foot, but beyond noticing a great swelling and discoloration I avoided looking at it. I treated him, and he slept until ten o'clock, when he awoke crying with pain. I repeated the Scientific Statement a few times, and the child said, "Look what I can do with my foot, it doesn't hurt a bit." He was pushing it straight up with all the heavy bedclothes over it, then he slept all night. In the morning, he wanted a light shoe put on, instead of his laced boot, and he ran down stairs as usual. After breakfast, feeling that the demonstration had been made, I looked at the foot, and there was nothing more to be seen than a thick scratch extending from one side of the ankle to the other. I called the maid-servants to look at it, and they were amazed, and assured me that the foot appeared cut half through the night before, they also showed me his sock; it was cut half round, clear through. It would have been impossible for the sock to be thus cut, without cutting what was under it. In a couple of days, he had on his lace-up boots and walked quite two miles, and never suffered from pain or shock.

One day this same child was expressing physical error. At lunch-time one of his sisters said to him, "What is the matter, Jack?" He immediately burst into tears, and replied that he had such a pain in his body, was so hot, and felt so tired, that he could not walk or eat. I took him to my room and repeated the Scientific Statement, then he left me. Half an hour later I passed his bedroom, and noticed that the door was closed and locked, so I called to him to open it, and asked whether he had been lying down, "Oh, no," he replied, "I am quite well now. I gave myself a treatment." I asked how. "I got the Bible, and held it while I said, 'God is All-in-all,' until I was well." To many this may seem almost incredible, but there was the little child, five years old, with the Bible in his hands, and perfectly healed. I could write all night if I attempted to recount a quarter of the blessings which have followed my faint understanding of this Science of Life.

We have a Christian Science Association here in Sydney,

and over a dozen are members of the Mother Church. We hope soon to organize. So the beautiful Truth has come to us who live under the Cross, the emblem of Christianity.

Our beloved Leader sent us a highly prized message, which was read to us at our testimony meeting. It filled us all with a quickened sense of love and gratitude to her who has reflected for all mankind the divine Light of Truth.

Florence M. Smyth, Potts Point, Sydney.

I HAVE long felt a desire to tell of my physical healing and what Christian Science has done for me. I had troubles for a good many years which caused inflammation of the kidneys, and nervous prostration. I had also heart trouble. I employed a great many physicians, and tried almost every remedy I could hear of with very little benefit. I was confined to my bed almost half the time for over ten years. My last three physicians said there was no medicine that could cure me, that change of climate and travel would not help me, even if I could stand it, which they did not think I could; that all I could do was to have patience, and be resigned as well as I could, as the end would soon come, and my troubles be over. Although I was a church member of about fifty years' standing, I was not satisfied. I tried to live a Christian life, and prayed to be well. Then I was asked, "If there is anything in Christianity, why does it not help you?" and here is where Christian Science found me, nineteen years ago, abed and given up by doctors and friends. That was the first of April, 1883. I am thankful to say, God heard my prayer. It seems that there were two loyal students of Christian Science taught by Mrs. Eddy, who came here on a visit to their sister, and as they were taking patients, and making great cures, my friends came to advise me to try Christian Science, as a last remedy. I am thankful to say I did try the Science and was soon healed of my ills.

About fourteen years ago I was taken suddenly with a very severe hemorrhage, some thought of the lungs, so severe that I and all my friends were in despair over the condition, fearing the worst results; but remembering the great help from God, through Christian Science, in my extreme trials before, I sent for the man who had previously healed me, and who was living here. He came and took my case in charge. He soon stopped the hemorrhage and I began to improve very rapidly. In a short time I

was well and as strong as before the attack. I am thankful to say I have never had the slightest trouble from that condition in any way since. I am thankful to God, and to Mrs. Eddy, and to the practitioner who was the instrument in God's hand to prove the power of Truth over error, as taught in "Science and Health with Key to the Scriptures," making Truth and Love the reality of Life.

My healing of this and many other troubles fills me with such gratitude and love that I want all those who have suffered long to know how I have been blessed through Christian Science, and that Christ has opened a door by which they too may have their pains and sorrows healed and be free, and find the way of Life and Truth.

Mrs. Betsey C. Hathaway, Fall River, Mass.

HAVING read and heard many helpful testimonials about Christian Science, by which I have been much benefited in every way, I feel that I ought to contribute my little experience, showing how divine Love is ever active, to look for the lost sheep in every direction.

Living in a little suburban town, I soon became acquainted with the next door neighbor. In the course of time I often had the pleasure of conversing on various topics, being satisfied that I had a good neighbor, for our conversations were always very pleasant, short, and sweet. Sometimes there seemed to be something very peculiar that prevented us from becoming more intimate, he would hardly answer yes or no, sometimes only smile at any remarks, about the weather, or business, about being well or sick, or the like. Later on I learned that his family were all Christian Scientists. Of course this settled the apparent mystery, this also accounted for their not going to sociables, fairs, and so forth, but when Sunday came, rain or shine, no matter how bad the weather, they went to church. I looked upon this new religion as compulsory, and being president of an orthodox church myself, thought of amending a by-law to our church rules, to have all members come without fail.

As Christian Science was something new to me, I availed myself of every opportunity to bring it into discussion, satisfied in my own mind that I could get the best of the argument, as I considered myself well posted in religion, but my neighbor's calm, loving disposition disarmed me completely; I had nothing to say. Following his advice I

read Science and Health for curiosity more than anything else, for my father's religion was good enough for me.

That a woman should have anything better to offer than the great reformers of past history was my stumbling-block, so I put the book Science and Health aside for future reference (nevertheless I referred to it oftener than to any other book in my library). My neighbor asked me from time to time how I liked the book, and said that it must be studied, not simply read, in order to get the meaning or spirit of it. I concluded that, if this Christian Science was the reason of my neighbor's happy state of mind and calm disposition, this alone would make it worth my time to study the book thoroughly, for I was of a very nervous and excitable nature.

Here is the point where divine Love gradually changed my career. Imbibing the spirit of this Christly teaching contained in Science and Health, I got a better understanding from day to day. By attending church I made the acquaintance of friends, who assisted me faithfully in clearing away all objections of mortal mind, some of which had very deep roots. To commence life all over again was to me, like wiping a long example off from the black-board, on account of a trifling mistake to which the teacher objected. To-day, the vivid realization that God is All-in-all, divine Love, Truth, and Life, is very beautiful to me, and I find myself on a loftier mountain than at any time of my life, looking down on mortal's brazen image of punishment, discord, anger and revenge, sin, sickness, and death with a sympathetic heart, desirous to tell all, that the God of Love has nothing to do with disharmony.

The noticeable change in my daily life has been referred to by business men who have known me a long time. They do not know what to make of it. My wife and children are likewise happy and attend the church, of which I am now a member; happy, contented faces greet me when I get home, all is new.

I offer my gratitude and thanks to our beloved Leader, Mrs. Eddy, whom God has intrusted with the sacred work of revealing the true way to Life Eternal, demonstrable here and now.—*G. A. Will, St. Louis, Mo.*

It has come to me very clearly of late that possibly the slow healing of the troubles for which I principally took treatment in Christian Science, may be due to the fact that

I have never yet publicly testified to all the many blessings this glorious Truth has brought to me. Hitherto I have always listened to the promptings of error, "Wait till the healing is perfect;" but realizing how very much pleasure I always obtain from reading the experiences of others in the *Journal* and *Sentinel*, I am filled with shame to think that I have not written long ago to try to tell a *little* of all that Christian Science has done for me.

I do not remember the time when I was not under *materia medica*, and, despite all the dosing, changes of climate, and loving care, getting worse all the time. I had been under specialists for various different diseases, but instead of making me better, each one seemed to find a few more ills to add to the already long list. When Christian Science was first presented to me four and one half years ago, I was indeed in a sorry plight. I had been away from my home for several months, under a spine specialist, but my general condition was much worse, and I was then on the eve of again having to leave home for a long period to reside in a London specialist's home so as to be under his constant care and to undergo a very severe form of treatment for chronic dyspepsia. At the same time other doctors were assuring us that in the state of my lungs and throat, and extreme weakness from anæmia and all the many other maladies, another winter in England must not be risked, but that I should be taken abroad to a warm and sunny Spa where the air is supposed to have blood producing properties. I myself was in such a state of constant suffering and utter dejection with almost chronic sleeplessness, neuralgia, sore throat, etc., and was always feeling so tired out, that every morning I earnestly prayed I might die before night, and at night that I might die in my sleep. My poor young husband was distracted, and knew not where to turn next, as we had by that time tried about everything. How true it is that often the darkest hour is just before the dawn, for it was at this point of my experiences that Christian Science was quite casually mentioned to me during an afternoon call. I never had even heard of it before. Many years of suffering had made me quite ready for it, so that I eagerly drank in every word and at once realized this must be the Truth I was always longing for. It seemed to answer satisfactorily many of the questions which had perplexed me always, for I had been brought up by deeply religious parents and I honestly tried

to live up to the teachings of the Church of England and loved my Bible, although I could not understand much of it, but constantly wondered why Jesus Christ's many beautiful promises were not fulfilled to his children now. Why, if we had implicit faith in God's power to heal, our prayers should remain unanswered. I at once bought Science and Health by Mary Baker G. Eddy, and put myself under Christian Science treatment (absent). Gradually one after the other the claims first lessened, and then most of them disappeared, and in a very short time I was able to prove for myself the practicability of this wonderful Science by making demonstrations both for myself and others. It was a great joy and help to me that my husband and little son both came into Science soon after I did. Five months after first hearing of Christian Science, my husband had given up smoking and all wine, beer, or spirits of any form, without treatment, merely by reading the above book. About the same time he had sufficient understanding of its teachings to heal me in two treatments of a severe claim of influenza, which in the old thought I had already had three times. The last time I had all but died despite all *materia medica* could do for me. Although the chiefest of the ailments has not yielded as yet, how can I express my love and gratitude to the dear Teacher whose life of consecration, purity, and unselfishness fitted her to be the one chosen to give this wonderful book, Science and Health, to a suffering and sin-laden world, which indeed proves to us that "God is Love," and that He is not the author of discord of any sort, but that He is an ever-present help in every time of need. Grateful as I am for the physical help, words are powerless to describe what the spiritual uplifting and help have been, and how this book teaches one to lean solely on God and to turn to Him for everything, and shows us that "Perfect Love casteth out fear."

E. V. M. L., London, England.

ABOUT three months ago a proof of God's power was given us in a case of accident.

While on the way to the train Wednesday morning a member of our family slipped on the ice. In trying to save himself, he fell heavily on the palms of both hands. Being a heavy man, the concussion was very great. After reaching the train the pain was so intense that consciousness was lost for a moment. Repeating the Scientific State-

ment of Being over and over it enabled him to reach the store, a distance of ten miles, without again losing consciousness. He then telegraphed for help. The left arm and hand became stiff and painful. The telegram was received at nine o'clock, and the pain ceased at once and he was able to keep at his work all day. Owing to stiffness undressing was accomplished with difficulty.

The arm was very badly swollen. One bone at the elbow was broken and protruded sharply. In bed the weight of the arm was so painful that a small pillow was placed under it. For fifteen minutes one chill followed another, and fear ran high, prayers were quietly said, and fear departed; peaceful sleep all night followed. In the morning he could dress himself and bend his arm. There was no more soreness, and the swelling was gone. That night he had almost perfect control of the arm, using it with freedom.

There was no mark to show that anything had happened. The bone had gone back to place. Mortal mind then said it had not been so severe as we had thought or it could not have healed so soon. Saturday night from the elbow nearly to the armpit the inside of the arm was like raw beef in color, the outside was black and blue, but no pain or soreness was felt. Showing it to the one who had expressed doubt the day before he said, "Boy, the flesh has been torn from the bone," and so it had been.

On our way to church Sunday he said, "I must get off this car and walk, I feel so nervous." I asked him why, and he replied, "What was said about my arm last night has been on my mind ever since I slipped." I said, "This is nothing but a mental picture, and it cannot touch you," and it did not. The witnesses disappeared as wonderfully as they came.

In two weeks he could not tell which arm had been hurt. Several people saw this healing from start to finish, and all knew that only radical reliance on the Great "Supreme Incorporeal Being" could have demonstrated this as it has been stated. This is only one of the wonders that we are grateful for.

We bow our heads in humility and love before the patient, loving Mother in Israel who has taught us how to make God our ever-present help.—*M. P. S., New York, N. Y.*

For five years I had been engaged in the business of extracting precious metals from ore by the cyanide process,

and mortally speaking I was in the right condition, physically, for the sickness that I experienced. The work is considered very unhealthful, and fear of being poisoned had caused me to give up my position and seek something else, so I was working for the Llewellyn Iron Works in Los Angeles. About one year ago one Saturday afternoon I scratched my hand on a piece of iron. That night the pain was quite severe, and my wife bathed the little scratch with a solution of carbolic acid, and I went to work the following Monday morning apparently all right. It did not bother me in the least during the forenoon, but about one o'clock the pain returned with such force that I was compelled to return home. My wife immediately sent for a doctor and when he came he found me with a very high fever and a temperature of one hundred and five degrees. He said that I was a very sick man, and prescribed for me. By five o'clock my arm was much swollen, and I became delirious. The following morning the swelling had extended all over my left side and chest, the color of which was about the same as a piece of red flannel, while my left arm was completely paralyzed. The pain was terrible and I grew rapidly worse, despite the fact that the doctor gave me powerful medicines and called in other physicians. Typhoid-pneumonia set in and it looked as if my time had come. The doctors held another consultation, but decided that there was nothing more to do, as they had tried all the known remedies, and my release must come in death.

At this time I had been sick less than two weeks, and as the doctor stopped giving me medicine and told my wife and sister that I would die in a little while, my wife decided to try Christian Science, although we had always been very much opposed to it, having formed an opinion of its teachings, which was entirely incorrect, and worthy of condemnation. She telegraphed to a healer in Oakland of whom we had heard a great deal, to give me treatment and come to Los Angeles as soon as possible. He arrived the next morning and found me scarcely more than alive. He gave me a treatment and my thought was immediately changed and I knew that I should live. I was hungry and wanted an orange, which he gave me and the same forenoon I ate a hearty meal.

In three days time I was up and dressed and eating three meals a day. In six days my healer returned to Oakland,

and I sat sunning myself on the front porch, when the doctor drove up to get two of my sisters, who are trained nurses, to help with an operation. He seemed rather shocked to see me there, and wanted to see my tongue and feel my pulse. After doing this he warned me to go back to bed again, talked about relapses and other *materia medica* laws. He had already told my sister that abscesses were forming which would break internally and end it all.

I seemed suddenly weak and sick and went back to bed again where I remained, growing weaker and in terrible agony from forming abscesses. The healer could not come back to me, so my wife finally made arrangements to take me to Oakland to him, which she did, regardless of the fact that they had to put me in the train on a stretcher. I arrived at Oakland about the sorriest looking specimen of humanity that a person ever saw, and began again the fight against death. Five immense abscesses broke and ran for two months and my whole left side passed away, apparently shortening all the cords leading to my arm and leg, which caused a lack of action in my arm which made me powerless to lift it. I could at last lift my arm a little, gradually a little more, until I could raise it. The discoloration disappeared, the flesh grew on, and I was a well man again, without a scar or mark.

For fifteen years I had been a confirmed smoker of cigarettes, and had made many unsuccessful attempts to stop the dreadful habit, but after my first treatment in Christian Science I lost all desire for tobacco, and have never used it in any form since. I certainly feel grateful for all Christian Science has done and is doing for me each day.

Egbert Van Alen, Oakland, Cal.

It is now over three years since I came into Christian Science, and the question oft presents itself, "How did I ever get on without it, and how should I get on, were it not for the unspeakable blessing derived from its daily study?" I was not personally urged to accept Science, nor did I seek it for physical healing; rather was I gently led into it like a tired child, who, having lost its way, vainly tries to find the Father's house. Experiences at the time my mother passed away (some five years ago) proved to me beyond a doubt that we are supported and comforted by a Power entirely outside of ourselves. Through the study of Science and Health in connection with the Bible

I have learned something of what this Power is: a living, loving, tender, Ever-Presence, at once Father, Mother, Comforter, Physician, Guide, Counsellor; offering the sure and only refuge from *all* evil. The understanding in a degree, of this Principle, and of our spiritual relation to God is a never-failing help at all times, enabling me to overcome discord and physical inharmony for myself and others.

Not only am I, but my father as well, is constantly benefited by this Truth. He was healed of long-standing constipation through the reading of Science and Health; the tobacco habit was also entirely destroyed. We both study the Quarterly Lessons with eager joy, finding them indeed daily strength for daily needs, and are deeply grateful for the labors of those who prepare them. We receive constant refreshing from the pages of the *Journal* and *Sentinel*.

Last spring, it was my priceless privilege to go through class with a loyal student of our Leader, and neither pen nor tongue can ever express the practical help this is to my work and growth in Science. Our tenderest love, gratitude, and respect go out to our dear Leader for all her loving labor, and for the recent blessing bestowed upon us, through the new edition of Science and Health. It is indeed the light of this age, and may we ever, as obedient children, walk in the Light of its teaching, and shed abroad the love which its study unfolds in our hearts.

W. D. Strong, Boston, Mass.

I HAVE been the recipient of such manifest blessings through my understanding of God, as shown me in the teachings of Christian Science, that I have often felt guilty for not doing my share of work through our periodicals. There can be no excuse in the light of right for not doing more and better. I came into Christian Science for the religion. We had a large family of children, and the burden of their future weighed upon me when they were very young. We were living on the Sioux Indian reservation at this time (1885), and as my outside duties were necessarily limited, I had much time for serious thought, and did strive to be a Christian without the aid of the church.

We were as faithful to our sense of right then as we have been since coming into Christian Science, and sought

each morning and evening, by reading and prayer, God's help and comfort.

At some time during this period I read of Christian Science, and particularly of Science and Health, in a magazine. I was so taken with the word health that I thought I must have the book, as health was my special boast. I prided myself on its possession, and our children were fine specimens, all due, I believed, to little pills, which I trusted then as I do God now.

As usual, error robbed me of the good thought of getting the book, by the argument that it was a good deal of money to invest in something I knew nothing about, not having heard of it previous to this time, although I had invested largely in medical books, and quantities of medicines, of which I had some knowledge.

I did not hear the words Christian Science again for a year or more, when a near relative called for Christian Science help after all human remedies had failed. While the patient was not healed, the Christianity manifested struck me so forcibly that when I had an opportunity to hear of the teachings of Christian Science I was melted to tears, and felt that Christ had indeed come. I did not question the truth of Christian Science as it was told to me by this Christian sister, but believed everything that she said; and I have never for a moment doubted its teaching. I simply could not have passed through the fire of purification had I not known God as learned through Christian Science.

After tasting the love and joy of the religion, I had to test it as a medicine. Could I make the religion my medicine, and *vice versa*?

One of my little ones decided for me by insisting upon having Christian Science treatment. It was a test indeed, not that I continued having faith in drugs, but I could not yet see how the child *could* get well without *my* doing something; but in a few days all fear was gone, and four children came through measles of the worst form and not a material law followed them.

They had air and sunshine all the time, and everything else they desired that I considered sensible.

Then my remedy had been found for disease, and I have been proving every day since, in some way or other that "God is the same yesterday, to-day, and forever;" "A very present help in trouble," and who at this period does not know trouble?

I find the more I know of God's law the further I am required to step out of sense into soul, and this is my only conscious desire to-day, to know only God and His law of love. In "Miscellaneous Writings," p. 154, is a letter written by Mrs. Eddy to one of the churches. Such choice, helpful expressions of her understanding of God's love! That letter, to me, has been food and drink. Only one who knows God as revealed through the Word could write with authority such a letter.

My family began with me to prove God's power and love, and have never turned to other gods, do their own work, and are often called upon to help me do mine, and we have proved to some extent that contentment and happiness *are within*, and not dependent upon sense testimony or material conditions. This proof was not gained in a day, but we were gradually forced to seek harmony from within. Christian Science commands us to accept and prove Jesus' teaching: "The kingdom of God is within you."

F. E. B., Brookline, Mass.

AMONG many demonstrations in the last year was the destruction of a very extreme case of liquor habit amounting to the almost complete desolation of a lovely home. I shall write but briefly of the circumstances, but just say that about two weeks' treatment transformed the home into one of perfect love and harmony, the habit was completely destroyed, and the works of Mrs. Eddy are being faithfully read in the home. I want to say for the help of others that this healing was carried on without the knowledge of the man under the influence of liquor, and by the request of other members of the family, as there needs must be relief, and none had come, though the family were good Methodists and prayers from torn hearts had ascended daily for months. After a few weeks this reformed one was told what had transformed the home and brought such blessed peace, and while he had been bitterly opposed to what he supposed Christian Science to be, he said, "Well! surely this is the most sensible religion I ever heard of." If we reflect the light everywhere we go, its rays will penetrate the darkness, somewhat, I am thinking, as the rays of the electric light penetrate the dense darkness of night, and those upon whom it falls will be lighted heavenward. I have now been a Christian Scientist for about five years, and the works of Mrs. Eddy with the

Bible and the *Journal*, *Sentinel*, and *Quarterly* are richer and fuller of helpfulness than ever, lifting thought higher and higher, and "feeding the famished affections" more and more. My heart goes out always at all times in thankfulness, and I say over and over again with the Psalmist, "Bless the Lord, O my soul: . . . who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

From one who has freely received and wishes freely to give.—*H., Marion, Iowa.*

I WISH to give my testimony in regard to what Christian Science has done for me, hoping it may cause some afflicted one to turn to Christian Science for help. I had been afflicted with nervous prostration in a very bad form for over two years, accompanied with loss of eyesight. I suffered the most excruciating pain in the head as well as in the eyes, from which I could get no relief. I also had spinal trouble and rheumatism, and was troubled very much with insomnia. I had been bedfast for months, blindfolded, in a darkened room and alone much of the time, as I could not endure the sound of voices. Such was my condition when Christian Science found me, though I had been under the care of several of the leading doctors of the state, among them several specialists for nervous and eye troubles, but, like one of old, I "had suffered many things of many physicians." I had also tried different treatments that had been recommended to me, had also tried mineral springs and change of climate, "and was nothing bettered, but rather grew worse," until Christian Science came to my relief a short time ago. Now my eyes are entirely well and I often walk two miles without fatigue. My little daughter also has been greatly benefited by the Truth. I wish to express my heartfelt gratitude for all that has been done for me.

My deepest sympathy goes out to the multitudes who are still in bondage to sense, and my earnest prayer is that God may hasten the day that the prophet foresaw, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—*Mrs. H. G., Ashland, Ore.*

* CHRISTIAN SCIENCE found me a physical wreck, but through its teachings I am well and strong, having been rescued from the operating table and from many physicians

from whom I had "suffered many things . . . and was nothing bettered, but rather grew worse."

While I am grateful for the physical healing, that cannot compare with the blessing which comes into my life daily through the spiritual uplifting, enabling me slowly but surely to overcome sin manifested in its various forms. I am especially grateful for our Lesson Sermons, and I find the daily study of the *Quarterly* of inestimable value. Truly "If ye be willing and obedient, ye shall eat the good of the land."—*Kate N. Foote, Washington, D. C.*

ALMOST my first experience in Christian Science was the healing of astigmatism, for which I had worn glasses for years. After receiving less than a week's treatment I removed my glasses and have had no further use for them. That was about four years ago, and during all that time I have had no trouble with my eyes and can read the finest print with perfect ease.

Since gaining some understanding of Christian Science I have applied it to every problem with which I have been called upon to deal, and the results have always been satisfactory in proportion to my understanding. After having spent so many years in the chaos of mortal belief and uncertainty, I am thankful to find that there is a Principle which governs all things, an unfailing rule, obedience to which confers harmony.

I am constantly deriving great benefit from the articles in the *Journal* and *Sentinel*. They abound in helpful suggestions for all. Each Lesson Sermon in the *Quarterly* is, in itself, a feast.—*E. J. K., Toronto, Can.*

ABOUT a month ago I was trying to shut a very stiff window. I pushed and pushed as hard as I could. At last the window went down with a crash before I was ready for it, and the fingers of my right hand were firmly caught between the top and bottom part. At first I thought I would have to call for help to open the window again, but did not want to, and at last, after a great effort, I managed to force the window open with my left hand. The agony when first my fingers were free was fearful, and my fear was that they would become black and I should lose the nails; however, I set to work in Christian Science at once, and in two or three minutes the pain had quite gone

and there was no mark of any sort on the nails, which neither grew black nor came off. I need hardly say how grateful I am for this demonstration of Good.

Frances Gibson, Dublin, Ire.

It would take too long to enumerate all the ills I had when I began treatment. I had been almost an invalid for years. I had chronic catarrh of the throat and other serious, complicated, and peculiar troubles. My throat had been affected about seven years, and I was being treated by the best doctors, who were preparing to take out the glottis, and frankly told me there was no hope.

I had a letter from a friend wanting me to try Christian Science, as her little son had been healed of pneumonia by it after the doctors had given him up to die. As a drowning man catches at a straw I decided to try Christian Science, and it shall be my constant ambition to help to free others from the bondage of sin and sickness.

R. G., Austin, Tex.

CLERK OF THE MOTHER CHURCH.

CORRESPONDENCE relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

PER CAPITA taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

EDITOR'S TABLE.

THE following is taken from an editorial in the *Chicago Inter-Ocean*, called out by Joseph Dana Miller's interesting article, "The Growth of Christian Science," in the July issue of *The Era*:—

"It is a notable fact that the adherents of Christian Science are, as a rule, from the well-to-do part of the community. Most members of its churches have had large advantages of education and have been fortunate in their worldly affairs. They come from what is commonly called the cultured portion of American society.

"Christian Science numbers among its adherents many thousands of prosperous and educated Americans, who are willing to spend large sums upon temples of their faith, and who are never lacking in missionary zeal. It is, therefore, an institution and a force that cannot be lightly brushed aside as of no importance to the religious life of the nation."

The statement, "It is a notable fact that the adherents of Christian Science are, as a rule, from the well-to-do part of the community," is misleading, inasmuch as it implies that Christian Science has not appealed to the poor as a means of relief from the distressing and distressful conditions of mortal existence.

Christian Scientists are from every walk of life,—clerks, artisans, and laborers, as well as merchants, bankers, and professional men. Many whose appearance and mode of living indicate that they have always been of "the well-to-do part of the community" were of the so-called poorer class when Christian Science found them. The necessity for the abolition of poverty is correlated to the necessity of the healing of sickness, and Christian Scientists are successfully applying their understanding of God in both directions.

Many of those whom the writer of the editorial believes to be from "the well-to-do part of the community" were, before becoming Christian Scientists, battling with poverty because sickness had dwarfed their capacity to earn an adequate support. In such cases the healing of sickness included the abolition of poverty. Others are persons of moderate means whose income has not been increased, but

who have learned how to make better use of their means. They have been freed from poverty because Christian Science has freed them from expensive and debasing habits that consumed a large portion of their income.

Such people dress better and live better, and if they are now included in "the well-to-do part of the community," it is because the practical application of Christian Science has bettered their condition.

Christian Science is not a system that especially commends itself to the class whose pleasures are many, whose unsatisfied desires are few. It appeals to those who are in distress whether their distress be of "mind, body, or estate."

M.

IN the domain of humanity, historic advance is variously chronicled, in the growth of empires, the succession of dynasties, the completion of conquests, the extension of trades, and the achievements of science and art; but in the kingdom of God among men, progress is marked solely by the unfoldment of Truth.

To this all Christian ambition is directed, all right desire linked, all unselfish effort consecrated. In the endeavor to effect in human consciousness the universal reign of righteousness, men and methods come and go, and in their place and time they each may serve an end; for the highway of holiness is cast up by human hands. The wise words and the loving sympathies of guides and teachers have opened the gates for us all, and yet, as it ever has been, so will it ever be that Truth, like the high-priest of yore, must enter the holy place of every heart unattended and alone.

With fragrant garments Truth comes to assert its legitimate and eternal right until all ignorance is dispelled, all error banished by those progressive self-disclosures which test our spiritual responsiveness, and measure our spiritual growth.

The contributions which men may make to the advance of the cause of Truth, are indeed relatively trivial and meagre, and yet they are of the highest importance and the service is an exalted one, an holy calling, so sacred and significant that in the degree of their worthiness its followers take thought for neither place nor preferment. In their day and assigned task they find their joyous privilege and

yield their best endeavor with gladness and humility, knowing that as they cherish and maintain the spirit of the Master, their labor will not be in vain in the Lord.

They are mindful of all the antecedent faithfulness and patient well doing of others which have smoothed their pathway, and which will be registered in their every achievement. Indeed, what with the foundations completed for their building, and with the furnished material which they confidently anticipate for their use, they readily concede the larger meed of praise to others, as they address themselves with unselfish purpose to their allotted opportunity.

Their modest self-estimate is supplemented by the assurance that they possess at least one major qualification for their duties; namely, the loving consideration and confidence of all loyal representatives of the cause.

They recognize that the true standard and basis of criticism is the ideal, and that expectation should be no less severe than kindly in its exactions; but they would stay their courage with the remembrance that they have been called to their responsibilities, and they would buttress their hope with the consciousness that they are ready and glad to learn.

Meanwhile, they rely on all the friends of the Cause to lend a hand, and in times of need they will find their refuge in the munificence of Truth.

W.

THE Christian Scientist who is daily striving to free himself from the undue influence of personality prays with the Psalmist: "Set a watch, O Lord, before my mouth; keep the door of my lips."

In times past it was deemed clever to perceive and criticise aptly the frailties and peculiarities of men. Through the wisdom of Christian Science, however, we see that in all personal, external analysis, the real man has no recognition, and our human concept of man has but little charity. Indeed true charity for the neighbor comes only through the recognition of the real man.

Now we know the next step, when a mode of thought or a plan of practice is admitted to be wrong,—the very next step is to turn from the wrong and seek the right. It seems easy to admit an error in the aggregate, but this admission forces each conscientious person to its practice in his own particular case. And that is not so easy. Portia says: "I

can easier teach twenty what were good to be done, than to be one of the twenty to follow mine own teaching." But we must follow our own teaching, we must be true to our own conviction. We must set a watch before our mouth, keep the door of our lips.

Some one has suggested that these sentinels be placed on guard over every utterance: "Is it true? Is it kind? Is it worth saying?" Suppose we put the first test only. Is it true, true in the old-fashioned way of regarding things? A myriad comments will be silenced by this test: "Is what I am about to say, true from the world's standpoint,—is it a fact? Have I any authority for what I say?"

A conscientious observance of this query will bring about a perceptible lull in our daily conversation; but loyalty to our awakened sense of Truth, the expression of absolute Good, and the utterance of real Love portend still more, a long and "golden" silence. Thus to speak Truth is to voice Christian Science.

Sometimes the change from the old to the new, from the false to the true, seems like the revolution of a wheel; before its rotation can be reversed it must find a moment of complete stillness. So, the initial step toward the reformation of our talk is a moment of silence, a moment when we refuse to utter what is false, to discuss disease and death, to picture sin, to enumerate personal defects, to impute wrong motives; refuse to recall dark pictures of the past or make dismal prophecies of the future; when we refuse to question God's omnipotence and munificence by talking poverty or lack,—physical, mental, or financial lack; in short, when we refuse to "lie one to another."

Blessed silence! Let us maintain it even at the cost of the rebuke, "How little interest you manifest in common affairs! How you are changed!" for out of this silence comes the "still small voice of Truth" that proclaims reality, that speaks perfection, that prophesies peace, and we breathe again with fervor: "Set a watch, O Lord, before my mouth, keep the door of my lips." S.

WE are pleased to add the following churches to the list of those sending reports to the Annual Meeting. They were inadvertently omitted from our previous statement.

Prescott, Ariz.; Vancouver, B. C.; Oaklands, Cal.; Montreal, Can., Second Church; Hartford, Conn.; Wilmington,

Del.; Kewanee, Ill.; Rock Island, Ill.; Anderson, Ind.; Cedar Rapids, Ia.; Parsons, Kan.; Topeka, Kan.; New Orleans, La., Second Church; Brunswick, Me.; Baltimore, Md.; Brockton, Mass.; Malden, Mass.; Mexico City, Mex., (Telegram); Detroit, Mich.; Albert Lea, Minn.; Kansas City, Mo., Second Church; Beatrice, Neb.; Fabyans, N. H.; Jersey City, N. J.; Amsterdam, N. Y.; Glens Falls, N. Y.; Kingston, N. Y.; New York, N. Y., Fourth and Fifth Churches; Troy, N. Y.; Dayton, O.; Elyria, O.; Marion, O.; Barrie, Ont.; Portland, Ore., Second Church; Salem, Ore., Second Church; Salt Lake City, Utah; Barre, Vt.; Port Angeles, Wash.; Madison, Wis.; Manitowoc, Wis., (Telegram); Milwaukee, Wis., Second Church.

CHURCH NOTES FOR JULY AND AUGUST.

THE following churches appear for the first time in this issue of the *Journal*.

Orangeville, Ont.; Portsmouth, O.

The following new churches, formerly advertised as Societies, are now holding regular services.

Boulder, Col.; Corona, Cal.; Chester, Penn.; Manchester, Eng.; Oregon City, Ore.

Regular services are announced for the first time at,—
Gouverneur, N. Y.; Manchester, Ia.; Picton, Ont.; Shreveport, La.; Taylorville, Ill.; Tilton, Me.

Notices of the uniting of churches has been received in the case of

Lowell, Mass.; Portland, Me.; Pocatello, Idaho.

—THE—
**CHRISTIAN SCIENCE
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*"For the weapons of our warfare are not carnal, but mighty
through God to the pulling down of strong holds."*

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"WHAT THINK YE OF CHRIST?"

MINNIE E. ERWIN.

JESUS once asked the Pharisees, who often questioned him,—not in order to learn the truth, but that they might find something by which to condemn him,—
"What think ye of Christ? whose son is he?" Pharisaism cannot discern the Christ, and because of their self-righteousness and hypocrisy it was impossible for them to comprehend the true origin of him who was indeed the Son of God, and when, tracing the belief of human origin, they replied that he was "the son of David," they lost sight of the grand truth that God is the only Father, and that man proceeds from God. Peter, in his reply to Jesus' question, "Whom say ye that I am?" gave a truer, more spiritual answer than that of the Pharisees, "Thou art the Christ, the Son of the living God."

In the materiality of that age it was not an easy matter to teach the truths of Spirit to sense-enwrapped men, who had ears but did not hear, and eyes that perceived not. Jesus had labored long and patiently to awaken the dull comprehension of his loved disciples to the true concept of his origin and his mission, for only as this was understood by them, could he make them his messengers of Truth to the world,—his light-bearers reflecting to darkened hearts the light of Love; and when impetuous Peter, so often im-

pulsive and rash, yet with a nature open to good, made this strong declaration of Truth, can we not recognize the gladness that Jesus felt, and do we not hear in every word the ring of joy, as he quickly responded, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And then with deep emphasis he adds, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

We are continually forming concepts. Often they are erroneous. But while we are desiring Truth, and are willing to give up our human opinions, which too often are the offspring of self-will and pride, our concepts become better, and gradually come nearer the truth. When we turn away from the human sense of self, see it as false and not worthy to be held in thought; when in loving meekness we become as little children, and are willing to give up all that can hinder our growth in good, we shall find the divine Teacher with us; we shall be conscious of the presence of the promised Guide, who is to lead us into all Truth, and we shall awaken to a purer, truer concept of the Christ-Comforter: a concept which shall broaden and lengthen into perfection, until we know God aright, and Jesus Christ whom He has sent, and gain our inheritance of "life eternal."

How comforting it is that this change *may* go on in consciousness, without struggle and fear, if, with childlike trust, we keep our eye upon the Christ, hold in thought our true being as Jesus taught it, and obediently follow our Guide. The struggle comes when we listen to personal sense, cling to its pleasures, believe the lie about God and man, and rebel against the requirements of Love.

"The Christ was without beginning of years or end of days" (Science and Health, p. 333). As there was no time when the eternal God did not exist, so there was no time without the Christ. Through their conception—imperfect as it was—of this divine idea, the prophets of old healed the sick and raised the dead. The Christ is ever a Healer. It is that quality, or essence, of God that reaches man, that forgives (destroys) his iniquities, and heals all his diseases.

Mortal man seemed engulfed in sense, in bondage to materiality, loving his ignorance and sin, and the result was suffering and death, when a great cry went up to God

for deliverance, for a saviour; and as an answer, Jesus came, the sinless one, born to earth of virgin purity out of the Fatherhood of God. From his human birth, through all his earth-years,—years of childhood, of youth, of manhood,—his mission was to live the Christ-life before the world, to show to humanity the true man; to teach the true understanding of God; to lead men out of the maze of sense into the right consciousness; and to prove to them by word and example the *fact* that the Christ-life could be humanly lived, that Truth reflected on the flesh could make man whole and pure, even while in the flesh, until, through spiritualization of thought, the flesh should be overcome, and man should be seen in the God-likeness, one with Christ in spiritual being.

A few caught a glimpse of the wonderful character manifested to the world by Jesus, and desiring to be like him, they became his students. With what superhuman patience he taught them, ever rebuking the error in their lives, pointing out to them their many faults, yet tenderly bearing with their weaknesses, and faithfully leading them from sin to righteousness! It was the marvelous patience and tenderness of the Christ. Little by little he imbued them with his own spirit, as they were ready to receive it. Again and again they faltered, and almost failed, and with loving help and encouragement he strengthened them. Peter's experience, when he tried to walk on the water, was like their daily experiences,—and ours,—but the strong hand of the Christ is always put forth to uphold the timid, faltering faith, even though he may say in gentle chiding, "O thou of little faith, wherefore didst thou doubt?"

By word and example Jesus constantly taught his followers how to turn from the senses with their false evidences and allurements, and how to live the Love that heals, by knowing what man truly is. So much unlike this had come into their past lives; they had been so long governed by personal sense with its accompaniments of pride, lust, hate, and self-will; and had so long believed man to be both spiritual and material, that they were slow to grasp the deeper import of his teaching; but the patient Teacher had his reward as he saw the growth in understanding and love which gradually came to them, enabling them to heal the sick and help the sinning.

However, a time came when the Master said, "It is expedient for you that I go away: for if I go not away, the

Comforter will not come unto you; but if I depart, I will send him unto you." His personal presence meant much to them. They leaned upon him, and lacked the true self-reliance demanded of a follower of Christ. They seemed satisfied with the human Jesus, and were limited by their false concept of him, and therefore were robbed of the consciousness of the indwelling Christ. The text above quoted explains fully why they must seem to part. Jesus' earth mission was nearly accomplished. The seeds of Truth had been sown, and were already springing up and bearing fruit, and now was needed the conscious presence of the impersonal Christ to ripen the harvest. The evil in mortal consciousness was stirred by the work of Truth. It declared that this work should come to naught. Its mutterings were bursting forth into invective madness. Its malice was directed to Jesus with increasing fury, but in holy calm he pursued his way, knowing that whatever the angry throng might do, his life could not be touched, for it was "hid with Christ in God." A most significant part of his work was the proving of his power over death. The grave could not hold even the *human* Jesus, for this humanity was subject to Christ, the Life. He proved that "the last enemy" can be destroyed, and that the Christ-man cannot be held in bondage to death.

Let us remember his word, "The works that I do shall he do also."

The living panorama moved on. In Gethsemane, while Jesus agonized and overcame the powers of darkness that struggled to master him, his disciples slept. In the mock trial that followed, they forsook him and fled, while Peter denied him. Penitently they suffered at his cross; weeping, they lingered at his tomb; joyfully, on the resurrection morning, they received the message Mary brought,—"*He is risen!*" Gratefully they partook of the morning meal which he prepared for them, when he thrice so lovingly, bade Peter—he who had once discerned the Christ—feed his lambs. Again, that last precious interview, when he stood in their midst, saying, "Peace be unto you," and spake to them wonderful words of instruction and comfort; and leading them to Bethany he there blessed them, and their human eyes could behold him no more, as he went to the Father; while they, with chastened hearts, returned to their homes obediently waiting for the promised baptism of the Holy Ghost,—the consciousness of the impersonal Christ, who would never leave them.

Through Christian Science a new light is thrown upon this thrilling history. With tender gratitude to God and to our Leader, through whom the revelation of light has come to this age, we gratefully read the account of those days of marvelous experiences. We share with the dear disciples the pentecostal blessing, which prepared them for carrying on the work that Jesus gave them to do: proclaiming the gospel of salvation, healing the sick, cleansing the leper, and raising the dead. Bravely they accepted their mission, for the power of Christ rested upon them and worked through them—the "Immanuel—God with us."

How we love Jesus, our elder brother! How rich we are in the glorious legacy of life and example he left us! Shall we not prove our love by doing the works he bade us do?

"What think ye of Christ?" We may well ask ourselves this question to-day. Is this Christ "The divine manifestation of God, which comes to the flesh, to destroy incarnate error" (Science and Health, p. 583), to us

A living, bright reality
More present to faith's vision keen
Than any earthly object seen?
More dear, more intimately nigh
Than e'en the sweetest human tie?

Does it walk with us wherever we go, and talk to us by the way?

In our pilgrimage from sense to soul, two states of consciousness seem to accompany us. One, a false consciousness,—the outcome of personal sense,—the Adam dream. This tells us of untrue possessions,—of false values,—and with a thought of lack of these we declare ourselves homeless and poor, full of want and woe. It tells us that disease is real, and that we are sick, suffering from pain and weakness, the chill and the fever of mortality. It holds before us the fear of death, and of an unknown hereafter. Its mental pictures portray false pleasures, failure, disappointment, and utter loss, until, trembling and terror-stricken, we cry to God for help. Then we are ready to listen to the voice of the Comforter,—the Christ-consciousness. It tells us of our home in divine Mind, already prepared for us,—a home of purity, of light, and of harmony, which we now possess. It tells us of infinite wealth; destroying every false sense of poverty and lack, with the precious assurance that "All things are yours; . . . and ye are Christ's; and Christ is God's." We learn real values as we rejoice in the riches of divine Love.

Again, it tells us that man, made in the image and likeness of Spirit, cannot be sick, that only to the false sense can there be fever and pain and waste. The true man reflects perfect health and strength, and is never sick, and it is our blessed privilege to deny the false evidence of the senses, and abide in the true consciousness of wholeness and health. Sometimes the false sense tells us that we are misjudged, misunderstood, and evil things are said of us falsely; that even our good is condemned; and full of self-pity and wounded self-love, we almost faint by the way. But the Christ points out to us the utter falsity of this, and shows us that Love's idea can never be touched by these seeming errors, for, because they are not of God, they have no power and no reality; that in Truth, God's ideas can express nothing but love to each other, because Love is all there is. Awakening to this truth, we cease to commiserate ourselves, and send back love to those who spitefully use us.

Thus every false testimony is met by Truth, and 'nstead of being oppressed and overcome, we are lifted above the mists of sense into the Beulah-land of infinite Love.

Shall we not daily seek to know Christ, to listen, to abide in spirit, and to follow faithfully, until sense-evidence, and sense-judgment cease to have any power over us, and we can realize that our lives are indeed "hid with Christ in God." Then nothing can hinder us from doing the works that Jesus did.

It is not day, and yet the night is gone, •
Look eastward—see! that is not black, but gray—
Cold gray, hard gray, dark gray; and yet if one
Watches it, cold and hard, he hopes for day.
Whiter and whiter—see, the night is done!
The stars are frightened, and they pale away.
Color that—Color? Yes, 'neath Procyon,
See the soft tinge, as new as it is old,
The nameless yellow of which Homer told,
And then, as those weird curtains are unrolled,
Cloud mixed with cloud, fold entangled in with fold,
That "faint, peculiar tint of yellow green,"
And there, the scarlet of the rays between—
Scarlet—no! crimson, flashing into gold,
One sea of gold, and then the sun! the sun!

Dr. E. E. Hale.

"ALONE WITH GOD."

A. D.

PERHAPS we have all felt that to be alone with God means to be apart from human habitation and association,—in the wilderness, in the primeval forest, on a wide expanse of waters, and that perchance in some such remote spot we might become conscious of a separateness from worldly thought, and a oneness with God, impossible in the crowded haunts of every-day life, surrounded by our fellow mortals.

A deeper insight, however, into the things of Spirit, which also includes a keener analysis of human thought and motive, and the claims of error, reveals more than this isolation of body or person as a pre-requisite to true aloneness, or communion with God. Nothing can separate us from God save our own false beliefs concerning Him (and this only in belief), and these errors may be quite as alert and active, quite as aggressive in the desert as in the marketplace or any of the gatherings of men.

It is difficult sometimes to know this, or at least to acknowledge it, for under stress of circumstances, in the midst of sore travail of soul, the heart cries out for solitariness, thinking that there it may find God and rejoice in conscious aloneness with Him. But this longing may never be realized, and perhaps it is well. Selflessness lays even its most cherished desires on the altar, and seeks its own in another's good.

And it is in daily, hourly acts of self-abnegation that the false beliefs which alone constitute this seeming wall of separation, are consumed.

The furnace fires of affliction, the trials which "are proofs of God's care" (*Science and Health*, p. 66), are also useful in this process of purification; for "mental purification must go on: it promotes spiritual growth, scales the mountain of human endeavor, and gains the summit in Science that otherwise could not be reached,—where the struggle with sin is forever done" (*Miscellaneous Writings*, p. 41).

I offer this out of my own gratitude for awakening to the fact that to be "alone with God" is not to be apart from persons, but simply apart from evil, and that we are

really closest to Him when most unselfishly working for His other children.

Therefore we do not need the wilderness, but the "closet," "the sanctuary of Spirit, whose door shuts out sinful sense but opens to Truth, Life, and Love" (Science and Health, p. 15).

"Who shall separate us from the love of Christ?" "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

THE NEED OF THE HOUR.

FLING forth the triple-colored flag to dare
The bright, untraveled highways of the air.
Blow the undaunted bugles, blow, and yet
Let not the boast betray us to forget.
Lo, there are high adventures for this hour—
Toursneys to test the sinews of our power.
For we must parry—as the years increase—
The hazards of success, the risks of peace.

What do we need to keep the nation whole,
To guard the pillars of the State? We need
The fine audacities of honest deed;
The homely old integrities of soul;
The swift temerities that take the part
Of outcast right—the wisdom of the heart;
Brave hopes that Mammon never can detain,
Nor sully with his gainless clutch for gain.

We need the Cromwell fire to make us feel
The common burden and the public trust
To be a thing as sacred and august
As the white vigil where the angels kneel.
We need the faith to go a path untrod,
The power to be alone and vote with God.

"Lincoln and Other Poems," EDWIN MARKHAM.

A COMMUNION TITHE.

MARY TROXELL.

NOT being personally present at our Communion season in Boston this year, I send my thanksgiving to God in this testimonial of spiritual healing.

Brought up in the Lutheran church, I was taught as a child to study the Bible and reverence religious things; but faith struggled against a barrier of human suffering and the idea that God decreed it.

When just past girlhood, I retired from the Lutheran and joined the Episcopal church, being influenced by an undefined hope of finding a fuller expression of the æsthetic and beautiful in religion, rather than by doctrinal reasons. The rhythmic beauty of the ritual service, the impressive music, even the softened light and changing colors in the old church, all appealed to my sense of harmony in contrast with the simpler and more austere service of the church of my fathers. I faithfully followed what I understood to be the teachings of this denomination for a few years, but was not more satisfied at heart than before, and the physical sufferings to which I had been in bondage from childhood became greater. Doubts and questions began to arise, and I found myself seriously considering the orthodox doctrines concerning the life and works of Jesus Christ, prayer, atonement, eucharist, and the resurrection.

Long before I heard of Christian Science these conclusions forced themselves upon me: If ever possible here on earth, and if ever really performed, the so-called miracles must be equally possible now; if God can and does answer prayer, He must be as able to do it now as in the days of the Nazarene exponent of His power; if He cannot, the Christian's God is scarcely better than the heathen's god, and if He will not, then Love Divine is less than human; since the loving, watchful care that tended my early years left nothing undone for my relief that self-sacrifice or the inspiration of mother love could suggest.

It was the loss by death of this tender ministry of love which first stirred these heart-searching questionings, and when in loneliness and desolation I cried out for a living God and no answer seemed to come, I became bitter and rebellious, ceased to pray unanswered prayers, and closed

my mother's Bible for nearly three years, because I found no light of reason or revelation to explain what seemed to me illusory promises and contradictory mysticisms.

I read everything I could find on ancient and modern forms of religion and worship, and somewhat of the world's philosophies, but in all this mental wandering, found no explication of the mystery of the life of Jesus Christ. Accept the orthodox interpretations of his works and mission, I could not; to content myself with the materialistic concepts of him and the philosophical interpretations of the so-called miracles was more impossible, since the authenticity of the Bible itself, yea, all religion, life, existence seemed centered upon his demonstration of a God beyond all gods—else there were no God. Who and what was the Christ? I grew heartsick and weary of sectarian strife, and the conflict of creeds which could not *prove* a right or justify opposing so-called truths, and conscience cried out for freedom, a reasonable religion, and a just God. The term Christian Science, when I first heard it, held out a hope that grew into a prayer, but for another three years I searched in vain for something worthy of even my poor concept of what the name might mean. When God gave me Science and Health, I simply knew that I had found the truth. Mysticism, creeds, theology, philosophies, faded and disappeared before that first mighty revelation of God as Mind, Principle, Life beyond materialism and the senses. The Christ, the divine idea, was revealed; the life of the Master was illumined; his works no longer doubtful, miraculous, problematical, but living, absolute proofs of an infinite divine Principle, applicable now and forever to all human need. Doubt vanished forever, and the Bible glowed with a light from God Himself. While reading Science and Health, I discarded forever the use of all drugs, including morphine, *materia medica's* last resort to ease my pain; soon after, I left the Episcopal church, and later on, joined The First Church of Christ, Scientist, in Boston, the Mother Church. Need I say concerning the beauty of this temple and the sacred simplicity of its services, that I have been "abundantly satisfied"?

Of the struggles and triumphs of the intervening years I cannot now write, save in answering these practical queries: What have I proved of the Truth, self-proven on that day to my consciousness? What has this new and

living understanding of Life brought to my life? God is no longer a great Unknown, feared and dreaded, but an ever-present Principle, Good, possible of demonstration at all times and under all conditions in the degree of my understanding and faithfulness. Not in vainglory, but with humility and deep thanksgiving to God for each manifestation of His power and presence, I can certify to the power of Truth, demonstrated during some years of practical work in the healing of many forms of disease, including those called incurable and contagious by *materia medica*; among these may be named asthma, catarrh, pneumonia, consumption, heart disease, diphtheria, kidney and stomach troubles, dysentery, chronic constipation, poisons, fevers; the healing of mental disorders and many forms of sin; the destruction of violent opposition and denunciation of Truth, and the demonstration of order and harmony in human affairs impossible of attainment through ordinary methods.

Christian Science is to me the Holy Comforter; it has destroyed loneliness with the conscious sense of ever-present Love, and healed the sorrow that refused to be comforted. "As one whom his mother comforteth, so will I comfort you." It has strengthened me with the strength "made perfect in weakness," and brought to a saddened, suffering human life the joy of living for others and the rich reward of working for God. The Bible, no longer sealed, dark, enigmatical, is glorified with the illumination of spiritual understanding. Our Leader's books are precious and priceless; I need and wish no other teaching of ethics, philosophy, or religion.

I have tasted of the Bread of God and drunk of the Wine of His love; have beheld in glimpses the majesty of Atonement and seen afar the removal of the stone from the sepulchre,—have demonstrated, however faintly, the glory of Christ risen,—life in Mind, not matter. No longer doubting, searching, despairing, my heart is at rest in solemn assurance of Truth demonstrated, first recognized in its second coming and worshiped by a woman, Mary Baker Eddy, and named by her through hallowed inspiration, Christian Science.

I WILL never have it that God created any man to be a blank, and to be a nothing. He made you for an end. Find out what that end is; find out your niche, and fill it.

Spurgeon.

PROGRESS IN KALAMAZOO.

THE first services held in the new edifice of First Church of Christ, Scientist, at South and Park Streets were held Sunday morning [August 3] at eleven o'clock. The services were conducted by the First Reader, Miss Downer, and the Second Reader, Mrs. H. C. Potter. The music was especially good, solos being rendered by Miss Julia McDonald and Miss Marion Carder.

The services opened with a voluntary by Mrs. John Windoes and Miss Carder, followed by a Scripture reading from the eighth chapter of First Kings, silent prayer, and Lord's Prayer. Mrs. Harry C. Potter then gave a very interesting talk upon the history of the church of Christ, Scientist, in this city.

"It seems fitting," said Mrs. Potter, "that at this first service in our new church edifice, we should pause for a moment to recount the events which have led up to the present time. Six years ago, in the spring of 1896, three or four were gathered together each Sunday at the residence of two of their number for the purpose of learning something more of the teachings of Christian Science, which we but little understood, but which had brought to us all strength and peace and deliverance from much of pain and sorrow, which had once seemed to us inevitable.

"As one after another joined us we saw the necessity of a more formal meeting, and the regular service such as is held in every Christian Science church in the world was accordingly conducted each Sabbath morning.

"In one year from the time of the first of these services the Sunday School was established, beginning with a class of twelve and one teacher, and from that time until now has been continued as an important part of the church work.

"Six months later the regular attendance at the service had increased to fifty, and it became evident that a different and more public place of meeting must be secured. It was deemed wise, however, to wait until one qualified to carry on our work could come to us, which was not until the following March. A room was secured in Parson's Business College Building. It was decorated, furnished, and opened

for our first public service on Easter Sunday of 1898. Two months later a church was legally organized and incorporated with nine charter members.

"In December, 1900, a reading room was opened which at the end of a year proved to be inadequate for our needs, and more commodious rooms were secured and furnished. Experience has convinced us that this branch of the work would be greatly strengthened by the constant attendance of a practitioner, and at the request of the church our First Reader consented to assume the charge of the reading room work. The number of visits made to the room averages two hundred a month. A free circulating library is conducted in connection with the reading room, and copies of 'Science and Health with Key to the Scriptures' and 'Miscellaneous Writings' by Mary Baker G. Eddy have been presented to the public library, as are also annual subscriptions to the publications of The Christian Science Publishing Society, the *Journal*, and *Sentinel*. The reading room is open to the general public, as are also all the services of the church.

"In recounting the progress of our work we should need to speak of both the financial and spiritual phases of it. Our Master said, 'Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.' We have found that in proportion to our obedience to this law our needs have been met.

"Six years ago, when the attendance at our services was about twenty, after many struggles with pride and without at that time any definite conception of whither our work was leading, and only because we believed that it was the right thing to do, a small basket was placed upon a table each Sunday where those who desired might leave a thank-offering. When two years later the time came to have a more public service it was found that a sufficient sum had been accumulated to meet all expenses incidental to the change. Through the advice of those of greater experience than ourselves, our church was put at once upon a business basis, and for this we have many times had great reason to be thankful.

"Each step that has been taken has been taken prayerfully, and our giving has been but an expression of gratitude for the many blessings which have come to us through the enlarged understanding of God gained through Christian Science, and as the result of spiritual growth.

"We see now as we look upon our work up to the present time that each step taken has prepared the way for the next. At the beginning of the present year, just as the furnishing of our new reading room had been completed, it was decided at a meeting of the officers of our church that it was time to begin looking for a site for a church building, and in accordance with this decision several lots were considered and prices ascertained. The intention was to buy a lot if possible and start a building fund, looking forward to some distant time for building.

"This property was considered desirable, but the price asked was thought prohibitive, and we did not take further steps toward securing it. Very soon afterwards it was learned that there was to be a forced sale of the property through foreclosure of a mortgage, and it was secured by one of our trustees within a few days and transferred by him to the church, the required amount having been subscribed within two weeks. The entire cost of the property was \$8,300. God has blessed this church in proportion to its willingness to give to His service of our time, of our labor, and of our means."

The First Reader, Miss Downer, then gave a brief address recounting the history of the denomination, and defining its doctrinal teaching.

At the close of Miss Downer's remarks a very delightful vocal solo was rendered by Miss McDonald accompanied by a pianist and a violin obligato by Miss Marion Carder.

Kalamazoo (Mich.) Telegraph.

BUILDING FUND OF THE MOTHER CHURCH.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

TRUE FASTING.

MABEL C. LUCAS.

THE faithful student of Christian Science early learns to regard Jesus as the way-shower and to make his exalted teaching and living, the pattern of his own daily life.

As the self-satisfied beliefs of mortal mind begin to tremble and crumble beneath the inspiration and unfolding of Spiritual Truth, mankind grasps, at first faintly and then with an absorbing sense of satisfaction, the true nature and work of the lowly Nazarene.

To this newly awakened consciousness comes the revelation of the dual nature of Jesus the Christ, Jesus the human corporeal brother who "was in all points tempted like as we are, yet without sin," and to whom the trials and temptations of the flesh, like our own of this later century, were but the fulfilment of human man-made laws and beliefs which the spiritual law or divine government of God was called upon to subdue and destroy.

The Christ was the demonstration of the omnipotent law of Good—God—and Jesus' "works," through so-called miracles, were but proofs to incredulous humanity that these laws of divine government were capable of being understood and demonstrated, while men are yet in the flesh.

The earnest, honest student finds that the mysterious adoration which Christian men have ever bestowed upon the human Jesus gradually gives place to a deeper understanding and an accompanying elevation of thought.

Jesus' recorded words: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," are seen to be more than a vague prediction of a future state attainable after death, and become, instead, an imperative command for present obedience.

The test of this obedience lies in nothing save the *works*, and they must follow if we know the Principle aright.

This awakening perception of present possibilities stimulates a daily, hourly seeking for Truth, for the Principle which will enable mankind to conform to the perfect pattern of Jesus the Christ. The understanding of this Principle eliminates all that in our concept is vague,

hypothetical, and distant in Jesus' words and ministrations, and causes them and the Christ to become to-day a living, ever-present reality.

The once accepted beliefs of limitation are seen to be at enmity with this dawning ideal of perfect attainment. This growth, with "The admission to one's self that man is God's own likeness, sets one free to master the infinite idea" (*Science and Health*, p. 90), and the whole attitude of thought and living changes. Man finds himself in a state of mental and spiritual receptivity, which enables him to know the exact science of God, and demands unhesitating obedience to its Principle in order to demonstrate its established law.

In James, 1 : 22, we find these words: "But be ye doers of the word, and not hearers only," and only in the proportion that man observes this injunction can he expect the step by step of revelation to bear fruit in the step by step of demonstration. He accepts unquestioningly this fact, that as the mission of Jesus Christ on earth was the overcoming of "the world, the flesh, and the devil," so also must his true follower to-day overcome all the varied manifestations of sin, sickness, and death.

Now the student and follower seeks the true interpretation and significance of Jesus' fasting in the wilderness, and his subsequent rebuke to his disciples when they asked why they could not heal the insane man: "Because of your unbelief," said he, and then added, "This kind goeth not out but by prayer and fasting."

A satisfying interpretation of this passage is reached through the definition of "*fasting*" as given by Mrs. Eddy: "refraining from admitting the claims of the senses" (*The Christian Science Journal*, vol. xix., p. 4).

Then the deep significance of the disciples' failure, and the relation of this failure to man's present needs, come to light.

The evidence before the senses was so urgently apparent and fearful that the disciples accepted the sense testimony as reality, and in so doing acknowledged their own lack of power. They thus placed themselves on the same basis of human belief as the patient, his friends and relatives. They accepted unhesitatingly the sick theory and its correspondingly false belief.

When Jesus had refrained from acknowledging the sense testimony of hunger for forty days and forty nights, Satan

came and tempted him with the belief of material ability to turn stones into bread and so satisfy the carnal man; tempted him, for his mere personal use and aggrandizement, to misunderstand God's law, a law which annuls the powers of hunger over physical man.

But in his reply: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," he declared the inability of the carnal man to compass the death or destruction of the Christ, and thus silenced the temptation to the physical man.

Then the devil (evil) tempted Jesus again, hoping through the vainglorious exhibition of physical power to lure him into the perverted use of his spiritual dominion. But again Jesus declared his oneness with the Father in the words: "Thou shalt not tempt the Lord thy God."

The third time the devil sought to tempt the Master by "showing him all the kingdoms of the world, and the glory of them," by whispering into his consciousness promises of ambition, idolatry, wealth, position.

The spiritual discernment of Jesus perceived the subtle snare which would tempt him to admit that there is *any* power apart from God, and bade Satan hence, "For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

At every point of physical temptation, the Christ, or spiritual idea, had conquered.

What wonder, then, that Jesus refrained "from admitting the claims of the senses" as offered by the violently insane man? What wonder, then, that he, having passed through and conquered *his* belief in the reality of such testimony, was able to rebuke it through the understanding thus gained, and so to demonstrate its utter powerlessness?

To the weary human sufferer to-day this concept of the dual nature of Jesus Christ, offers hope and joy and infinite promise. To him who is overburdened with care; hungering for the love which satisfies; seeking the ideal good in frail material man and by him deceived, to such an one does Christian Science come not only with promises of freedom, but also their fulfilment in works and peace.

To him who is earnestly seeking knowledge of Truth for the purposes of Truth; who is willing patiently to follow the footsteps of the Master; willing to "fight the good fight" through fasting and prayer, Christian Science offers surcease from doubt and suffering.

When Jesus had gained the victory over corporeal sense, "Angels came and ministered unto him."

"Angels . . . are pure thoughts from God, winged with Truth and Love" (Science and Health, p. 298), and these "celestial visitants" are the messengers of that "Peace of God which passeth all understanding," which Jesus experienced and left with men. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Through fleshly trials and human comradeship with Jesus, despairing mortals are spurred on to ennobling effort and better daily lives.

Through this concept of Christ, the "Divinely Anointed," the manifestation of Principle, Life, Truth, and Love, man has a Saviour, ever present and able, through the law of God, to cleanse thought and subdue and control every earthly ill and need.

And so in all things, both by precept and example, did Jesus the Christ teach mankind that the birthright of man, *here and now*, is *dominion* not *subjection* if man will but do his part, fasting after the Christly scientific meaning of that word by "abstaining from admitting the claims of the senses" thereby mortifying the deeds of the body.

A LETTER.

My Dear Friend:—I am glad to comply with your request to write you about my healing in Christian Science. I hope that the account may encourage your friend to try Science and trust that he may receive like benefits. To me it has been not only a healer but a regenerator; in fact, it has transformed my whole life.

When six years of age maltreatment of the mumps on the left side (the right side having been successfully handled the year previous) left me deaf in my left ear. Consultations with doctors, and treatment therefrom during the years following up to the time I was twelve years of age, together with the loving care of watchful parents, did not succeed in overcoming the trouble. It was decided by specialists in Boston, Philadelphia, and Chicago that the tympanum was perforated and that hearing in that ear was totally destroyed.

Frequently the right ear, during the application of rem-

edies to its mate, and in sympathy with it, seemingly closed up, so that I had hard work to hear anything. When manipulation was finally dropped, the right ear became natural. For thirty years, affected by the varying conditions of atmosphere and physique, the right ear heard more or less distinctly, but was getting into a discordant state, and hearing was getting more difficult with advancing years. A sudden bereavement, the loss of our beautiful daughter, in 1898, gave me such a shock that the right ear closed up so that I could hardly hear anything. I have been so deaf I could not hear a band of music in the same room with me. Shortly after this, my wife and I withdrew to a quiet spot in the country. My wife had been investigating Christian Science for some time, and had carried with her Science and Health. At this time I commenced reading, and at the suggestion of my wife, placed my case in the hands of a Christian Science practitioner. I was under treatment thirteen months, and during this time studied Christian Science from one to seven hours daily. I attended the Sunday morning services always, an occasional evening service, and all the Wednesday evening meetings. Now and then I heard imperfectly what was said in my immediate neighborhood.

I did not see my practitioner until she had been helping me about a month. I said to her during my early visits that I had noticed the statement in Science and Health that tobacco was not in harmony with Christian Science (p. 454), and that I desired to stop smoking. I had smoked for years. In one week all desire for tobacco was destroyed, and it has not returned. Nasal catarrh, an almost constant companion for several years, disappeared and taste and smell were restored.

The Bible, which had not been read with any regularity for years, became a daily necessity, illumined as it was through the "Key to the Scriptures." These, with other benefits received, created in me a desire to know what it was that was transforming me mentally, physically, and morally. I read the printed literature that was written by Mary Baker G. Eddy, and that published by The Christian Science Publishing Society, and attended the Christian Science meetings. The atmosphere which I found wherever there was a gathering of Christian Scientists was such a help to me, that while I could not hear anything, I could feel the influence of Truth.

I attended the morning service one Sunday not hearing a sound from any source. I felt through my feet the vibration from the bass tones of the large organ. I did not hear it, though within twenty-five feet of it. As I left church that morning I was serious. I was not discouraged, because what I had already received had proved that there was a power at work in me for good. I read my Bible and Science and Health from one o'clock until eleven o'clock that night. Monday, the following day, I was able to attend to business with more ease than on Saturday previous. Wednesday evening of the same week, I occupied the same seat I had had during the Sunday morning service, and was able to hear an occasional word from the Reader; I also heard the organ and singing, though indistinctly. The words of the Reader, when turning the meeting over to the audience for the testimonies, were almost inaudible to me. It seemed as if the sound was sifting through a felt covering which enveloped me, and which was being gradually removed. The words were growing louder and louder, however, until at last I thought the speaker was shouting.

It took about forty-eight hours for me to get accustomed to the rush of sound in both ears. Then the demonstration was completed. This was nearly three years ago, and I thank God I am able to say, at this time, the improved conditions continue.

You will see from this account that I have had restored to me my sense of hearing, taste, and smell, and have had my physical condition in general harmonized. I find also that my speech is more guarded, my statements more accurate. My thoughts have been elevated and spirituality has become a live proposition which I am daily endeavoring to demonstrate. I know Christian Science has been the medium through which divine Love has worked these changes, and I earnestly commend it to your prayerful attention.

Yours truly,

FREDERICK B. PERRY, New York, N. Y.

EVERY attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer to heaven.—*Dean Stanley.*

"KNOW THAT I AM GOD."

LEWIS C. STRANG.

IT was David, the inspired poet of the ancient Hebrew people, who voiced those words of admonition, comfort, and promise: "Be still, and know that I am God." This peaceful and satisfying declaration brings to a conclusion, spiritually climactic, that wonderful Psalm of strong assurance and positive confidence, the forty-sixth, the ringing refrain of which is, "The Lord of hosts is with us; the God of Jacob is our refuge."

The practical value of David's message lies in the fact that it can be tested and proved. It is the message of Truth blessing mankind. There is probably not a Christian Scientist who has not, during moments of stress and trial, recalled to consciousness this soothing text; and by recalling it and by making something of its spiritual meaning his own, he has found it to be indeed a healing text, bringing understanding, trust, and peace.

At such moments, when it is peace that one is seeking most of all, quite naturally in his own thought, one holds as of first importance the command conveyed by the words, "Be still." There is, however, a broader interpretation of the text, which one perceives when he considers that the command is not only to be still, but to be still and know. In accord with this reading, "know" stands forth as the supremely emphatic word in the short sentence of emphatic words, and the essential, suggestive, and comprehensive requirement is, "Be still, and *know* that I am God."

To know God, Good, is plainly the object and the aim of every right-minded person, whether Christian Scientist or not; but the Christian Scientist recognizes that the one way to attain the desired end is to follow David's advice: "Be still [quiet the clamorings of material sense], and know that I am God." The real demands of Christian Science begin as soon as one has accomplished the comparatively simple part of mentally recognizing the reasonableness of the leading proposition that God is all in all. Having declared one's belief, the obligation immediately follows to prove one's faith by his works. Not until one has succeeded in demonstrating the absolute truth of the allness of God by overcoming the claim of error, in some small way at least, does faith expand into true knowledge or understanding.

Action is thought expressed, and no man can fairly claim to know more than he can actually prove. Results alone make theories tenable. No man can be sure just how much of a Christian Scientist he is, until he begins to put into practice what he thinks he knows of Christian Science. One might stand for hours before a magnificent piece of machinery, watching its complicated workings; one might have all its complexities explained to him in minutest detail; he might learn with the greatest thoroughness the theory on which the machine is operated; and he might be absolutely convinced of his ability to control that machine under every possible condition. But let a tiny grain of sand penetrate the bearings of this sensitive mechanism and destroy its perfect balance, how successful would this theoretical machinist be in ferreting out the difficulty, in removing the disturbing cause, in readjusting the parts, and in starting the machinery once more accurately attuned? Only an unwise employer would trust him. In order thoroughly to know his machine, the engineer must don overalls and jumper, get right into the dirt and grime of the powerhouse, master the valves and levers by actual touch and experiment; he must learn how to take his machine to pieces and how to set it up again by doing the work himself. Then its seeming complications will be resolved into the simple propositions of elemental mechanics from which they were derived. When this point is reached, and not until this point is reached, can the engineer be said really to know his machine.

In this particular, the positions of the expert engineer and the progressive Christian Scientist are analogous; each individual must do his own work before he can be sure that he is the master of the theory that has been taught him. Mrs. Eddy says that "the corner-stone of all spiritual building is purity" (*Science and Health*, p. 241). Surely the next stone is persistency. Many of us are content to rest on our oars after overcoming a single error, satisfied with the results of the present and confident of the future with that sort of egotism which breeds carelessness. It is truly a great accomplishment to overcome a single error, but success in this small way should be merely a spur to greater labor along the same line. It is a material law that the muscle gains power by constant exercise. It is a spiritual law that man grows into a realization of his sonship with the Father by constant work.

THE ONE CAUSE.

DOUGLAS D. BAYNES.

THE primary postulate of Christian Science is:—

There is only one source, cause, origin of all that really exists, and this first and only cause is Good and is infinite.

If the above postulate is objected to, then the only other postulate that can be assumed is:—

That there are two or more self-existent sources, causes, origins, independent of each other.

To this the reply is short and incontestable:—

If that postulate be taken the result must be chaos as ludicrous as if there were more than one principle of mathematics whereby A makes 2 and 2 equal to 4; B makes 2 and 2 equal to 5; and C makes 2 and 2 equal to 6.

No sane man can for one moment hold that there can possibly be more than one first cause, and at the same time hope for order and harmony to result, or a definite principle to be found. I venture to think that you will agree with me in dismissing the idea that there can possibly be more than one first cause.

Now let us consider what this first cause is, and here I must again make a postulate. It must be one of the following:—

(a) Good. (Remember that good which has the least taint of evil in it is not good, it is evil. There are no degrees of good.)

(b) Evil.

(c) A mixture of good and evil.

It is really ludicrous to consider of a first cause as "a mixture of good and evil," yet since so many people actually do think that the Creator is "a mixture of good and evil," we may perhaps be pardoned for tarrying to expose the absurdity of such an idea.

To begin with, the very term "a mixture of good and evil" is nonsense if taken in the sense that the one source supplies both good and evil. The so-called "good" would be always tainted with evil, and would therefore be evil. To expect to find "Good" as a resultant from a source which is the cause of both "good" and "evil" is therefore an impossibility. To find "Good" it would have to be sought

for in a source outside of the supposed first cause, "good and evil."

The moment you start that hare, you knock your primary postulate on the head, for you introduce another self-existent cause,—"Good,"—who has nothing to do with the cause "Good and evil."

We must stick to our primary postulate or the result must be chaos.

Supposing the first cause and only cause to be evil, then it would be useless to think of good. It would be an impossibility, for whence could any one get the conception of "good" if the source of all be evil. Good could not be found except by again knocking your primary postulate on the head and introducing another cause, "Good."

I now venture to think that you will agree with me that if we are ever to find "Good" we must have "Good" as our first and only cause.

If we are to avoid chaos, not only must we stick to only one first cause, but that cause must be *infinite*, for if it be not infinite, there must be some space not occupied by it. That space must be occupied by something, and something must be the cause or creator of that something. *Ex nihilo nihil fit.*

Here we are again breaking away from our primary postulate and introducing another self-existent first cause.

There is no getting away from the primary postulate of Christian Science: *i.e.*, There is only one source, cause, origin of all that really exists, and this first and only cause is Good and is infinite.

To see this as a logical statement is easy. To prove it to be a fact is harder, only because we have been so long accustomed to take evil as real. Nevertheless, a child of parents who are Christian Scientists will prove it with wonderful ease, so joining the words of Christ Jesus, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Assuming that you have gone with me thus far, we must now face what the acceptance of our primary postulate brings. It is, that evil does not exist, and that the seemingly very real consciousness of it, as manifested in sin, sickness, and death, *must* be a false consciousness.

You would not say that the dream you dreamed in sleep was any part of your waking sense of existence, neither would you allow that the dream sense is your true sense of

THE ONE CAUSE.

existence, and the waking sense, the false. Equally true sense of being is without evil, the sense of being conscious of evil is the false sense of being.

As soon as you awake from sleep you refuse to remain under the mesmerism of a dream which, while it lasted, was to you the only consciousness of existence, and you throw off its recollection with more or less ease and rapidity. This is because you have been accustomed from childhood to recognize the dream as such, and no part of what you called your true existence.

To recognize that the waking sense of mortal existence is as much a dream to the Truth of Being as the dream of mortal sleeping sense is to its waking sense, is only seemingly harder because we have not been trained to it.

This is well evidenced by the facility and conviction with which little children hold and demonstrate Christian Science.

If we desire to prove our primary postulate and the deduction following from it, we must realize that evil of all sorts is a dream; is shadow, not substance, and that we are, each one of us, an individual, complete, perfect, idea of God, or Good, and that our only true sense or knowledge is the knowledge we each have of God, which, since God is all knowledge, must be just the knowledge He has of each of His ideas. Only in this thought do we grasp the truth that we both reflect and are the reflection of God, and, losing personal self, obtain that child mind without which Jesus the Christ said we cannot enter the kingdom of heaven. Whatever it may seem to cost to the false consciousness, for it is only to the false consciousness that any cost can seem to be, we must be willing to stand for Spirit, God, Life, Love, as Truth; then we shall have that revelation of spiritual being which is the peace of God that passeth human understanding.

ONE evening when Luther saw a little bird perched on a tree, to roost there for the night, he said, "This little bird has had its supper, and now it is getting ready to go to sleep here, quite secure and content, never troubling itself what its food will be, or where its lodging on the morrow. Like David, it 'abides under the shadow of the Almighty.' It sits on its little twig content, and lets God take care."

MAN'S BIRTHRIGHT.

JESSE B. TWISS.

IN the creation God gave man dominion over every creature, over every circumstance, over every condition, be it beasts of the field or sin, be it disease or death.

The first chapter of Genesis relates how man received this dominion. Moses realized it when he crossed the Red Sea; Elisha demonstrated it by healing the leprous king; Daniel taught it in the lion's den; the Hebrew captives proved it in the fiery furnace; Paul found it abundantly efficient with the poisonous viper; while the mighty Jesus stretched his hand along every string of mortal discord and found each attuned to harmony,—from seeming lack of wine at the peaceful wedding feast, to the tumultuous waves of the sea; from the fevered brow by the wayside to the putrid flesh of the sepulchre,—each and every one gave up the answer, "Dominion is man's eternal birthright."

"What is man, that thou art mindful of him?" is a cry that comes ringing down the centuries. But every century flings back the answer, "There are men and men." Did Elijah, Daniel, Paul, or Jesus differ from other men that God was mindful of them more than other men? If so, wherein was the difference? They had bodies like other men, they lived in houses, wore clothes, ate food like other men, and we may add that they thought, but not as other men. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," and was it not God's thoughts that these men sought out and interpreted, and God's thoughts that they voiced and lived?

As an instance, not the magnificent moral grandeur of the reply which the Hebrew captives gave the king when bidden to worship the image or be cast into the fiery furnace: We know not whether our God, who is able to deliver us, will do so or not, but we know we will not worship this image. (See Daniel, 3 : 17, 18.) Thinking such thoughts as these and voicing them with this lofty courage is what marks such men as different from other men. Again, note the serious import of Jesus' words: "Not that which goeth into the mouth [be it food or filth] defileth a man; but that which cometh out of the mouth [thought of evil], this

defileth a man." Can we resist the conclusion? It is the thought that makes the man!

How shall man discern his birthright when, to his sense, sin and sickness, environment and circumstance, luck and legacy, one or all, are holding mastery over him instead of his having dominion over them? Let him learn to think right thoughts, thoughts of and from God, thoughts that are high and true, and then he will know that he can demand his birthright.

Of whom shall he demand it? Shall he lift up his voice, or thought, to God and demand it of Him? Nay, God has already placed it all within his reach, could He do more? If it is already within reach what has beclouded man that he should not see it?

What has beclouded a boy struggling with a problem in arithmetic that he does not obtain the correct solution? It is within his reach and he does not know it. Is it not error? Of whom shall the boy demand his right to a correct solution? shall he not seek the error and then cast it out and demand that it leave him free to work out his problem correctly? And if the boy makes that demand successfully, will it not be on the basis of understanding rather than ignorance, investigation rather than hearsay, Science rather than guesswork?

Christian Science has sought out the avenues through which the errors that tend to shut out God from man enter the thought of mankind, and makes plain and clear how to cast out and shut out these errors, so that man may be free to master higher thoughts of God and walk in the higher ways of God, where Abraham, Moses, Joshua, Elisha, Daniel, Jesus, Peter, Paul, and many others in all ages have walked demonstrating by test and proof that the dominion which God gave man in the beginning has always been and is now man's everlasting privilege to use and exercise, forever and everywhere, when understanding has cast out erroneous beliefs and false education, self-righteousness and pride. Then comes power from God over sickness and sin, dominion over luck and circumstances here, now, and forever.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

MORE LIGHT.

ARTHUR L. HITCHCOCK.

THE last earthly utterance that marked the passing of the German poet, Goethe, was the cry "More light!" Two words of ordinary meaning in common usage, but fraught with a world of significance, wrung as they were from the paling lips of the great scholar.

Goethe had gathered widely from the tree of knowledge, and with instincts of true greatness in turn gave freely of the fruitage of his labors to the world. The age in which he lived acknowledged him as dwelling on a higher platform of thought than his contemporaries, and down through the succeeding century to the present time he has been regarded in all countries as a great literary teacher; and yet of what avail was all his earth-gained knowledge and acquirement when the shadows of earthly sense gathered into the blackness of night. It was then the hungering cry went forth, transforming the man of giant intellect into little more than "an infant crying in the night: an infant crying for the light."

This almost pathetic view of the powerlessness of what the world calls greatness, is looked upon in another light by the Christian Scientist, who discovers a certain loftiness or eloquence in the appeal; and who shall say that it was not the awakening of consciousness out of the dream of life in matter, and the false concept of Light, to an understanding of the reality of being, wherein God—Good—is supreme and His creation, light-illumed, stands revealed perfect and indestructible.

To be a Christian Scientist is to have been awakened, in one degree or another, to this understanding; to see the necessity for more light, and to enter into the pursuit thereof; and the moment the cry goes forth from the heart's fulness, the healing process begins. Such a cry is never unheard or unanswered by "the Father of lights, with whom is no variableness, neither shadow of turning," but straightway the sin-sick and weary ones of earth begin to experience the regenerating influence of the "Light, which lighteth every man that cometh into the world," and to comprehend the meaning of the Scriptural declaration, "Ye must be born again."

The trouble with many human beings is that, either through ignorance or wilfulness, they turn away from spiritual enlightenment. Both conditions are deplorable in that they rob one of physical health and real happiness, and both deny and crucify the living Christ, even as did Peter of old when the devil (evil suggestion) turned him with denial from his Lord, and so did the murderous unbelievers who so despised Jesus that they spat upon him and nailed him to the tree. Is it not evident that sooner or later consciousness must be corrected and spiritualized? Two questions present themselves when thus reflecting upon this seeming depravity: Why do mortals ignore and reject the Christ? and when will they come to a realization of their folly?

Answers deduced from the Scriptures would seem to cover plainly these queries. First: Because "the [human] heart is deceitful above all things, and desperately wicked;" and second: When mortal mind—man's most subtle adversary—shall be delivered to the judge, and the judge shall consign him to prison, he shall not go hence until the mortal shall have put on immortality—until the relinquishment of every belief in or dependence on matter, or, as St. Matthew puts it, until he has paid the uttermost farthing.

Thus it is found that ignorance of God and self deception are manifestly the causes of spiritual blindness, which evil condition will continue until the hungering, groping heart realizes its desolation and goes out in a supplication for more light.

We know that certain inhabitants of the ocean prefer to dwell in the remote and darkened caverns where no penetrating ray ever scatters the gloom, and there they lurk among the shadows until the blessed sense of sight is lost to them, and it may be truly said that "having eyes, they see not." These foolish creatures incur an awful penalty, for all around them is a world of glistening pearls, glowing corals, and grottos filled with rainbow hues and carpeted with wondrous green. Does it seem possible that any creature could voluntarily turn from such beauties to become blind and wretched? Yet even so, here in the upper world, countless mortals sit blind and miserable in the darkened chambers of sense, persistently barring out the sunlight of Truth, and nursing corroding thoughts of envy, hatred, revenge, fear, impurity, disease, and death.

The purpose in giving out this thought, is a longing hope that it may reach some one who sits in the darkened chamber in company with such malignant guests. Such an one I would earnestly urge to arise and throw wide open the window now, drive out the troop of hateful shadows, and let in the flood-tides of Light that in reality surround you, a process not difficult when you know you have but to deny the power of error and darkness and to declare the allness and omniscience of God, Light. Make this denial, dear suffering one, and follow it with the scientific declaration; endeavor to realize that in the Light you live and move and have your being, then note the lessening of your burden. Reflect for one moment on what darkness has meant to you all your years; then reverse the thought to a realization of omnipotent (all-potent), omnipresent (ever-present) Life. Such a procedure is an earnest prayer, a cry to the Father for more light, and such a petition will not return to you void.

Does a lingering sense of bodily pain hold you in what seems an ever-tightening grasp? Delay not one moment to seek the Light that will dispel the awful illusion. You may at first feel an utter powerlessness and say you know not how. Neither did Mrs. Eddy, the messenger who brought us Christian Science,—the Christ Cure,—but in just such a hopeless and helpless moment she turned resolutely to Spirit, and found relief. She proved the divine method to be an absolute and practical cure for every seeming ill, and then, Spirit-led, she gave to the world the Key she had found to unlock the Scriptures, that all might learn thereby how to approach the Great Physician, and be healed. Try this scientific manner of denouncing the enemy that would rob you of your strength and happiness, turning to Spirit for your help. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: . . . the glory of the Lord shall be thy rereward" (Isaiah, 58: 8).

Do the leprous spots of sinful thought and desire make your life a burden? Know that full many a leper has been cleansed and healed by Love. Empty your heart of its impurity, cleanse the wayward hands, and in the hour of purification read and make practical these words of Jesus spoken to the adulterous woman, "Neither do I condemn thee: go and sin no more. . . . I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John, 8 : 11, 12).

Does death seem real and fearful, and cast a darkened shadow along your pathway, making it chill and desolate? Quickly reverse the thought of fear, and though you walk through the valley of the shadow of death, you shall fear no evil. Death will become but the shadowy unreality of a haunting dream, all unknown to God, who made only that which is good, and who, therefore, can have no part in death for "In him was life; and the life was the light of men" (John, 1 : 4).

Do grief and sorrow conspire to bow your form and fill your days and nights with unavailing tears? Cease for a moment your mourning for the earthly loss or trial, and rather mourn that the clouds have so long obscured the sunshine, then will you be blessed, for Jesus has said that those who mourn in this wise shall be comforted, and by relying on this promise he will "turn their mourning into joy, . . . and make them rejoice from their sorrow" (Jeremiah, 31 : 13). "Thou shalt make thy prayer unto him, and he shall hear thee, . . . and the light shall shine upon thy ways" (Job, 22 : 27, 28).

These are Christianly scientific methods of rebuking and reversing the discordant hosts that seem to pursue mortals, and it matters not what claim error may make to thwart the Truth, even in the subtle claims of jealousy, hatred, discouragement, self-love, pride, or poverty, all these may be given the lie and have applied to them the divine antidote found on every page of the Scriptures. Our textbook, *Science and Health*, explains the why and wherefore of Mind Healing. It gives a new impulse and inspiration to "search the Scriptures."

Does this spiritualized idea of light bring to consciousness a glimmering ray of hope that it may lift your veil of darkness? Surely you have a light burning somewhere, be it ever so dimly; it may long since have been hidden under a bushel (discouragement). Only bring it forth and trim it, and the light of Love will increase and glorify it; and thereby, mayhap, some other, sitting in darkness, may see a great light.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. . . . But if we walk in the light, . . . we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John, 1 : 5, 7).

THE DEMONSTRABLE EXACTNESS OF TRUTH.

CLARA E. MAC MAHON.

THE great need of humanity is answer to prayer—fulfilment of promise. This need must be met, not by a more loving God or by the nearer approach of an extraneous millennium, but by an apprehension in consciousness of the law of activity emanating from God and governing man.

This law of activity is already apprehended in some lines of thought. In mathematics it is recognized that in order to reach a perfect result there must be an active and exact knowledge of principle and rule governing the facts, and no other mental method is allowed.

What would be thought of a teacher who, in commenting to a pupil upon a problem incorrectly solved, said, "The answer is not true, but you have honestly done the best you know, so we can be sure that the Principle of mathematics will pardon your mistakes and give you a perfect reward. Your standing in this class will be judged by your honesty of purpose rather than by your knowledge of the Truth."

This reasoning is counted an absurdity in most lines of practical effort, but in the great, fundamental problem of the relation of God and man, this is the theory upon which salvation is expected, and from this mistaken reasoning follows the acknowledged failure of mankind to find fulfilment of the divine promises.

God, the infinite Good, is already with man. The inexhaustible harmonies and riches of the divine grace are for man now and always, not a bestowal, partial and imperfect, but the eternal state of being, available upon the fulfilment of certain conditions possible to man through a knowledge of God as He is.

The search of mortals for a religious teaching which will bring man into accord with the infinite First Intelligence, or God, so that His will may be done, is rewarded in Christian Science, which presents to the world a religion which differs from all others in this, that through "Science and Health with Key to the Scriptures" there is clearly set forth the Science of Christ, the exact knowledge of Truth, the understanding of which enables man to work in accord with the divine law and so reach results whose exactness and harmony express the nature of divine wisdom.

This positive statement might well startle bewildered mortals and seem incredible were it not demonstrably true, as proven by the healing of the sick and the reformation of the sinner.

The relation of Christian Science to the world to-day is paralleled in that wonderful Sabbath in Galilee when in the synagogue Jesus read from the Scriptures: "The Spirit of the Lord is upon me, . . . to preach deliverance to the captives"—and closing the book he said, "This day is this scripture fulfilled in your ears."

A PARABLE.

A. E. B.

A BROAD and beautiful tree spread its branches over the green pasture,—a brook ran murmuring at its feet,—the sun kissed its leaves, and dewy diamonds blazed with color, the quiet shadows fell, with interlacing sunbeams sifting through dark branches. The tree waved its welcome to the summer breeze that fanned fragrance from the clover fields near by, where bees hummed and gathered sweets for winter's over-tiding.

Love careth for His own, and here, in wondrous ways, provided a shelter for His love-directed birds, giving them homes in nests that swung in the cool retreats of bough and branch.

This tree, men, for want of better knowing, called an oak.

The soft, wordless utterances of sunshine and shadow, of bird and bee, alone were spoken in all that landscape, so beautified and so blessed by this sturdy sentinel of the fields, until an acorn seemed to break the silence of love and the stillness of life, saying, "O tree, return unto an acorn, return unto me, and be an acorn, return and be as I am, so undisturbed, so quiet, so satisfied."

The great, beautiful tree responded only with the gently waving branches that swung the baby birds in their nests, and breathed a benediction on the weary traveler at its foot.

This is all that was said or done. God is in His heaven and on His earth. His tree is His reflection, satisfied with its seed and source, Truth and Love. The talking seed was unheeded, and the meadow music flowed on without discord.

A BEAUTIFUL AND REMARKABLE LIFE.

REV. S. C. DUNN in the *Presbyterian Herald* of New England, submits a carefully prepared *resume* of the life of Mrs. Mary A. Baker. Because of the noble life this woman led; because of the good she accomplished and the peace and blessing she brought to others; because of the interesting story connected with her childhood, and because of the fact that she was the sister-in-law of Reverend Mary Baker G. Eddy of this city, the story is reproduced in *The Patriot*, the thought being that it will be of much interest to Concord people. The biographical sketch follows:—

"Mrs. Mary A. Baker was born in Boston, November 2, 1830, and died in Dorchester, Mass., on Sabbath, 29th of June, 1902. When a child she sailed with her parents on board a small vessel that traded between Boston, New York, and the West Indies. Her father, Joseph Cook, a great-great-grandson of Captain Cook of world fame, was captain. On his first voyage in this vessel a terrible storm was experienced and the vessel foundered, and nearly all on board perished, and among the number the captain and his young wife. A seaman grasped the child, ready to sink, from the devouring waters, and on landing committed the babe, only one year and a half old, to the care of a gentleman who witnessed the wreck; and the little one, so suddenly bereaved of her parents, was tenderly cared for by her kind benefactor. Shortly afterwards she was adopted by Dr. Root, a distinguished physician of Conway, Mass., who had no daughter of his own, and the child was known in his home as Mary A. Root. The little bright and intelligent girl did not know for years but that she was the natural born daughter of Dr. Root, and when she discovered that she was his by adoption, her love for him who assumed the place of a father increased instead of diminished.

"In the home of Dr. Root and from the lips of this Christian gentleman, she learned much about Jesus and the way of salvation. The words of Paul to Timothy are applicable in her case: 'And that from a child thou hast

known the holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus.' From a letter written by herself, we learn that she made a public profession of her faith in Christ at Conway, Mass., on the first Sabbath in May, 1843, when only about thirteen years of age. After qualifying herself at school she entered the seminary at Mount Holyoke, Mass., and was educated for missionary work, and early became a member of the American Board of Commissioners of Foreign Missions. She went out as a missionary to labor among the Choctaw Indians at Pine Ridge Seminary, Indian Territory, where she was principal of that institution. She translated the Bible into the Choctaw language. Shortly before her death the writer heard her speak fluently in this language, and she answered his questions so readily as made it evident to him that she had thoroughly mastered the same. In these years of Christian activity she was associated with Rev. I. C. Strong and wife, Revs. Cyrus Kingsbury and Ebenezer Hotchkin, and other well-known Christian workers.

"After years of consecrated service her health was impaired and she was advised to return home. Upon leaving the sphere of her labors, many of the Indians accompanied her a considerable distance, showing that they greatly appreciated her services and regretted her departure. Though not enjoying for a season the best of health, yet she was always ready to assist in every good work. Among other things, she readily assisted in the preparation of a book published many years ago, entitled, 'The Judson Family.' Indeed, she was the accredited author of the work and it contained as a frontispiece a picture of herself.

"It was also after her return that she was united in marriage to Mr. Samuel Baker, a brother of Mrs. Mary Baker G. Eddy of Concord, N. H. Mr. Baker owned a pretty estate in Charlestown, Mass. After about ten years of happy married life, Mr. Baker, of whom she always spoke with much affection and love, died, and for the rest of her life she remained a widow. She united with the Park Street Church in Boston by letter, March 1, 1855, and continued her connection with this church until death. For the last seven or eight years of her life, and especially the last three, she was greatly afflicted with cancer, the disease that occasioned her death.

"In the fall of 1895 the writer, by an invitation from Mrs. Baker through an intimate friend, Mrs. W. B. McLean, called upon her and worshiped with her for the first time. This he continued to do at her own request from time to time. In the Scotch Presbyterian Church of which he is pastor, Mrs. Baker commemorated her Saviour's death for the last time, and often made mention of 'the spiritual uplift' received on that day. In August, 1899, she rented rooms in the residence of Mr. W. B. McLean, 24 Elmont Street, Dorchester, an esteemed elder in the Scotch Presbyterian Church, and her interest in this church from that time greatly increased. Though she was not well able to attend the public ministrations of her own or any other church, yet she greatly prized the visits of her Christian friends, and heartily united with them in the worship of God in the home. Indeed, often her room was the church in the house, where praise and prayer ascended to God.

"In conversation all her friends can testify that her knowledge of the word of God was remarkable, and her Christian experience elevating. Once and again we heard visitors say that they profited by her pleasant smile and cheerful spirit, even when she was suffering extreme pain. She was also distinguished for her benevolence—always ready to respond to any call for help that commended itself to her. It may be that in this particular grace she allowed her heart to control her judgment, and that she used up too readily the income of the estate left to her by her husband at the time of his death without any incumbrance. It is better, however, to err in the grace of benevolence and pass away in straightened circumstances than to leave behind money unused that would be of service during the natural period of life. She did not want for any good thing. Her sister-in-law, whom she loved dearly, ministered abundantly to all her wants, and enabled her to act like her Saviour and minister to others.

"On several occasions she contributed liberally of her means to support the cause of Christ in connection with the church of which I am pastor, and about four weeks before her death she gave us the magnificent sum of \$4,000 to reduce the debt on the church. This she did after much thought and prayer to God for direction.

"We close this tribute to her memory in the words used at her funeral on the evening before her remains left

Dorchester to be laid beside those of her husband at Tilton, N. H.

"In the midst of her sufferings she was constantly doing good, exhibiting in a most wonderful manner the Christ-like mind and spirit, rejoicing in hope, patient in tribulation, continuing constant in prayer, distributing to the necessity of saints, kindly affectionate towards all who loved her Saviour, fervent in spirit, serving the Lord. Of her it may be said: 'For me to live is Christ.' She lived for these last years walking in the furnace of severe affliction, realizing that God was with her, and giving proof of the power of the grace of God in her heart, and of her it may truly be said: 'To die is gain.'"

In *Concord (N. H.) Patriot*.

THE TRUTH RECOGNIZED.

It is not wise to shut our eyes to the fact that Christian Science has become a factor in our civilization,—one we cannot ignore and a factor for good. There may be cases where fanaticism has led to disregard of proper precautions and guarding against contagion; but a body of Christians should not be held responsible for the mistakes and extravagance of a few members. Christian Scientists are happy and healthy members of our body social. We think, on careful observation, that they are happier and healthier than their brethren and sisters in the orthodox churches who profess to believe much that is actively accepted in Christian Science, but by their lack of faith, and their dependence on the physical and material things of this life for health and happiness, give the lie to their profession.

The (Fort Dodge) Evening Message.

It is a curious thing that I remarked long ago, and have often turned in my head, that the old word for "holy" in the German language—*heilig*—also means "healthy." And so *Heilbronn* means "holy-well," or "healthy-well." We have in the Scotch "hale;" and I suppose our English word "whole"—with a "w"—all of one piece, without any hole in it—is the same word. I find that you could not get any better definition of what "holy" really is than "healthy—completely healthy."—*Thomas Carlyle.*

OUR LEADER'S THANKS.

To the members of the Mother Church:—I am bankrupt in thanks to you, my beloved brethren, who at our last Annual Meeting pledged yourselves with startling grace to contribute any part of two millions of dollars towards the purchase of more land for its site, and to enlarge our church edifice in Boston. I never before felt poor in thanks, but I do now, and will draw on God for the amount I owe you, till I am satisfied with what my heart gives to balance accounts.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., July 21, 1902.

MRS. EDDY'S VIEWS.

Concord, N. H., August 13.—An eminent lawyer of Baltimore, Maryland, John Henry Keene, has recently written and published a booklet entitled "Christian Science and its Enemies," in which he startlingly condemns the pulpit's unjust attacks upon Rev. Mary Baker G. Eddy and Christian Science.

A representative of the press called on Mrs. Eddy to inquire as to her indorsement of this book. In reply she said:

"Upon reading the grand preface of Mr. Keene's book, I laid it aside from lack of time just then, and sent my compliments to the author with an order for said book. After perusing his book thoroughly, I changed my opinion, not of the author's talents, scholarship, and high intent (although I have never seen him), but of the advisability of publishing the book and immediately requested the parties to discontinue publishing it in its present form of treating the subject. I did this solely because the author's vehemence in denouncing the pulpit's furious attacks upon me was not consonant with my Christian sentiment. It is written of our great Master whose life and teachings furnish my model that when he was reviled, he reviled not again."

In Boston Journal.

BOARD OF LECTURESHIP.

THE following appointment has been made: Edward H. Hammond, C.S.D., Baltimore, Md., for the Southern and Middle States.

CHANGES IN BY-LAWS.

Article IX., Sect. 2.—Only members of the Mother Church are qualified to approve for membership individuals who are known to them to be Christians, and faithful, loyal students of our text-book, "Science and Health with Key to the Scriptures." Every such approval shall be countersigned by one of Mrs. Eddy's loyal students, by a Director of this Church, by a First Member, or by a student of the Board of Education.

Article XXXII., Sect. 3.—Only students who have practised Christian Science therapeutics three years and been taught in a Primary class by a loyal Normal class student are eligible to the Normal class course in the Massachusetts Metaphysical College. After careful instruction by the Board of Education the students that are found qualified to practise and teach Christian Science may receive certificates to this effect. The preparation for teaching is confined at present to the College Board of Education.

Article XXXIII., Sect. 1.—The annual term of the Massachusetts Metaphysical College will open with the Board of Education on the first Wednesday of October, 1903. The session shall continue not less than two weeks. There shall be one teacher during each college term, and no spectators shall be present.

Article XXXIV., Sect. 4.—As a rule, there should be no receptions or festivities after a lecture on Christian Science, but there may occur important exceptions. If there be an individual who goes to hear and deride Truth he should be allowed to go away contemplating it; and he who goes to seek Truth should have the opportunity to depart in quiet *thought* on that subject.

TESTIMONIES FROM THE FIELD.

WE feel that we should like to tell the Field of the meetings that we are holding in Richmond, Surrey, England, and to show our gratitude by expressing the encouragement we have received by the growth of the work.

In the autumn of 1900, a few people began to meet in a private house to study the Bible Lesson from the *Christian Science Quarterly*. In August, 1901, this was changed to a little service, with regular Readers, and from that time it grew steadily, and a short testimony meeting was afterwards added at the close of the service. In February of this year it became necessary to find a public room, and after some difficulty we found exactly what we wanted, a charming room in the Public Assembly Rooms, Richmond, which we have engaged for a year, and a larger one is awaiting us when this one is outgrown.

We feel we have much to be grateful for. The harmonium is lent by one of the members, and we also had some hymn books and Quarterlies presented by other members. We hold the services on Monday afternoon for the present, to enable all who can to go to our church in London on Sundays. Our collections more than cover the expenses, so the surplus will go towards a building fund. We have also a balance from sale of literature, which we are setting aside for a Book-room Fund. We always have a good attendance, and have had as many as forty-three at our meeting. We have also had a children's class for some months. On May 12 the following testimonies were given after the service.

The first speaker, from Cornwall, spoke most earnestly and gratefully of the benefits he had received. He said he heard of Christian Science about a year ago, when he was suffering from what mortal mind calls a chronic disease. Then he could just get about with two sticks very badly. Now he could walk without any support, and had that day walked several miles. He said the spiritual benefits he had received were wonderful to him. Some little while ago, during the night, his little son, who slept in the same room with him, woke up crying bitterly saying his leg was paining him. He told the child he would

soon be better, and declared the Truth, and in quite a short time the error was destroyed, and the little boy was sleeping quietly. The speaker said that this was a very convincing proof to him of the truth of Christian Science, and had helped him much in his own case, knowing that Truth will be the victor if we work on faithfully. He also spoke of the demonstration he had made in being able to come to hear Judge Ewing lecture in London on May 6. His practitioner wrote to him from London, telling him that he ought to make this demonstration. To mortal sense it seemed impossible, because, owing to his condition, he had not been able to work for so long, but his need was met the very evening before the lecture, and so he was able to travel up by the night train and be present.

The next speaker said she would like to tell of one or two cases that had come under her own notice in the last few weeks. One was a very promising, clever, young man, who had gone into consumption, and whose calling obliged him to do in the course of his duty something pronounced especially dangerous for consumptives. The doctor said there was no hope for him in any case, and his thought was continually dwelling on this subject. His first thought in the morning was, "I have got to die," and all day long it recurred to him, "I have got to die." He was just giving up this dangerous work, and allowing himself to think of nothing but his illness, when he was brought to the London church one night by a lady. He was interested at once, and hopeful, and asked for a practitioner, with the result that the so-called dangerous work was never given up,—in fact, he undertook an extra share of it,—and he got well and strong at once, though he had to be out in all weathers, going to his work by train and coming back late at night. Another case was that of heart disease, cured in three or four treatments, and gratefully acknowledged as perfect healing. The same lady spoke of the number of cases she had seen lately of the healing of minor ailments, and of the fact that they present as perfect a proof of God's power and presence with us, as the cases that seem more severe.

Another speaker said that he had had a return of an old ailment which seemed to weigh down body and mind, but in realizing the perfection of God's kingdom, he was healed immediately. He also said that an experience through which he had passed had shown him most clearly that it is

by demonstration that a sure growth is made, and that it is by proving each step one takes that one proves the truth of Christian Science.

F. M. Turner and E. M. Bowden-Smith.

A FRIEND has asked me to write my experience for the *Journal* and I am very glad to do so if it can be of benefit to any one seeking for health and happiness along the lines of Christian Science.

I was in "bondage to the flesh" for many years, suffering intensely from rheumatism. For seven years before I came to California I can scarcely recall a day when I was free from pain. I had been under the care of several physicians, among them two specialists, but I received only temporary relief; in fact, could see that I was gradually growing worse. My fear of being a cripple was very great, as I then had a strong belief in heredity, and thought I was going to be like an aunt who, for twelve years, had been confined to a wheel-chair with this same trouble. I had no hope of being well again, and thought there was nothing left for me but to be "resigned to the will of God," which at that time meant that I must be patient under the affliction which He sent upon me, and live and suffer my "appointed time."

About two years ago we came to California, hoping the climate would be beneficial, as that seemed to be my only hope. A friend in Ohio sent word to me that I did not need to go to California to be healed. I understood what she meant, as I knew her to be a Christian Scientist, but I was so prejudiced that I was unwilling to try it there. I thought, in my ignorance, that I would rather suffer than try that remedy, my only idea of it being that it might be good for *imaginary* troubles, and I then believed mine to be *real*.

At first I was so delighted with my surroundings that I did not think much about my rheumatism, but before I had been in Pasadena three months the old pain came back with renewed force. I had lost all faith in *materia medica*, and it was only after learning the lesson that there was no help for me in climate, that I turned, discouraged and heartsick, to Christian Science. A friend had spoken so assuringly when I asked if it could really help me, that I determined to take treatment at once, although I had but little faith in it. I did receive benefit, and very soon became more

interested in trying to understand the Principle which was doing the work than I did in the effect. I looked forward eagerly to the hour when I could take my treatment; and the long talks with my healer, who so kindly and patiently endeavored to point out the way, were among my happiest moments. My healing seemed very slow to me at the time, but as I look back on it now, it seems just the reverse, realizing how much had to be overcome. In two months I was able to make my demonstrations, and for more than a year have been perfectly well. I was able about this time to lay aside glasses, which I had worn for several years for severe nervous headaches caused by astigmatism, a law having been laid down for me by one of the best oculists in Boston, that I must wear them constantly during my natural lifetime.

I was taught from childhood that God is Love,—that He did not create evil,—but I somehow believed He permitted it for our good, and these things were never satisfactorily explained to me until I learned the truth in Christian Science. In giving up some of the old beliefs, God seemed for a time to be farther away from me, but when my consciousness awoke to the “risen Christ” I was indeed most happy, and began, in a small degree, to comprehend the “divine Principle, underlying, overlying, and encompassing all true Being” (Science and Health, p. 496).

We have had many beautiful demonstrations of the power of this blessed Truth in the past year, and do know that no one can be healed physically without being uplifted spiritually and made better in every way.

I can never fully express my thankfulness to God for leading me into Christian Science, and my heart goes out in gratitude to our Leader, who, through her tender love and life of self-sacrifice, has revealed this Truth to the world and thus made it possible for us to understand and demonstrate the healing power as taught by our Saviour.

M. N. S., Los Angeles, Cal.

I HAVE often wanted to give my testimony regarding the great benefits I have received from Christian Science, but have always been held back by the thought that nobody would care particularly for such experiences as mine; however, in the last two years, constituting the time of my practice, I have not known one testimony that has not in some particular been a great help to me as well as to my

patients. So, hoping that my case will prove of value to some one, somewhere, I cheerfully give it.

When I first heard of Christian Science and commenced to read *Science and Health*, I was a slave to the tobacco and liquor habits, which had already brought and were still bringing to me many miserable, unhappy, and sickly conditions.

I was brought up in the Presbyterian faith, and notwithstanding the kindness, gentleness, and loving persuasion of my pastor, Sabbath School teacher, and friends, my spiritual progress was interfered with by the following questions and propositions which were ever presenting themselves to my unsatisfied thought: If God has all knowledge and all power, if I cannot turn my hand over without His permission, if I can think only as He thinks, then I must do and must have done always as He foreordained, and I cannot by right or wrong avert my fate. And again, Why did God create evil? If God created hell, He did so before He created man, since man was God's last creation and all was looked upon and pronounced "very good." What was the object in creating this hell and for whom?

Many such questions were continually confronting me. I was wandering in the wilderness.

I read *Science and Health* for nearly a year before I fully accepted it, but its truth appealed to me little by little. My wife preceded me in the thought, so I said to her, half sneeringly, "If this Science of yours is good for anything, just try it on me for my habits." She only smiled and said "All right, my dear." That was the end of it, for I have never to this day had any taste or desire for either tobacco or liquor. My interest in the study grew, but I was still reluctant to acknowledge that I had much faith in Christian Science.

About twelve years ago I had inflammation of the bowels, and was under a doctor's care for six weeks. I recovered, but ever after that, about twice a year, I had recurring attacks, which lasted from one day to a week at a time. These attacks seemed to grow more severe; finally, one brought me to the floor in a swoon. I had just time to call my wife, when a cold perspiration gathered, an icy coldness settled over me, and everything was turning black; she came to my side and all was still. Oh, what a peace and rest came over me! I looked and she was treating me. Then I sat up, smiled, and arose, perfectly healed. To this

day, now over four years, I have never had a similar attack, not even a slight one. This made me acknowledge my full acceptance of the Truth, which was gradually making me free. Since then I have been healed of many physical ills. After this I began to comprehend the Truth better, to realize what Mrs. Eddy is endeavoring to teach, and to grasp a better understanding of the Bible through its spiritual interpretation. I was fortunate enough to have class instruction, which has helped me. Now questions that used to bother me trouble me not. I understand God better. Divine Love, Life, and Truth are being revealed to me now.

I am always thankful for the circumstances which led or rather drove me into this Truth, for not only have my family and I been benefited by it physically, morally, and spiritually, but by the demonstration of the same Truth many others have been rescued from sin and suffering.

Harry L. Worden, Lorain, O.

IN 1886 I suffered from severe headaches and lost thirty-five pounds in weight. Following the advice of my physician, I gave up a good situation as general office man, thinking my trouble was caused by close confinement. My health did not improve, and finally after trying many things, including medicine, change of business, and climate, in 1892 I consulted an oculist, and although my vision was good I was told that I had a bad case of muscular eye trouble accompanied by astigmatism.

For the next ten years I spent hundreds of dollars and months of time trying to find relief from constant pain. Leading oculists endeavored in vain to relieve me, and three operations were of no avail. My eyes gradually grew worse, and double vision developed so that 16 degree prism glasses were required, the weight of which was most uncomfortable. These failed to relieve except to a slight extent, my constant headaches. I was also rapidly getting into a chronic irritable and nervous condition, bordering on nervous prostration. At the urgent solicitation of my wife, who, while not a Christian Scientist, seemed to have an intuition that something could be done for me by Christian Science, as a last resort I went to a practitioner and began treatment, although without faith that it could possibly benefit me, when so many eminent oculists had signally failed. I was healed in three weeks, laid off my glasses en-

tirely, and now use my eyes sixteen to eighteen hours a day with the greatest comfort. In fact, there is no limit to the length of time I can use my eyes. This is certainly a wonderful demonstration of the power of Christian Science, when we consider that for sixteen years I had been unable to read or write for a half hour without great discomfort. Since my cure, my wife has been healed of rheumatism and nervous depression, and we have both enjoyed the privilege of uniting with the Mother Church, and Second Church of Christ, Scientist, of this city, on last Communion day. I am truly grateful to Christian Science, to Mrs. Eddy, and to the good practitioner, who put me in touch with this new revelation of Truth.—*C. J. F., Kansas City, Mo.*

Four years ago, we first learned that my wife had an internal cancer. We were then living in Colorado where we could not get very good medical help. We had treatment for my wife by mail through a medical institute in Indiana, which claimed to have a sure cancer cure; but this did her no good. Two years ago we came here to Rock Springs to see what could be done. After we had medical attendance for several months, the doctor advised us to bring her to the State Hospital in Denver to see if anything could be done for her. We did so, and the doctor in charge assisted by two other physicians, made an examination and pronounced it an enormous rose cancer, so far advanced that to remove it by an operation would surely prove fatal. That was a year ago last June, and the doctor told her then that she could not live more than five or six months.

After this, hearing of a prominent physician at Salt Lake City who had a sure cancer cure, we took her to him. He treated her four months and gave it up and sent her back so low that they said she would not live to get home. When the train arrived the nurse told me she was dying, but I would not believe it. She lingered along until the latter part of January, when we concluded to try Christian Science, as everything else had failed. Besides the cancer, which had a dull, steady pain all the time (sometimes being very severe), there was a very bad pain in one side of her head continually, and we supposed there was some kind of an abscess forming there. The only relief she got was when the pain was too bad and we would give her a hypodermic injection of morphine two or three times a day.

Well, I wrote to a practitioner on the 23rd or 24th of

January, and the following Saturday she had a pretty bad day. About eight or nine o'clock Saturday night I went over to the house (I am night watchman for the Union Pacific Coal Co.) to see how she was getting along. Imagine my surprise when I went into the house, to hear her laughing and talking in her room. When I went in I found her propped up in the bed with our little girl on the bed romping and playing. For some time she had been unable to stand the least jar of the bed. I could see she looked unusually bright. When I asked her how she felt, she said she felt first rate, and asked me if she didn't look well. I said, "Well, you do look bright. How is your head?" She said, "Oh, I had forgotten all about it, the pain is all gone." This was Saturday, and we had not yet heard from the practitioner, but on Monday we received a letter from him saying that he had commenced to treat my wife on the 26th of the month. I went and looked at the calendar, and Saturday, the very day she commenced to feel so much better, was the 26th. The following Tuesday she got up and dressed herself, and in about six weeks she let the hired girl go and went to doing her own work, and has been doing it ever since. How thankful we are that we heard of Christian Science!

E. P. Philbrick, Rock Springs, Wyo.

For the past year a desire to attend the communion at the Mother Church in June, 1902, has been ever with me. The way has never seemed more obstructed.

About May first, the obstacles began one by one to disappear, and by the first of June there seemed to remain but one obstruction, the lack of needful money for expenses. I seemed shut out entirely by this; but I recalled the widow who appealed to Elisha for needed supply. Elisha said, "What hast thou in the house?" And she said, "Thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, . . . So she . . . shut the door upon her and upon her sons, . . . and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the

oil and pay thy debt, and live thou and thy children of the rest" (2 Kings, 4 : 2-7). Her need was supplied, but not till after she shut the door, not till she shut out all personality and looked to the one Source. She limited the supply. The oil stayed not, till "There was not a vessel more." Supply equalled her demand. Abraham had laid the sticks before he saw the ram. The children of Israel marched up to the brink, before the way opened. The five thousand sat down, before they saw the supply. These beautiful lessons ran through my thought for weeks. Error argued, You lack their faith and understanding. Then I saw that not faith and understanding, but obedience was the key-note of these lessons. I solemnly resolved to march to the brink—to make ready.

On Monday (I was to leave on Wednesday), I asked for the money, was refused, the person on whom I had depended said it was impossible for him to let me have it. I remained quiet, made no further application. On Tuesday morning before breakfast, I packed my satchel and grip, still not seeing the way, but determined to march the last step of the way.

Tuesday afternoon as I came home from the reading room, about six o'clock, the man who had refused the money called and said, "I have arranged to let you have the money."

O how happy I was, although I had not once felt hopeless. I left home on Wednesday, and spent two weeks in Boston, a glorious feast it was to me.

Hermie Peebles, Kinston, N. C.

I BECAME addicted to alcoholic drink in 1887 and continued in this dissipation until the spring of 1894; previous to this time I was under the influence of liquor at least one half of my waking hours, although forming good resolutions every time I was sick from its use, which was very frequently, as when anything seemed to worry me, I would try to drown my trouble in drink.

In April of 1894 I came to Duluth, barely sober enough to walk without staggering, having been up all the night previous drinking with convivial companions. That same day a lady living in the house where I was staying, made the demonstration of healing a little child. I ridiculed the idea of healing without medicine. I asked, however, to see the book, *Science and Health*, upon which so much stress was laid as having healed people by the simple reading.

She loaned it to me for a few hours, but sent for it, saying she could not get along without the book. I thought her insane, but she appeared perfectly rational on every other subject. This was on a Sunday afternoon and the following Sunday I attended the Christian Science church. That was eight years ago and I have missed only nine Sunday services since.

I purchased a copy of *Science and Health*, and every evening, and often in the morning before going to work, I would study it. But all I could see in it was Mind and matter until coming to p. 406 I read: "There is no enjoyment in getting drunk, in becoming a fool or an object of loathing." That was a severe blow to my way of looking at the matter, as I loved the taste of liquor. I kept repeating those words every time the temptation came to me to drink. One day I took a glass of liquor in my hand and put it to my lips, but could not bear the odor. I again tried to drink it, taking part in my mouth, but could not swallow it. Then I realized there was no real pleasure in alcoholic drink and have had no desire for drink since.

The tobacco habit, to which I was also addicted, clung to me for a short time; but one day I seemed to repeat there was no real pleasure in "Puffing the obnoxious fumes of tobacco or chewing a leaf naturally attractive to no animal except a loathsome worm" (*Science and Health*, p. 407). My cigar became disgusting and that was the end of the tobacco habit.

From a child I had been troubled with terrible headaches, so severe as to confine me to my bed, but from the time I commenced reading *Science and Health* they disappeared. My eyes also gave trouble. I could not see to read by artificial light, the lines seemed to run together, but now I can read by any kind of light for hours if need be.

Can any person wonder why my heart goes out in gratitude to those who have been instrumental in bringing me into the blessed truth which has freed me from the depths of sin.—*Peter Allan de Gcnault, Duluth, Minn.*

FOR over twenty years I was a sufferer from headaches, which were always several days in duration and so severe as almost to paralyze me. I was sometimes delirious for twenty-four hours before relief came. I have been treated by numerous physicians who, while doing all they knew in

their kindest way, failed to relieve me—each doctor having a different opinion as to the cause. After submitting to the knife I was comforted by the thought expressed by the last attending physician, that a few years would end it all, for death was preferable to such suffering, though I had a husband and daughter to leave.

I was a Christian and felt resigned to what I thought was God's will; but alas! how little I knew of Truth and Love.

Three years ago I commenced to study "Science and Health with Key to the Scriptures," but did not make much progress, not understanding the Love therein; but a great desire for Truth and relief led me to persevere, and in the last few months I have made rapid progress.

I wish to add a testimony to the many, so that others, like myself living far from other Scientists, may be encouraged.

One evening in February my husband was brought to the house with a broken and crushed foot, the result of running it under the master-wheel of a horse-power. The accident had taken place about half a mile from home. He rode a young horse to the house, and when getting off, the horse smelled blood, which was dripping freely, and threw him. The fall and the pain in the foot combined caused him to faint.

On examination we found three toes broken, the bones on the outside of the foot broken, and a gash to the bone about three and one half inches long in which the torn tendons looked like a bunch of white thread. I am the only Scientist here and thought perhaps the bones ought to be set, so I sent for our doctor who, knowing me to be a Christian Scientist, sat down about four feet from the bed, talked a few minutes, and then rose, saying, "You attend to it," and walked off. I had realized the truth from the first minute, and in half an hour my husband was sitting up in bed, laughing and talking, pain all gone. He was not a Scientist, and fear would assert itself, and since my work was thus doubled and imperative, I telegraphed to San Antonio for help. In three weeks he could walk with a crutch, and in four weeks he limped but little. Friends had predicted a three months siege of pain and helplessness.

Thank God for the Truth that has made us free, and may its choicest blessings rest on and abide with our dear Leader, who spends her life showing us how to gain freedom in Christ-Truth.—*Mrs. W. C. C., Fort Stockton, Tex.*

FEELING it a duty incumbent on every Christian Scientist, and fully cognizant of the fact that I have allowed error to hinder me too long already in giving my testimony, I beg a small part of your space, in the hope that others may derive the same benefit from my experience that I always receive from the "Testimonies from the Field."

About six years ago I came to Colorado—a well-nigh broken down invalid, after having spent seven years in the Southern states, in the hope that change of climate would restore me to health. I had been here but a few months, when I was taken very much worse, with a severe attack of acute stomach trouble. I was removed to a private hospital, and for months was fed on less food than would keep a baby alive. This food was in a liquid form only, and in most minute quantities, seldom so much as a table spoonful at a time. An increase of food at any time would bring on spells of vomiting, and my supply in consequence would be at once reduced again.

So strong an impression had the laws of *materia medica* and hygiene made on the entire household that, one day when our little girl saw the dog run across the lawn with a bone in his mouth, she ran hurriedly after him calling: "Here, Spot! you can't have that bone; you mustn't eat between meals!"

Finally, my husband in despair had taken me home, a mere shadow of my former self. Other physicians were called in, some of the ablest and most reputable in our city, and the final verdict of all was: no hope, no release except in death.

At this time when all was dark, when it seemed that the God whom I had learned to know at mother's knee had both forgotten and forsaken me, a friend broached the subject of Christian Science to my husband, and he, eager to grasp at anything which would afford even a ray of hope, brought it home at once and proposed it to me.

What little I had heard of Christian Science before this, had not made a very good impression upon me; but, as to a drowning man, straws were now most welcome, and I was willing to try anything. The following day was Sunday and it proved the most memorable day in all my life. My husband sought a Christian Science practitioner and brought her to me. She arrived at about 10.30 in the morning and talked to me and treated me for possibly two hours, then she asked me if I would care to eat anything. Eat? I

hardly knew what the word meant. I had not eaten for months; still I was told that I might eat if I wanted to. She went to the kitchen and in about thirty minutes returned, followed by the maid bringing a tray full of several kinds of tempting food, among them roast veal, new potatoes, vegetables, and pudding. I was told to eat and I did—such a meal. Will I ever forget it! Wondrous to relate not a single bad effect followed; but on the contrary I was virtually healed instantaneously. Indeed, I was taken up to the very summit of the mount of exultation and I fondly imagined that I would be allowed to stay there, but I have since learned that all must come back down into the valley and work out their own salvation in fear and trembling. Our family has since that time relied almost wholly upon Christian Science, and every member has had beautiful demonstrations. While we have had our battles with error, and while the want of sufficient understanding of the Christ-Truth has made some of our efforts futile, yet we know that the study of Science and Health and a rigid adherence to its Principle and teachings will enable us to realize that Truth heals all diseases.

Words are inadequate to express my gratitude to God and to His servant who has discovered this wonderful truth and made it of practical value to the present age.

Ella C. Spengel, Denver, Col.

My first knowledge of Christian Science came through a friend who invited me to attend one of the regular Wednesday evening meetings.

I was told that my eyes could be healed, and that I should be able to read, which I had not done for upwards of seven years.

During that time I had hardly read a single book, and suffered much whenever I attempted to do so. Since reading had always been my greatest pleasure, this was a sore deprivation.

The oculists consulted agreed on astigmatism. Although my eyes were examined by the best men in New York I could get no relief, but I did get a new prescription from each one.

For a number of years I had not been able to bear bright lights in a room. I had given up all hope of relief.

I was surprised at the assurance with which it was stated that I could be healed, and yet having heard how many

wonderful cures were effected in Christian Science, I was glad to try it; but I reserved mentally the privilege of believing or not what was taught.

The first Wednesday meeting I attended was one I shall not forget. I learned there of man's proper relation to God and the relation of God to man, and I knew it to be the truth.

The following day I took treatment for my eyes from a practitioner in the church, and in one treatment was enabled to leave off my glasses.

The power of God was demonstrated so unmistakably and forcibly in this healing that I was more than anxious to find what had accomplished this, to my sense, miracle.

I purchased a copy of Science and Health, went home, and read nearly ten hours without my glasses.

I knew I had found at last the great Truth of Being and recognized the divine origin of man and his dominion sufficiently to realize that I was healed certainly and surely by the power of God.

Several treatments were taken later to strengthen my assurance, but never for one moment have I felt the need of my glasses. The spiritual help that came with the healing and the joy and happiness and peace that come from daily drinking of this living water, may be known to all who will come to its fountain.

There is only one power, which is of God, and it is this power manifested through those who love God and do His will, that heals the sick and the sinner.

Arthur E. Overbury, New York, N. Y.

ONE day shortly before Christmas, during a very severe frost, I was out bicycling with my brothers (they were riding). When we were coming home the younger one said, "I'll race you," and quite forgetting the condition of the roads, which were like iron, I agreed. I had been shopping, and had a large parcel tied on my handle bars, on which I caught my knee and jammed it in such a manner that it was impossible to push down the pedal as it came up, with the result that I had a fearful fall. I must have been going about twelve or fourteen miles an hour at the time,—this will give some idea of the force with which I fell. I naturally started treating at once, and by the time my other brother and the groom rode up, I was standing up examining my bicycle. The groom, who knew nothing

of Christian Science, was very much alarmed, but my brother who got off his horse to do something to my bicycle, just whispered to me, "I suppose you're treating." I walked home and seemed all right, but had to use a stick. In the evening, as I was going up to dress for dinner, when I got up and tried to walk, I fell back in my chair and very nearly fainted from the fearful pain in my knee. I then said to my mother, who is a Christian Scientist, "I think you had better treat me, I feel too bad to do anything for myself." She did, and in a very few minutes the faintness went off, but I could not move my leg without great pain. I had to be carried up to bed, and how I managed to undress I really do not know. My mother continued to treat me, and I had an excellent night. The following morning before the maid came in I had walked across the room and opened the shutters. Before the end of the day I could walk up and down stairs without a stick, and about a week afterwards I went to a dance and danced the whole evening without feeling my knee at all.

Sybil Bishop, Kintbury, Eng.

WHILE reading the *Journal* one day, it dawned upon me that I had been like a sponge—absorbing all I could and giving out nothing. I am certain every Christian Scientist has a testimony to give to "Testimonies from the Field," and he should not be backward in writing it, since almost every experience given in that department of the magazine finds anxious and hungry ones awaiting it. I have been reading the *Journal* since the fall of 1894, and have been helped and cheered by the many beautiful things it has contained. My mite to our dear *Journal* is one demonstration of many which was made for our four-months-old baby girl. On Christmas, 1898, there seemed to be symptoms of a very severe cold manifested by the little one, and toward evening they assumed such alarming proportions that we concluded it would be necessary for me to put an extra conductor on my train that night, and stay with the case until the demonstration was made. This I did, returned home, and went to work.

It was a trial of our faith, as we had always sent for our teacher's help, even for less manifestations of error than this seemed to be. But now I was put to the test, for our teacher had gone East, and I had to know that Wisdom and Love were ever-present and omnipotent. It

was a case of membranous croup, and appearances tried hard to make us believe each breath would be the last. All I could do was to work against fear and declare God's allness, deny the error and know that divine Love would do the work. By twelve o'clock our fears were almost entirely destroyed, and my little patient rested very well the remainder of the night. In the morning there was great improvement, and the second or third day there was not the slightest sign of any cold. It was a demonstration of Truth over error, and I was very thankful for it, as it showed me the nothingness of error. I myself could do nothing except stand firm, declare Truth, deny the error, and know that it is God who does the work.

I would say in conclusion, that I have since been in places where I have had to declare God's allness, and have found that He is true to His promise: "And lo, I am with you alway, even unto the end of the world;" and from Joshua, first chapter, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." We have the same assurance in our Leader's words in the beginning of the Preface to "Science and Health with Key to the Scriptures." In proportion as we lean on the sustaining Infinite will we be able to demonstrate with scientific certainty this Christ-Truth, which was given to the world nineteen centuries ago, and which is again revealed to the world in our text-book by Mary Baker G. Eddy.

Why should not Christian Scientists love her who, more than any other, has the welfare of mankind so at heart? The *Journal*, *Sentinel*, and *Quarterly* are results of her tireless efforts, and they have proved avenues of love to every one of us. My earnest desire is to show my gratitude, and the only way I can do this is by expressing more and more each day the divine Principle—Good.

F. E. B., San Diego, Cal.

Just six years ago I took up the study of Christian Science for eye trouble. I had not been able to read for a year. The difficulty was quickly met, and with it disappeared other troubles which physicians had failed even to relieve. I was so happy over this wonderful freedom that I felt every one must have the benefit of this healing power. I was fortunate enough to have very little opposi-

tion in my home. All went on beautifully for three years, when my mother passed away, then my father died suddenly eleven months later. I was left with an only brother who opposed Christian Science so bitterly at that time that I felt I could not stand the opposition. The mental strain brought on nervous prostration, and for two and one half years I felt from day to day that they had taken my God and I knew not where they had laid him. I suffered everything one could imagine. Afraid to eat or not to eat; afraid to go to sleep; to be alone, or to be with others; to stay at home or visit, even the dearest of all places, our little church. I dreaded to enter for fear some dreadful thing was going to happen. The fear of death hung over me constantly, but, thank God, I clung just as closely as I knew how to the Truth, and to-day I am rejoicing in the tender love and kind deeds of that brother. I have no fear of eating and sleeping, and I attend church with increasing charity for all, and have learned in a much larger measure that my "life is hid with Christ in God." I feel grateful for the knowledge I have of this truth. I find it a constant help in rearing my two little ones; in making me a better wife, mother, sister, neighbor, for it teaches me to see the good in others instead of the evil, and thereby destroy the unpleasant pictures.

In my darkest hours, Mrs. Eddy's writings, with the dear old Bible, bring a never-ceasing flow of courage, and brighten the way so that each night is forced to give place to the dawn of a new and brighter day.

Lucille Hipple, Denver, Col.

FROM the time I was thirteen until I reached the age of thirty-six, I was a constant sufferer from indigestion and its accompanying sick headaches, despondency, weariness, etc., besides a growing fear that an operation would be necessary.

I tried physicians, patent medicines, and home remedies, each in their turn, but to no avail.

A friend had talked to me of Christian Science and loaned me some of the *Journals*. While I had apparently lost all confidence in *materia medica*, it was a question whether I was ready to come out on the side of Truth sufficiently to give up all else.

One day six years ago while reading the forty-first chapter of Isaiah, I read and re-read the tenth and thirteenth

verses, and then closed my Bible, fully determined to take God at His word, "I will strengthen thee; yea, I will help thee."

I then asked for treatment, which was cheerfully given, and in six weeks the indigestion, sick headaches, weariness, and minor troubles were entirely overcome; the despondency yielded more slowly.

I have since had class instruction of one of our Leader's loyal students, and until recently have had church privileges. At present I am living where there are no other Scientists, and consequently no church. I am learning now as never before the value of our Lesson *Quarterly*, and how to appreciate more fully the efforts of the committee who give us these weekly sermons of Life, Truth, and Love.

Ada B. Baggott, Osborne, O.

FOR more than three years the publications of our society have been brightening our lives, and many times prompted us to respond. Measles, whooping cough and many other troubles have been overcome with great success. In September, 1901, I was attacked with paralysis during the night. I awoke to find my right side helpless. It was some time before I could realize the Truth, but as soon as possible I began to demonstrate the powerlessness of error and the power of Truth. In a few days I could use my arm, grasp my pen, and in a short time had recovered from the effects of the shock.

I am now laboring with homesickness or seeming separation from friends, but I am confident that God is all and there is no separation in Mind.

This is a very newly settled country and we are seven miles from town, and not being accustomed to living on a farm we find quite a change, but it is a good opportunity to demonstrate the power of Truth.

Mona A. Henry, Phillips, Wis.

BEFORE I knew anything of Christian Science I was subject to colds and hence had great fear of them, but for the past six years I have been comparatively free.

Once in very early spring I started out for the first time that season without a wrap, and before I returned home the wind was blowing strong and cold. I worked hard to shut out the intruding fear. However, thoughts of error instead of Truth were soon manifested on my

body, and for several days a severe cold and cough seemed to grow worse.

One morning after I had been battling with the error for some time I yielded to a sense of discouragement and said to the friend who was with me, "I shall not attempt to teach to-day. Please help me a little mentally and I will telephone to the superintendent's office and have them send a substitute in my place." I started to the telephone but stopped to look at my Bible a moment, when my eyes fell on these words: "Ye have not yet resisted unto blood, striving against sin." I closed the book with the thought, how strange for me to think of not going to school. Of course I'll go. The mental healing was instantaneous. The physical manifestation was worse if anything that day, but I was undisturbed, and in a short time the cold had disappeared.

This is only one of the numberless proofs I have had that, "He sent his word, and healed them."

Harriett Lewis, Salt Lake City, Utah.

CLERK OF THE MOTHER CHURCH.

CORRESPONDENCE relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

PER CAPITA taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

EDITOR'S TABLE.

STRIKES and their attendant disorders are largely engaging public attention, and it must be apparent that the relations of employer and employee need readjustment upon a satisfactory and permanent basis.

In theory neither employer nor employee desires to wrong the other. The one wishes to give a fair day's wages for a fair day's work, and to receive a reasonable profit on his investment. The other wishes to give full value in labor for every dollar of wages, and concedes the right to a reasonable profit in the successful conduct of any business enterprise. Neither desires to impose on the other unmanly and degrading conditions, nor do they wish to act in defiance of the right and well-being of the general public.

Unfortunately, in practice these conditions do not generally prevail.

An encouraging sign of the times, however, is this, that in the states where the law makes arbitration possible and conclusive, many strikes have been prevented or settled so quickly as to cause little disturbance of trade conditions. As a means to the peaceful settlement of labor difficulties, arbitration receives hearty commendation, but we must not forget that for the most part it deals only with effects without going to the root of the evil.

The healing of these distressful conditions must come, as all true healing comes, through the annulment of self-will, pride, and intolerance in consciousness; through the realization of the Fatherhood and Motherhood of God, and the universal brotherhood of man; through the understanding and application of the teachings of Jesus, and the knowing that God is not responsible for such conditions. M.

THE question is often asked, "What is Christian Science doing for the poor?" and the inquiry is pertinent. Census reports confirm observation respecting the startling fact that a very large majority of the common people are not in touch with any church, and when we remember that Jesus referred to the preaching of his gospel to the poor as an evidence of its genuineness and authenticity, and that he made constant appeal to the commoner, we can but recognize the

propriety of this query as a legitimate test of every religious movement.

This is the searching question: What is Christian Science doing for the poor through me? If we discover that our apprehension of it has not quickened our sympathy for the needy of all stations; if it has not stimulated us to more earnest and intelligent endeavor in their behalf, then we may be quite sure that our understanding is faulty and will prove unsatisfactory and inadequate.

Class religion never has saved humanity and never can. Jesus' response to the appeal of human want was immediate and gracious, although he did not use the mechanism of human philanthropy. He was superior to these things; and, in the ideal, Christian Science can have neither place nor plan for them. Nevertheless, it is considerate of human conditions; is tender, compassionate, kind. It follows the Good Samaritan in its ministry to every condition of human need. It recognizes the sincerity, the genuine piety which has erected asylums, hospitals, and infirmaries, and it does not deny the apparent necessity for all these in the present transitional period of consciousness; and yet every Christian Scientist will follow the Master in the assertion of the present potentiality of that spiritual knowing, which removes for the individual, and hence for the community, all occasion for the existence of these institutions.

Christ, Truth, is the only Saviour, and we know that the *healing* of poverty and want is not to be effected by almsgiving, but rather through the manifestation of that true brotherliness which Jesus inculcated, and which expresses itself, first of all, in economic *justice*, the concession and guarantee of a fair chance to every willing worker; and second in the *love* which brings spiritual quickening and uplift.

Poverty can be healed, not by alleviating its distresses, however worthy our impulsive effort in this direction, but by eliminating the selfishness, the sickness, and the sin which are directly and indirectly its cause and explanation. Christian Science means that man shall be immediately helped, not to *endure*, but to be *free* from his pain and poverty.

In its principle, its nature, and its end, Christian Science is universal and redemptive, and it must be forever indifferent to all the class distinctions and social cleavage pertaining to human personality. The true

Christian Scientist will hold every man in his true relation to God. The world's well-intentioned habit of trying to make the condition of poverty more tolerable, has become so familiar that any other course of procedure is quite likely to escape ready endorsement, and yet all thoughtful people will agree that if the sense of poverty's legitimacy and inevitableness could be removed, and men could be touched to the solution of their problems by being awakened to their true nature and inheritance as the children of God, that would be the better way. This is just what Jesus did. To every condition of human bondage and human limitation he spoke finally in the words, "Loose him, and let him go." His philanthropy was not inconsiderate of immediate wants, but above all it was spiritual and healing, and its remedy was the removal of cause in consciousness. It stood not for *amelioration* but for *reformation*.

How far Christian Science is bringing the realization of this more blessed freedom from the thrall of infirmities, one may learn somewhat from the testimonies that appear in our publications, or are heard in our Wednesday evening meetings; but many an unwritten chapter could be added by the faithful practitioners, who in the spirit of the Master have sought, without thought of return, to bring truth's emancipation to the poor and needy throughout the Field. The writer recalls a testimony given in broken English by a humble washerwoman, as one of the most thrilling and helpful he has ever heard. From sickness, poverty, and the horrors of the liquor habit, Christian Science had saved her and hers; and life's problems were permanently solved by the destruction of the procuring cause. Not infrequently the rejoicing of those who have been redeemed from sickness and poverty comes to our hand couched in language and form which, while voicing present freedom, tells also the story of past limitations, and these letters give some hint of what Christian Science is doing for the poor.

W.

THE lion crouched by the way of the Pilgrim in Christian Science is a false sense of sacrifice. Its roar is but a threat, and, like all error, it will cower and slink away under a brave eye, a determined purpose.

This false sense of sacrifice seems to embrace even man's preconceived idea of God, and it is frequently said that

through the teachings of Christian Science man has lost his God, and sails the stormy sea of sense rudderless, and without his compass. What has he lost? Not God, but his false concept of God,—a God who knows both good and evil, and who, through the admission of life in matter, seems to have endowed man with the passions and appetites of sense, and spread before him a table of temptations which, unresisted, must end in man's destruction.

In this conception of God, man's salvation, at the best, rests upon the belief that the divine purpose can be swayed and swerved by human appeal. This is the God who has been sacrificed. What has been gained through Christian Science? A God who is too pure to behold iniquity. A God who destroys error, not by "everlasting punishment," but by the very indwelling of Good, into whose pure presence can enter no unclean thing.

If in Christian Science man has found God to be Love and Life, he has found as God's reflection, a loving, living man; a man who understands his birthright to be freedom. In this higher understanding of man, old friends are not sacrificed, but are doubly dear, seen as the reflections of Truth and Love. Friendship is transfigured.

But remember, growls the lion, old amusements must be given up, fun and frolic must be banished, gayety must give place to long-faced sobriety. Is this so? There is a wide difference between asceticism and Christian Science. The former wrests so-called pleasures from its devotee through enforced sacrifice, through the self-inflicted mortification of the flesh, pleasures that are still enjoyed, delights not outgrown. Christian Science, on the other hand, floods the whole being with a new light, it engenders higher aspirations, man is born anew of the spirit, and sensuous indulgence ceases because the pleasure which was its allurements, has been annulled. We cannot say that we have made a sacrifice when love has given us a joy immeasurably more joyous, a happiness infinitely higher and purer, than that of our old ideal. Yielding the pleasures of sense for the joys of soul is no sacrifice. The lion is chained by Truth.

S.

THE reports received from the branch churches, showing that our Leader's "Words to the Wise" have been heeded, are very interesting, and if space permitted we would be glad to submit them in full.

Many of these reports are brief, and breathe the spirit of the soldier answering roll-call. Others express at considerable length recognition of the by-law as a great impulse for good to the cause. All bear witness to a just appreciation of the wisdom of our Leader in counseling this important step. We give the following excerpts.

One church writes:—

"We are assured of the broader life, the greater unity, and the higher understanding which this change everywhere must necessarily bring."

Another:—

"We are always glad to render intelligent obedience to the wisdom which has proven its faith by its works."

Another:—

"The blessing of a deeper love and trust fills the heart of the little band of workers."

Another:—

"We are happy to accept our beloved Leader's invitation, and enroll ourselves with those who gladly and promptly follow her, because we know she follows Christ. We are profoundly grateful for this fresh evidence of her faithful administration of her trust, and we take this opportunity to express our love to her and our appreciation of the wisdom, patience, and constant care, with which she watches over the cause of Christian Science."

Another:—

"The wisdom that dictated it and the opportuneness of its promulgation is profoundly evident to us all; and we are confident that a loyal and prompt acceptance of it will result in great good to our cause everywhere."

Another:—

"The divine Mind is best expressed to the world, both in quality and quantity, through the many instead of the few, and thus this ruling of our beloved Leader will hasten the reign of the impersonal Christ and the kingdom of heaven in the affections of men."

Another:—

"We know that this is the result of a higher wisdom and will bring us rich blessings."

Another:—

"The wisdom of our Leader's suggestion is apparent to all of us, as it causes us to lean less on the efforts of a few. We believe if this by-law is generally adopted it will be productive of much good."

Another:—

"The by-law was adopted without a dissenting vote; joy and harmony prevailing."

Another:—

"We see the wisdom, justice, and love expressed in the by-law."

A retiring Reader writes that she welcomes this change, as she has "welcomed every opportunity to aid in advancing the cause of Christian Science, even to leaving *all* for Christ that we may finally be endued with power over all evil, sin, and sickness."

Surely God will bless the "little church" that joyfully adopted the by-law and wrote: "Though it seems as if there is no one at present in the little church who can take the place of the present incumbents, we know that 'obedience is better than sacrifice,' and 'before we call, He will answer.' "

M.

CHURCH NOTES FOR SEPTEMBER.

THE following churches appear for the first time in this issue of the *Journal*:—

Ballard, Wash.; Lock Haven, Pa.

The following new church, formerly advertised as a Society, is now holding regular services:—

Wilmington, N. C.

Regular services are announced for the first time at,—

Canton, Ill.; Concord, Mass.; Geneva, N. Y.; Galena, Kan.; Newport, R. I.; Tullahoma, Tenn.; Three Rivers, Mich.; Wallace, Idaho; West Falmouth, Mass.

Notice of the uniting of churches has been received in the case of First and Third Churches of Christ, Scientist, in Philadelphia, Pa.

—THE— CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but mighty
through God to the pulling down of strong holds."*

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JESUS IN CHRISTIAN SCIENCE.

A LECTURE BY SUE HARPER MIMS, C.S.D.

I HAVE come to talk of him who was and is the Way-shower to that sublime rest that remaineth to the people of God; and of that freedom which is purchased by the conquest of sin—the freedom of the sons of God.

Christian Science comes to every community with an olive branch.

The angels have always borne the same gospel to humanity—Peace on earth, good will to men—the very word gospel means Good-spell; the spell, the marvel of Good. The watching shepherds heard its heavenly music in the stilly night, on the Judean plains long ago, and Christian Science has caught its grand refrain, and is giving its sacred benison to you—to the world. "To Good, all things are possible; therefore evil is impossible. Good omnipotent reigneth, and there is naught beside." How sublimely did the old prophets constantly thunder down the ages God's declaration of His omnipotence.

In full sympathy with every holy aspiration of the human heart, with every true philanthropic desire to ameliorate earthly sorrow, Christian Science would add to, not take from, all that is really good. It teaches not a half-way, but a full salvation from all forms of evil. It is the gospel of Love fulfilling the law of Life.

Blind, indeed, are the eyes and heavy the ears that do not see, and at least in part understand, the vast import of this hour. The very deeps of mortal thought are stirred, and like a mighty giant the human mind is breaking the fetters that have bound it. A divine discontent with old limitations and imperfections marks this hour, a marvelous growth out of old conditions. A strange revival of effete philosophers and religions comes to be weighed in the balances of Christ, and found wanting. Astonishing strides in physical (so-called) sciences; a very tangled wilderness of human theories, dark despair, splendid hope, fear, and expectancy, a marvelous mental activity greet us, and we ask, What is Truth? Where is Truth?

Over this chaos a light is shining—it is the illumination of Divine Science. For the first time we see that the "strait and narrow way" is the path of scientific demonstration, fulfilling, but never violating divine law; and therefore, scientific in accord with an infinite, universal Principle.

The great heart of the Christian world is strongly appealing for Christ, not creed. Washington Gladden says: "The heart of the old religion is true, but we ministers must get it out of its fantastic settings and bring it home to human hearts. We must lay hold of the things that are vital and essential." Hall Caine, that close observer of men and times, says: "I feel very strongly, from observation and close study, this one thing, that the one great and supreme religious tendency of the time is a returning to that kind of Christianity that is represented in the early apostles." Rev. Carl Henry appeals for a forsaking of creeds and dogmas and a return to the sane and simple religion of Jesus, who obeyed and trusted God, and practised the Golden Rule. This would bring us into harmony with God, solve our problems, banish our pains, and make this world the abode of love and justice, happiness and peace. A limited sense of atonement has obstructed the healing and life currents of Christianity. Jesus' steps did not end at Calvary; he went on to the glorious victory of the resurrection morn, and the sublime triumphs over the flesh at the ascension, where he attained his at-one-ment with the Father—submerged in the pure spiritual sense of eternal Life and Love.

This deep Christian longing for Truth has brought the light again.

Some one has said, Man is question; God is answer.

INSPIRATION.

Is Christian Science inspired? Is God a personal spectator of persons, or rather is God the infinite impersonal Good, Mind, Truth—the Principle of Being—Love, finding an entrance wherever humility, love, tenderness, purity, open a way for this divine Soul to manifest itself. Truth is “the same yesterday, and to-day, and forever.” Infinity knows no beginning and no ending. What is, always was, and will be. Thus all human growth out of itself must consist of the unfolding, or awakening of universal or individual consciousness to the unchanging Truth of Being.

The capacity of the human mind is constantly enlarged by the poets, seers, prophets, who have been transparencies to let in this radiance of Truth. Jesus referred to this eternal fact when, piercing the pantheistic mist of material evolution, he said, “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was,” thus recognizing the eternal unity of Good, or God and man.

Each individual whose consciousness lets in even one ray of this true light is inspired and illumines human existence. When some one individual is unusually endowed, unique among men through great purity or spirituality, a flood of light unobstructed in the pure lens of his or her consciousness makes an era, a great epoch, and a great leader. Can we yet bear the splendor of these spiritual demands “Thou shalt have no other gods before me.” “Thou shalt love thy neighbor as thyself?”

Isaiah, and the other prophets, reflecting divine Truth, made possible the hour in history when Mary the virgin, perceiving the divine origin of man, brought into human experience the Son of God—the Light of the world.

This began the Christian era, and the life of Jesus became and still is, the central fact of all history. This God-like man walked over the Judean hills teaching the beautiful lesson of the lilies, discerning beyond the face of the sky the deeper meanings of life. He looked somewhat as other men, doubtless with an added majesty and grace, yet he reversed in his life every hitherto known condition; he was subject to none of the so-called laws of nature. With a divine thought, or spoken word, he healed the sick and raised the dead. He walked over the waves, was victorious

over storm, tempest, and death, and ascended to his true, spiritual individuality in God.

Would not the understanding of this "mystery of godliness" be God's best gift to men? The early disciples did partly, if not fully understand it, as is evidenced by their words and deeds. Both Peter and Paul, being able to raise the dead, proved in many ways the power of Spirit over material conditions, and for several centuries after the advent of Jesus, Christianity was marked by these proofs of discipleship. If you believe in me, or understand me, said he, ye shall do the works that I do.

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." That is, my disciples understand the spiritual law of Good that annuls the material law of sin and death. As Paul writes in Romans, 8, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Paul boasted that he had given proofs of his discipleship by signs and wonders, although he had never seen the personal Jesus.

CORRELATION OF CHRISTIAN SCIENCE.

While the heart overflows with gratitude and love in contemplating this divine life, Jesus taught that it should be practical to us—we should follow him—atoning in our own experiences for our sins and for the sins of the world, and working out our at-one-ment with divine Principle, God, eternal Life, Truth, Love.

Is it too good to be true that God has sent His own Word to interpret this divine life to us? That another Comforter has come who fulfils Jesus' promise, "He shall glorify me: for he shall receive of mine, and shall show it unto you." "He shall testify of me." "Even the Spirit of truth" leading into all Truth? No! Nothing is too good for infinite Love to do for mortals. Jesus, the sinless one, seeing that the absolute transcendentalism of his works would need centuries to become a part of universal human experience, that another Comforter must come, said, "The night cometh, when no man can work." "but when the Comforter is come, . . . he shall testify of me." This hour is here and now, another era for the world, an era when Wisdom, wedding in indissoluble union Science and Christianity, ushers in the reign of spiritual law, or Christian Science. Religious truth is con- gred in one sys-

tematized and perfect whole, the Science of Being. The dove of divine understanding which abode on Jesus is no longer a wanderer, but abides now and ever in consciousness, with "healing in his wings." Mary Baker Eddy, the Discoverer and Founder of Christian Science, was endowed even from childhood with great spirituality, seemed set apart, as it were, for a peculiar and holy mission, being led in strange ways to learn the deep and strange things of human existence. Hungering and thirsting for righteousness, in one grand moment, on the verge of the grave, God revealed Himself to her as the one all-inclusive Mind, the only Cause, Creator, and all creation as mental phenomena. She saw the allness of Mind and the consequent unreality of matter; this restored her to health, strength; and life and the Scriptures were illumined. She remembered the holy prophets, and the triumphs of Jesus over material conditions. She longed to know the Science of their works. She withdrew from society, studying deeply, prayerfully the Holy Scriptures, then with illumined vision she saw in the so-called miracles of the Bible, not a violation of law, but natural demonstrations of an eternal, universal Principle for all men, all times, all ages. Her resulting thought crystallized in the book "Science and Health with Key to the Scriptures." Mystery vanishes before the teachings of this book, the Science of God interprets His Son. Nothing but the Comforter whom God sends can interpret this wonder and glory of the world—the Christ manifest in the flesh.

Christian Science, revealing Jesus' absolute reversal of human conditions, shows that his mission was to destroy the results of false premises, and the three brief years of his ministry were occupied in teaching, and in healing all manner of diseases, and destroying sin and death.

This reversal of human subjection to material law, and the demonstration of the spiritual law of health, holiness, harmony, was due to the simple fact of One God, the infinite, loving Father, always blessing, feeding, clothing, sustaining His offspring. In loving reiteration he constantly taught this simple truth of man's relation to God. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they?" "Consider the lilies of the field, how they grow: they toil not, neither do they spin: and yet I say unto you, That even

Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

The sublime lesson is this, that the result from one basic premise is dominion, power, harmony, immortality; from the other, sin, expulsion from Paradise, discord, poverty, disease, and death. Jesus stated briefly his premise, "I know whence I came and whither I go." "I came forth from the Father and I go to the Father." Paul states this metaphysically, "As in Adam (or human concept) all die, even so in Christ (or spiritual, immaculate concept) shall all be made alive."

Christian Scientists have given many proofs that this true basis from which Jesus worked the problem of being is just as potent now as then; there is perhaps not a disease known to the modern world, from leprosy to lunacy, that has not been healed in Christian Science. Demonstration in accord with a divine Principle must be the eternal heritage of man, not a phenomenal event for a brief period. This re-discovered method of primitive Christianity is the Holy Comforter. Coming through woman, it is divinely correlated with Jesus' life and works. In prophetic vision seeing this correlation he said the kingdom of heaven "is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it." The kingdom of heaven "is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Jesus was the man through whom we see Christ destroying the error that does not image Love and Life and Good. Paul says, "There is one God, and one mediator between God and men, the man Christ Jesus." Without Jesus' life of demonstration there would be no true, absolute science known to mortals.

The same Father is here, ever present, omnipotent Mind, ready to do the same work for us whenever the human mind is denied—surrendered—in selflessness, purity, and humility, and we let the same Mind be in us that was in Christ Jesus. We have only to put off our mortal thought to see God's glory fill the earth. We thus see that to deny the carnal mind, and put on the Christ Mind is the mental remedy for every ill—it is all mental, metaphysical. Only by reversing or changing our basis of thought—our

standpoint—can we reverse our conditions. Do we not need a Comforter to bring to our remembrance the simple logic of Jesus? He said, make the tree good, and his fruit good; or else make the tree corrupt and his fruit corrupt. If God is Good and the only Cause, Creator, His creation and image must be perfect, even as He is perfect. Perfect God and perfect man must be the only fact. We have only to see as we are seen. If Good is the infinite Soul and Substance of man and the universe, then there is no room for evil. Life cannot die, eternal Substance cannot decay. Truth cannot know error. Good cannot produce His opposite.

Centuries ago Copernicus called the world to reverse its sense testimony regarding our planetary system. This seemingly important little planet (a type of our selfhood in matter) around which the moon and stars seemed to revolve, was dethroned and found not to be a center, but a tributary. This reversal opened to view an infinity of beauty, order, and grandeur. While yet we have not the full conception of what the stellar universe is as God sees it, yet all thought is enlarged and liberated by this higher sense of what it is.

About the same time Columbus, moved by faith in the unseen, left the old world and its limitations, to find, across the sea, a new continent. In this grand Republic, where all men are supposed to be free, physically, civilly, religiously, Christian Science is born, proclaiming the true sense and application of God as the infinite Principle of perfect Being, the only Source from whence are all things, and all things perfect as their Principle. "All things were made by him; and without him was not anything made that was made." This infinite Principle, that the loving John named Love, was to that master metaphysician Paul, the Mind of Christ. This Mind was seen through the personal Jesus to destroy sin, disease, death.

Paul, profoundly metaphysical, saw life and death only as mental conditions, "to be carnally minded is death; but to be spiritually minded is life and peace," that is, the sense of existence as material and organic, originating in dust returns to dust, through its inevitable self destruction; but the spiritual sense is life and peace.

As this divine leaven works in consciousness, it is interesting to note how the thought of longevity is increasing. Most interesting statistics date this marked increase from

the year 1875, when Mrs. Eddy's book was given to the world, and we remember Jesus' saying, "The words that I speak unto you, they are spirit, and they are life." Not health-laws nor hygiene, but God's law of immortality, harmony, is the regenerating force of the universe.

A strange anomaly greets us in presenting this Science of Being. Christians who have devoutly studied the Bible earnestly, prayerfully, are surprised that we should deny the reality of sin, disease, and death. We do not deny that they are very real to the carnal mind, but as the carnal mind is defined as enmity to God, or Truth, and as the Christ-mind destroys them, they must be the illusion of the material senses.

It is difficult to understand this strange tenacity of our dear brothers and sisters in the churches, in clinging to the false evidence of the material senses in spite of Jesus' teachings and their own beautiful, inspired songs; for the reality of the unseen and eternal is not only in accord with Christianity, but with the thought and teachings of the greatest philosophers and poets who have illumined human genius and progress. It is the Christian's sweetest privilege to look not at the seen and temporal, but at the unseen and eternal. This divine idealism is so powerful that the Apostle Paul declares that it will "change our vile body, that it may be fashioned like unto his glorious body." A noted English evangelist has said that the hour has come for Christians to think of transfiguration instead of death, and it seems that we should not forget Paul's further injunction: "Be ye transformed by the renewing of your mind."

This is a plain statement of Christian metaphysics, or Christian Science. We have failed to see its exquisite force and metaphysical beauty, because we have not understood the meaning of the word Substance as Paul understood it, and as its true meaning has always been—Substance, that which is the cause of "true phenomena as distinct from the temporal or apparent." A more literal definition of faith is a conviction of unseen realities, and this definition is Christianly scientific. By faith Enoch was translated that he should not see death, by faith the walls of Jericho fell down, by faith they subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; women received their dead raised to life again.

If this mental condition called faith is the explanation of all these glorious phenomena, does it not seem that this same conviction or faith should bring about the same results, to-day and should it not characterize all Christians? This faith, as you see, is more than a blind trust, it is the understanding of the infinite, eternal Principle forever governing man by divine, harmonious law.

This divine idealism brings into practical manifestation in the human mind, body, and environment, health and harmony—it reverses material evidence, denies physical causation and turns our gaze and contemplation to the pure ideal in Mind. Must it not be Christian to recognize this ever-present Good—to claim our divine inheritance with Christ and deny all that would rob us of our true heritage from our heavenly Father, no matter what the material evidence may be? This is what Jesus did when he raised the little maid; and when he said “she is not dead, but sleepeth,” they laughed him to scorn.

Yet this one thing so clearly taught in the Scriptures and demonstrated by Jesus is the one thing that the materialism of the world finds it so difficult to accept.

We read that the Messiah was to come to judge not by the seeing of the eye, or the hearing of the ear, but to judge righteous judgment. Jesus reproached the Jews, “Ye judge after the flesh,” and, Do you judge according to appearances? was Paul’s reproach to the Philippians.

The only possible explanation of this glorious healing lies in the Christian Science statement, “All is infinite Mind and its infinite manifestation” (Science and Health).

This one divine Mind embraces within itself all real phenomena. The carnal or sinful human mind expresses itself in matter, in disease, and death, and is the personal sense that Jesus called a lie, liar, and the father of lies. Plato said, “What thou seest, that thou be-est,” and the Scriptures say, “As he thinketh in his heart, so is he.” Christian Science is the science of divine thinking—thinking Life, thinking Love, thinking Good, thinking health, harmony, joy; and this divine thinking, or knowing God is eternal Life. If this divine thought, or word of Life and Love, will heal in one age it surely will in another; it must be an eternal Christ Science, or knowing Good. Jesus taught so clearly that the wrong thought was as wrong as the wrong act; the act was the manifest thought, the wrong thought or motive is the sin.

Think truly and thy thought
Shall the world's great famine feed,
Live truly and thy life shall be
A grand and noble creed.

The divine thought produces health and harmony; the wrong thought, disease and discord. We thus see that Christian Science healing and teaching is the very foundation-stone of all ethics. Which basis shall we choose? This deep and spiritual sense of the omnipotence of Love and Truth is only reached through practical demonstration. If you will do the will, ye shall know the doctrine; the healing is not the end, it is the means to the end, the divine knowing by proof that Good is All. It may be interesting to hear of a recent simple case of healing in my own experience. A lovely young girl came to me for treatment of her eyes. She had been in charge of one of the most distinguished oculists of this country for several years, for acute inflammation of the eyes. She could neither read nor go out in the sun, and suffered great pain, so that she always anointed her eyes with opium salve before retiring that she might in that way have surcease from pain. In about three days after coming to me she was perfectly healed, full of joy and gratitude. What did this sweet and gracious work? A deep, abiding conviction of the invisible, indestructible power and presence of eternal Mind or Substance, the perception that man and his faculties are spiritual, not physical. This newly discovered Christian Science healing, is the very opposite of spiritualism, hypnotism, human psychology, mesmerism. In Christian Science, Truth, God, is the only healer—the realization of Love as ever-present restores to the patient his true harmony in God. Hypnotism is the control of one human mind over another, and leads to great sin and suffering. It is absolutely repudiated by Christian Science. Sometimes in Christian Science, a sweet, overwhelming sense that God is ever-present Love, will heal instantly most difficult cases, and this is the highest form of healing, it enriches the experience of all Christian Science practitioners. I often think if every Christian in the world would heal in Christ's name even one sufferer, how soon the world would be redeemed from sickness and sin through this recognition of our loving Father, able and willing to heal all our diseases as well as forgive our iniquities, as David sang long ago. The kingdom of Good would soon be established, and there would be small need

for infirmaries and reformatories; for this understanding of God must come sometime, and it will banish all discord, and reveal the harmony of Being here and now.

If we will follow Jesus' reversals and look up for everything to Him from whom cometh every good and perfect gift, we will find it all here, now, in Mind. In the wilderness of mortal doubt the table is already spread—the waters flow from the rock, the Red Sea is parted for us by the rod of Science.

Our limitations are only the results of our fears and doubts. We really "live, and move, and have our being" in God—the omnipotent Good, Life, and Love, and there is no other being—all else is the mirage, or Adam-dream. To prove this was Jesus' work and must be the work of his followers, or imitators; he rose above every sense of limitation of Life, Love, and Truth and left his wonderful example for us, as our Way-shower, and demonstrator of the problem of being.

Beginning with the simple triumphs over the material evidence of sickness, rebuking the fever, restoring the palsied arm, cleansing the lepers, Jesus took each step in the way of infinite Life, in a constantly ascending scale of demonstration, healing every manner of disease and sin without drugs or hypnotism, but by the power of eternal Truth, saying to every form of evil, God does not know you, for He is omnipotent Good, Mind; therefore you are without Cause or Principle; therefore you are unreal. He applied this divine understanding to every human condition, feeding the multitude by the recognition that Mind makes the harvest, not matter. In Genesis we read that God made "every plant of the field before it was in the earth, and every herb of the field before it grew," and there was not a man to till the ground. He revealed true communism in the one Source of supply, the infinite Mind that is no respecter of persons, but impartial in His gifts. Jesus said, "Say not ye, There are yet four months and then cometh harvest, behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." To know this is to banish the burden of toil. Life and strength are not in nor from the ground, but in Mind—the omnipresent Love. Our birthright as "joint-heirs with Christ" is dominion, not subjection.

To Jesus closed doors were no barrier, when he stood unannounced in the midst of his disciples, for he had learned

that Spirit was Substance, not matter. The waves were subject to his declaration of harmony. Even the subtle claim of death he met in ascending stages of demonstration. First the little maid who had just died, then the young man on his way to the burial, when his compassionate tenderness destroyed death itself; then Lazarus, of whom he said "I go, that I may awake him," although he had been dead four days, and every personal sense testified to death and corruption. Then he rolled away the stone from his own grave and rose the victor over hatred, malice, and death, proving the spiritual law of immortality, as Paul said, "Blotting out the handwriting of ordinances that was against us," and "nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly." "Who hath abolished death, and hath brought life and immortality to light" (to our understanding).

He showed the same body with the cruel prints of the nails, and rose even higher to the acme of spiritual being, dissolving the last remnant of material belief of matter as substance, realizing his absolute unity with pure Spirit, or Mind. Theological vicarious atonement stops at Calvary. Scientific at-one-ment is attained at the ascension. This struggle and attainment of at-one-ment with God was, and is the only truly and completely scientific event of all human history; it stands the one divine achievement and fact toward which all development tends and points.

Standing fixed on the Rock, Christ, the spiritual idea of true, immortal individuality, reflecting the infinity of Life and Love, Jesus met and mastered every limitation of Life and Good as it came personalized to his consciousness—to him the law of Good was God's law to His own creation. Goodness alone is natural to Good, and he proved its power to destroy the claims of evil, Love and its affluence more than meeting human needs. When he fed the multitude, the fragments that remained proved that Mind was truly a multiplier—that no magic deluded those whom he fed from the hand of Love.

Jesus viewed man from the standpoint of Soul, not sense; of Spirit, not matter, and that is the secret of Jesus and of Christian Science.

In absolute metaphysics the Jesus consciousness is that which, recognizing the Fatherhood of Spirit and the divine Sonship, denies the human selfhood, matter and its con-

ditions as the temporal falsities of the human mind, which vanish before the enlightened understanding.

Christian Science to-day, in "Science and Health with Key to the Scriptures" gives to us the absolute Science of Being as Jesus lived and demonstrated it; for the first time the human or mortal mind in its full and final analysis is given to humanity, and its illusions are seen to be the Dead Sea fruit of the "tree of knowledge of Good and evil"—the pantheism that would dethrone Deity. It meets from Christian Science the verdict of Jesus, It's a lie, and a liar from the beginning—and the Truth never was in it. Good and evil were never in a co-partnership. Good is the only law of Being. Being always was perfect and harmonious, and man never fell from his true estate. John said, "Now are we the sons of God"—Good. Some one will say, some one always does say, "If man was always perfect in God, how did he ever fall into this discordant material condition? It would be as if some one would ask an astronomer, If the earth now revolves in her orbit around the sun, how did it ever happen that she used to be flat and stationary? The astronomer will say, it was never so, that was only a false sense of it. In the same way we have judged unrighteous judgment of man, because we have judged from the seeing of the eye instead of seeing "not after the flesh," but after the Spirit. To reverse this false estimate of man, and see with the eyes of divine Love that Love and Love's image and likeness is the only reality of existence, to see as Good sees, to love as Love loves, is to redeem the world, and fill it with the radiance of Life, for Love is Life. It was this unselfed sense of Love that gave Jesus his dominion over sin and death; and this reflection of Love will give it to us. This law of Love is God's law of life and health to His children, for He is our health—"the health of my countenance and my God." He is near every one of us, for He is our Life, Principle, Mind. He is our Substance, our Intelligence, and when we know this fully, sin and death will be unknown. Sin alone brings death and disease, the Bible teaches; so the destruction of sin means life and blessedness—immortality.

We speak with pride and great satisfaction of the wonders of the closing century and of the beginning of the new. Each day new marvels greet us, as we see physics rising out of the material to the immaterial, the X-ray, the wire-

less telegraphy, the constantly ascending evolution of mortal mind out of its old boundaries—reaching out toward the “scientific declaration” that “there is no life, truth, intelligence or substance in matter. All is infinite Mind and its infinite manifestation” (Science and Health, p. 468). This declaration Jesus proved. Professor Langley, the distinguished Scientist, now tells us that the color is not in the rose, but in us, in our thought. But the real glory that has made all the others possible is this, that in this age has been found one consciousness so clean, so pure from the dross of materialism, that the infinite Science of Soul, which is and always was the All-Science of Celestial Being, has been revealed through her to us.

Even Mrs. Eddy's students, who lovingly follow her leadership, can only faintly grasp the fulness of her sublime mission, but each day unfolds to us more and more the inestimable value of her discovery and her work. A watchful Shepherd over about five hundred Christian Science churches and four thousand students, she stands, a faithful and patient sentinel, keeping guard over a world. A great multitude have been healed through the ministry of her work, and this healing is not only physical, it is the beginning of that spiritual regeneration that ultimates in the freedom of the sons of God. Can words compass the extent of her beneficence, or the far-reaching influence of so sublime and selfless a life? As we see this we feel that we owe no apology to the world for the tender love, gratitude, and ever-increasing admiration that we feel for her, for such lofty spiritual attainment. In the words of England's Christian poet, Tennyson,—

We needs must love the highest best.

The world's greatest humanitarian movement, and its greatest moral reform movements are organized and led by noble, consecrated Christian women. It would seem strange if this vast spiritual movement, which really includes them all, should not be also led by a woman. None other than the one through whom it came could lead it with that matchless wisdom that characterizes it.

How long has the hope of Christian unity been deferred? Yet in the Christian Science organization each Sunday, every Christian Science congregation in the world, from Australia to Norway, California to Japan, unites in the same lesson sermon, with the same words from the Bible and the same correlated selections from Science and Health.

This absolute unity of thought, uniting in One Mind, one family, all the churches, is even now encircling the earth with the rhythmic joy of peace on earth, good-will to men—for the promise is that our words shall not return unto us void, but must accomplish that whereunto they are sent. Christian Science is here calling all into this same unity,—all nations, climes, interests,—into the one Mind that was in Christ Jesus, including all health, holiness, harmony, and life.

That Mind is here now, everywhere; it includes all in the infinite Love—it encompasses all things, the atmosphere of divine Intelligence is the true air in which “we live and move and breathe;” it reveals what “eye hath not seen, nor ear heard.”

Immortal Love changeth not. The music of the spheres still chants the eternal harmonies of Being, as when the morning stars sang together and the sons of God shouted for joy. We need only to awake to the realities of Being, and be satisfied as we reflect the divine likeness.

THE ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity, its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which it accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing when opposed to the weapons that were not carnal, and the kingdom that was not of this world.—*Macaulay*.

EXTRACTS FROM A LECTURE BY JUDGE HANNA.

CHRISTIAN SCIENCE is a deep and sacred subject; the deepest and most sacred that can occupy human thought and purpose, for it treats of God, man, and the universe. It teaches God's omnipotence, His omnipresence and His omniscience. It teaches that God is the one and only Principle of man, and the one and only Principle of the universe.

It is the duty of the lecturer upon this subject to speak, primarily, to those who are not Christian Scientists. I shall endeavor to follow this rule, but I cannot see how I can speak of Christian Science at all, without saying some things to and for Christian Scientists, as well.

I assume, therefore, that you will expect me to tell you something of the Christian Science text-book and also of its author, the Discoverer and Founder of Christian Science.

THE TEXT-BOOK.

A few words, then, as to the text-book. This book, of which the Rev. Mary Baker G. Eddy is the author, was first published in 1875. As revised and enlarged at various times since then, it has reached at the present time over two hundred and fifty-one editions of one thousand volumes each. It bears the title of "Science and Health with Key to the Scriptures," and contains within its covers, in comprehensive and comprehensible form, the entire text of Christian Science. It is true that Mrs. Eddy has written many other books and numerous articles and essays for magazines and newspapers, as well as messages to the Mother Church in Boston, but these are in explication of the text-book. This book is a treatise on healing through the power of God, or the divine Mind, and is, therefore, properly called an exposition of Mind-healing. More specifically, it is a thorough exegesis of the Scriptural method of healing all manner of diseases and of curing all manner of sin through the understanding of God as all-present, all-powerful, all-wise and universal Mind. In short, this book is a spiritual interpretation of the Bible; hence its title—"Key to the Scriptures." I am aware that I am making for the text-book of Christian Science a

tremendous claim, but I shall endeavor to make good this claim before I close.

THE DISCOVERER AND FOUNDER.

Mrs. Eddy is at once the Discoverer and Founder of Christian Science. She discovered for herself how to be healed of a sickness, the result of an accident, which, according to all ordinary evidence, had placed her at the very door of death. This may be said to have been her original discovery. This aroused within her a burning desire to know how she was healed, and also to impart to others the knowledge of how the sick are healed. This led her to search the Scriptures that she might find the healing Principle. She pursued her search until she found the healing Principle to be God. She proved this by healing all manner of diseases, and she proved as well that the same understanding of God which healed sickness also destroyed sin. Having so found and proved the healing and saving Principle, she proceeded to teach others, to found a college for teaching this healing system, to found periodicals for its propagation, to found a church wherein the healing Gospel could be preached and expounded through public services; and she adopted, from time to time, such other propaganda as became necessary to the establishment of a healing and saving religion. That such a system has been successfully established I need not say, for it is matter of common knowledge. Thus, I say, Mrs. Eddy is both a Discoverer and Founder.

LIFE AND CHARACTER.

And what of the life and character of one who has accomplished so much? I am sure a few words in reference to these will be welcomed by every sincere inquirer.

Born amid the beautiful but rugged hills of Bow, near Concord, New Hampshire, of sterling and strictly religious parents, descended from a long line of worthy and distinguished ancestors of Scotch and English blood, Mrs. Eddy was favored by nature and God with advantages which fitted her for a great career.

Her early environments were such as to nurture and enlarge her inherited gifts. She was a student by natural bent and intuition. This native trend was strengthened by careful training in schools and academies as well as by competent private tutors, among whom was

her brother, Albert Baker, a graduate of Dartmouth College, and a distinguished lawyer and member of Congress-elect, having died, after a short illness, before taking his seat. Among her other instructors were such well-known educators as Mrs. Sarah J. Bodwell Lane, Mr. Corser of Sandbornton Bridge Academy, and Prof. Dyer H. Sanborn, author of Sanborn's grammar. This early training has been supplemented by long years of careful and thorough research and study. Poetry was with her a natural gift. As a young girl she wrote poems of such merit that they were much sought for and published in newspapers and magazines. She was also a prose essayist of distinction long before she began her labors as a Christian Scientist. In evidence of this I make mention of a single circumstance. During Mrs. Eddy's residence in the South, as the wife of the late Col. George W. Glover of Charleston, South Carolina, she wrote much for Southern magazines. Upon her return to the North, after the death of Colonel Glover, her reputation as a writer had become so wide that the Rev. Albert Case, then editor of the *Odd Fellows' Magazine*, offered her a salary of three thousand dollars per year to become a regular contributor to his periodicals. At that time this was a large salary for literary work, and speaks strongly of the estimate put upon Mrs. Eddy's literary ability. She has studied deeply in many of the higher branches of learning and in general literature. She is, from every point of view, a woman of sound education and liberal culture.

HER RELIGIOUS CHARACTER.

It may not be amiss for me to say that for nearly ten years, as First Reader in the Mother Church in Boston, and editor of the official periodicals, I have had opportunities which enable me to speak intelligently of Mrs. Eddy's life and character as well as of her labors and literary qualities.

Speaking from this vantage ground, I can truthfully say that, intellectually, she is, without exception, the most acute and alert person I have ever seen; that she labors incessantly and unselfishly for the Cause to which she has devoted her life, and that, notwithstanding her years, she performs an amount of labor each day which, if known, would seem incredible. As to her religious character, I speak my profoundest conviction when I say that I believe

it to be as nearly Christlike as is possible to a denizen of this earth. I cannot conceive how a person on this plane of existence could walk more closely with God or exemplify a more exalted Christian life.

And do not the wonderful results of her work, even thus far, prove this? To those familiar with them they most assuredly do. To the many thousands all over the globe who are the conscious beneficiaries of her work, she has indeed proved herself to be a religious reformer and a Christian evangel. Yet, notwithstanding her highly spiritual nature, she is withal an intensely practical person. She keeps close watch of current affairs and acquaints herself with the world's doings. Her message to the Mother Church in Boston of last June shows this in an especial manner. It shows, moreover, that she possesses the mental grasp of the world's great scholars and statesmen.

CHRISTIAN SCIENCE, A PRACTICAL RELIGION.

Christian Science is based upon the Bible. The Mosaic Decalogue and the Sermon on the Mount are its Articles of Faith. The Church Tenets restate, in few words, the spirit of the Decalogue and Sermon on the Mount. Christian Scientists are taught, from the beginning to the end of their text-book, to emulate Jesus in all his ways. The sincere Christian Scientist earnestly endeavors to carry out this teaching. In the measure that he falls short of this, he fails of his discipleship. Christian Scientists do not claim to have reached perfection—far from it. But in so far as they are sincerely striving for that goal, they are obeying their teaching and accomplishing good. Their Leader has repeatedly said: "Follow me only as I follow Christ." So, in turn, should her followers say of themselves. They must seek a perfect life, they must constantly desire and unceasingly pray for guidance to such a life, and they, in common with all earnest seekers therefor, may rest assured that, in the measure of their earnest seeking, they will in due time achieve and attain. Meantime they must be about their Father's business according to their best understanding and opportunities. To this end are they impelled by the very necessity of their studentship. So far as they are thus engaged they are daily rooting out of their own consciousness the seeds of error, the seeds of sin and disease, and to the extent that they do this they are pointing the way for others. A good life

reflects itself as naturally and inevitably as the sun reflects its light. The sun cannot help reflecting light. No more can a good character help reflecting goodness. Reflecting goodness is the most practical, even as it is the most ideal, business on earth. Through the ministrations of the true Christian Scientist, pain is relieved and destroyed, all forms of sickness are healed, all kinds of sin are overcome, sorrow is assuaged, broken hearts are restored to wholeness, separated and estranged friends, wives and husbands, children and parents, brothers and sisters, are brought into sweeter and more harmonious relations than ever before. More specifically, chronic and organic, as well as acute diseases, in all stages and forms, are brought under subjection and healed, licentiousness is curbed and destroyed, drunkenness is overcome, and mental distress and worry driven out, through this Science of Christianity. These results are accomplished beyond dispute. Indeed, there are few who now have the hardihood to question them. Shall any one say, then, that in so far as this kind of work is being accomplished, it is not what the Nazarene did and taught should be done? And is not this a most practical work in its results, even if it seems to be ideal in its methods?

The Dayton (O.) Herald.

IN THE REDWOODS.

As in some vast cathedral, one looks up
Through columns, carved and tinted deep by time,
Up, up to where the light grows faint; and where
Through windows, made by dust of ages dim.
A few pale sunbeams strive to force their way;
So in the redwoods. Midst the columns vast
Of nature's great cathedral, gazing up,
One finds the same dim distance and the same
Pale sunbeam and the same dim, far-off light;
But in the place of windows, filmed by time,
Great interlacing branches, tier on tier,
Set in a frame-work of the fern-like leaf;
And in between, faint glimpses of deep blue,
As if some master-hand, with earnest touch,
Had painted every space 'twixt leaf and branch,
With tender color, like the Heaven's own.

A. D. NORDHOFF.
In Scribner's Magazine.

GETTING IN TUNE.

MARY CHIDESTER BARBER.

ONE night I went early to an orchestral concert and, as I sat waiting, the members of the orchestra filed in and began to tune their instruments all at the same time. The result was most discordant, and if I had not known the meaning of it all, I should have run away. But, knowing what was to come, I patiently awaited the beautiful music which they were soon to make, and as I waited there came the thought: Is not all this typical of the condition we are in at this hour of growth? These men tuning their different instruments seem to be working in hopeless confusion; but they are not, for each one has in mind the one key-note with which his instrument must be in harmony. To this end, he must give individual attention, not listen to his neighbor's tuning and so imperil the accuracy of his own, but must keep in the chambers of thought that one steady tone. His business for the moment is that, only that. Faithful to that seemingly small duty, he will be ready, when the moment arrives, to take his part in the symphony of sound whose perfectness depends upon the quality of each and all the contributions.

So our friends of the orchestra sit in perfect calm, in spite of the sensitiveness of the musical ear and the proverbial impatience of the musician with discordant sounds. They know that all this scraping and tooting is only the preparation for the beautiful concerted work that is soon to come. Through years of patient labor, of hard, faithful, isolated, individual practice in the basic laws and rules both of music in general and of his own special instrument, each man has been preparing himself for this hour. He cannot do another's playing, but the more perfect he can make his own work, the higher does he raise the standard of general excellence and so encourage others to follow and even surpass him, it may be.

In a letter to the Board of Lectureship, published in the *Sentinel* some time ago, our Leader says: "Improve every opportunity to correct sin through your own perfectness." This is the key-note. At present, in this tuning up stage of growth, many of these human instruments that are one day to make divine music, but are now only striving to

reach pitch, may have suffered from service and be in need of overhauling and repairing. Many heart-strings may have been broken, and they can be replaced only through the tender offices of divine Love. But ahead is the perfection divinely commanded: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

It remains for us to follow this command, and the eventual realization of this perfection is imperative upon each one. Indolence and self-indulgence may delay its attainment, but cannot block the way forever.

We rarely remember, while we talk of Jesus as the great exemplar, that the full import of that phrase is just what St. John expresses when he says: "But we know that, when he shall appear, we shall be like him; for we shall see him as he is." Plainly he has not yet appeared to us. Not being like him, it is clear that we have not yet seen him as he is, though Christian Science is helping us to know that we shall yet see him.

Perfection is our Holy Grail, the cup that Jesus drank, the cup of spiritual discernment and attainment which the angels of God, the messages from the one Mind, bear aloft above human sense, always out of reach until we rise above material sensuousness and live constantly in the pure atmosphere of Soul. Then comes our transfiguration after "the goal of goodness and Love is assiduously earned and won" (*Science and Health*, p. 233). But it must be earned. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

Perfection, now seen through Christian Science to be attainable by way of that strait path called spiritual sense, is called forth by motives that ring out above mortality's discords, and that keep before us the great triumph that is ours now, if only we are ready to take it.

One of these motives is from Isaiah (26 : 3) : "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

Another is from David (Psalm 91) : "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

Jesus, the way-shower, uttered yet another : "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart : and ye shall find rest unto your souls."

Spiritual living is a hard yoke and a heavy burden to the human, but only by bearing this yoke do we win the reward, rest unto our souls; only by being "stayed" upon God, by trusting infinite Good, do we have the "perfect peace," that every mortal longs for. To "abide under the shadow of the Almighty," we must dwell "in the secret place of the most High," where every idea of God lives forever—not for a limited time—in its own inalienable place, God-given. These are the conditions upon which alone we are to have the rest, peace, and permanence, the very thought of which fills the human soul with unsung melodies that cheer and uplift.

If our friends of the orchestra had listened to the antecedent discord, they would not have been ready for the conductor's baton when it summoned them to the symphony. And for us to dwell upon the present condition of human thought, upon the strife and confusion, the pride, envy, jealousy, ambition, and other weaknesses still manifested in humanity, would be to divert thought from the path that leads to the heights of spiritual consciousness.

That these heights are not inaccessible, Jesus showed when he said: "I go to prepare a place for you, . . . that where I am, there ye may be also."

Knowing this, we can go on undisturbed amid the discords of the mortal concept of life, until we reach a full apprehension of the Life that is God, and of the concord that is the eternal heritage of the sons of God. This is Soul's symphony.

BUILDING FUND OF THE MOTHER CHURCH.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

PRAYER.

ALFRED E. BAKER.

AS Christian Scientists, we all acknowledge that Jesus Christ was the highest manifestation of manhood. To him we are indebted for the Lord's Prayer, which is the sacred prayer of all Christendom. No one who believes in him will dispute his authority and right to this prayer, and no one will deny that he lived it. Because he lived it, he became the perfect man—the Way-showers for all other men. It was the living of this prayer that enabled him to heal sin and disease, and to triumph over death. It is the living of this prayer that will enable all who believe in him to do the works which he did. This prayer heals because it turns to God as the only Cause and establishes man in his true relationship with this Cause. It shows to him that to be in ill-health is to be unconscious of this relationship, and that ill-health is therefore mental obliquity. The man who lives the Lord's Prayer, is the man who prays understandingly, and can say with Jesus, "I knew that Thou hearest me always."

The Scientific Statement of Being, as found on page 468 of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is a declaration which, if lived, will prove to be an answered prayer: for if it be lived nothing is left, to be consumed upon lust of eye or ear or earth. Again, that prayer of at-one-ment, the seventeenth chapter of John, is a prayer authorized by Christ, and lived by the man who healed and prayed, who dwelt forever within the Holy of Holies, and said we should pray in secret and the Father would reward us openly. The prayer of the righteous man does heal the sick in this age, when offered with understanding, and he who follows Jesus Christ aright, will pray aright.

Jesus was a man of prayer, demonstrating spiritual understanding in his daily life. He was not a hypnotist. He did not enter the sanctuary of another's thought, an unbidden guest. When he spoke to man's erring belief of mind it was to heal that belief, and prove to him that he lived only in the consciousness of the one Mind—God; in other words, he taught him how to pray the prayer which was the realization of his true being—freedom from sin, sickness, and death.

The man who objects to prayer, does not understand, and will not be found following the man of prayer—the man Jesus, who proved his understanding by healing the sick and raising the dead. The man who scoffs at healing through prayer, scoffs at Jesus of Nazareth, at the Christ-truth which he revealed to the world. Christian Scientists are scientifically manifesting in their lives this revelation of Truth, and as they succeed they know, that they obtain the fruits of the Spirit, and that they can and do heal the sick and the sinning. God will compel us through His infinite mercy to pray aright, "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God," that is, acknowledge that I am Love, Spirit, not matter; and this our God, is indeed omnipresence, omniscience, omnipotence—the only presence, the only Mind, the only power, our Father-Mother God, and our understanding of our Creator is the answered prayer of Life and Love. To gain a fair and clear sense of what the Christian Scientist thinks of prayer, we recommend the reading of the chapter on "Prayer" in Science and Health. If this is carefully and prayerfully read it can be understood and demonstrated, in the healing of sin and disease.

CHRISTIAN SCIENCE LOGIC.

GEORGE ADAMS BAKER.

I MAKE the statement boldly, without fear of contradiction, that every person when seriously ill desires to have the services of the best healer obtainable. How are we to judge? The most feasible way, it seems to me, is to ascertain what system of healing is furnishing the most satisfactory results from the application of its rules and laws in the treatment of disease.

Can we find a physician who will name to us a specific within the whole range of *materia medica* for the cure of one single disease? I think not. This being a fact, is it not a whole sermon in itself? There can be no surety in any case, no guarantee from the past that certain physiological effects will follow the administration of the prescription. I know of no drug having the qualities or properties requisite to heal poverty at the same time that it

heals disease. Christian Science has demonstrated its worth in that direction in numberless cases.

Materia medica makes no pretension of banishing sin, sorrow, hate, malice, envy, revenge, lust, hypocrisy, or ingratitude; but the Christian Science method is daily proving its beneficial results in annulling these various evil conditions. "A wholesale system of healing," you may say; that is just what Christian Science is. Its leaven works throughout the whole system; that it may be cleansed and made pure and whole. To the materialist this may be a startling proposition, but to those who have proved it in their own experience, it is a blessed and undeniable Truth.

Surely none can condemn Christian Science for wiping away the falling tear, reviving the sinking heart, strengthening the drooping ambition, closing the wakeful eyes in peaceful sleep, bringing bread to the famishing, making man love his brother better, establishing virtue for vice, and substituting a wreath of smiles for the lines of pain.

Will we advance if we look backward and walk that way? Can we become enlightened if we shut our eyes to everything except what we actually know is the truth ourselves? A lie is the counterfeit of truth, and seems to be powerful until it becomes known as a lie, when it naturally disappears into nothingness. The lie of human experience is the evidence sent out continually by the senses, that matter has sensation. It seeks to hold man in bondage to the body and teaches mortals that matter itself can suffer pain, while Truth declares that *All is Mind*, God. Which will you choose?

The sensible thing for those to do who are in need of Christian Science is to give it a fair, honest trial, seeking sincerely for help, and they will not be disappointed.

This thought often appeals to me seriously, that none of us have any moral right to condemn anything which claims to benefit mankind, of whose merits or demerits we are ignorant, lest we turn a seeking brother's footsteps away from the path leading to the fountain which supplies the very waters of Life for which he has vainly sought.

"Thy will be done on earth," means nothing in the church on Sunday, unless it means the same thing in the store and shop on Monday.—*Selected.*

WHO SHALL ROLL AWAY THE STONE?

H. L. B.

AFTER the crucifixion of Jesus, early in the morning of the third day, two women with sad hearts and bearing in their hands sweet spices, started on a mission of love,—the anointing of their dearest friend and benefactor. This seemed to them to be the last and only physical way they could express their gratitude to one whose life had been devoted to leading into light, liberty, and love, the great mass of suffering humanity.

As they journeyed they remembered the great rock against the door of the sepulchre, and perhaps took into account their strength, and for a time it seemed as if their errand could not be accomplished, but they did not turn back, nor even stop to discuss how this great task would be performed. With their duty before them and their destination in mind they pressed on, only to find the stone rolled away and a message of love awaiting them, for as they entered the sepulchre the angel said, "He is not here: for he is risen." When Jesus made the demonstration over death he did not linger but went on his mission. The angel's statement was an occasion of great joy to these women, but error tried to rob them of their full realization of this fact by filling them with disappointment and fear.

Some may think it strange that Jesus should appear to Mary Magdalene first, but when one remembers her devotion, and the fact that she was earnestly seeking him, it will not seem strange, for Love never restrains itself from the presence of an honest seeker.

These earnest women were undertaking to express their love for their Lord, and in the performance of this act were honored by Jesus' first words and appearance, and while they were not thinking of self or expecting a reward, yet Love gave to them one of the rarest, richest, and most precious of all blessings. What greater honor could their Saviour confer on his two most devoted followers than to be the first to hear the sweet music of his loving voice, and treasure his most sublime and tender saying. For while they were on their way doubtless to find the disciples, they met their Master. So overjoyed were they that they held him by the feet and commenced to worship him, but

this was a time for action. The life of Jesus was a busy one (though he was never anxious), and it gave him great satisfaction to see those about him active in the work of good. After destroying the fear of these two women he sent them as messengers to tell the disciples to meet him in Galilee. They immediately obeyed, proving that the highest act of worship is obedience.

How often in the morning of our Christian Science experience, with our hearts filled with zeal, we start out on a mission of duty, and as we journey error suggests the great rock, the impossibility or the improbability. If we turn back, the demonstration still waits to be made, and our progress is hindered until this work is performed. For the knowledge of a duty without due effort in its performance will always hinder the growth and understanding of a Christian Scientist. If we stop to doubt, this rock grows larger. We may reach the place of action, but we shall dread the work before us. Then there is but one way, no matter how great the seeming impossibility, and that is to keep our minds fixed on our duty, continuing our journey, recalling Love's promises from the Bible illuminated by Science and Health, and when we reach our destination the rock will be rolled away and the demonstration made.

If the duty be done willingly and is unselfish in its object, when finished it will reveal greater possibilities in the understanding and practice of Christian Science than we have ever thought of, for Christian Science can never be fully understood until practised in our daily lives. When we see the stone rolled away from the door of duty, and remember our anxious thoughts lest we could not accomplish it, we shall find our rebuke that we have not accepted in their simplicity, the promises of Love, "My grace is sufficient for thee," and "Lo, I am with you always," and our experience will prove a step on which to go higher in the spiritual life.

If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

Emily Dickinson.

PEACE AND HAPPINESS.

WILLIAM H. HENDERSON.

EACH and every mortal is in pursuit of peace and happiness, no matter what his ambitions and desires may be.

I have been no exception, for I have drunk at almost every fountain of so-called pleasure. Still there was a something, which I did not find. Every person has a god that he worships, and where his treasure is, there will his heart be also. I worshiped my god as fervently as a mortal could, and thought there was none else. One day a book was placed in my hand, and it told me of "a city set upon a hill," a celestial city above all clouds, . . . having no temple therein, for God is the temple thereof." From this city a "Stranger" wends his way to the valley below. "Discerning in his path the penitent one who had groped his way from the dwelling of luxury, the Stranger saith unto him, 'Wherefore comest thou hither?' He answered, 'The sight of thee unveiled my sins, and turned my misnamed joys to sorrow.' . . . And the Stranger saith unto him, 'Wilt thou climb the Mountain, and take nothing of thine own with thee?' He answered, 'I will.' 'Then,' saith the Stranger, 'thou hast chosen the good part; follow me'" (Miscellaneous Writings, pp. 323, 326, 327).

I laid the book down, but I had found that peace and happiness were not of earth, they are the atmosphere of this City set upon a hill. Without a fear or doubt I said, "I also will climb this mountain and take nothing of earth with me," and I have never turned back. Every step has brought more light, more joy and peace. Hope and faith have given me the assurance that there is a Presence with me, and when assailed, I have heard the voice, "Fear not," for "I am with you always"—all the way. "My sheep hear my voice, . . . and no man is able to pluck them out of my Father's hand."

When I realized that God is a God of Love—a tender, loving, patient Father-Mother, then I heard the voice, "My peace I give unto you: not as the world giveth, give I unto you." Then I grew stronger and I found that every step had destroyed some trait of earth; for anger, hatred, malice, revenge, jealousy, envy, pride, passion, appetites,

desires, lusts, and selfishness were being overcome. I cannot describe this "City," but I do know that the tabernacle of God is with men, and that God loves His children. If God is our Father and Mother, and He is good, pure, loving, and patient, His children must be the same, for man is His image, His reflection, and He cannot reflect any other than purity and goodness. This thought has carried me over many dark places, when stones and briars seemed to obstruct my way and bar my progress.

I do not claim that I have reached the summit of this mountain, but I have journeyed far enough to see that peace and happiness are the heritage of all who will in humility seek to climb it and take nothing of earth with them. Mrs. Eddy says in *Science and Health*, page 239, "To ascertain our progress, we must learn where our affections are placed, and whom we acknowledge and obey as God;" and in the third chapter of 1st John, we read, "When he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

When we stop to think that we can never have peace and happiness until we have climbed this mountain, we will also know that the sooner we start and the less baggage we take, the sooner we will arrive at the summit. We may try to climb up some other way, but unless the Stranger is with us, we will be challenged at every step. Peace and happiness, what words are they! They are synonymous with rest and joy. To the sin-tossed and broken-hearted, to those who are dwelling in a starless night, to those who are filled with doubts, fears, and sicknesses of all kinds, these words come like the dews of heaven. They are the pearl of great price. Money cannot buy it, fame cannot possess it, position cannot attain it, greed cannot gain it; but the sincere desire of an honest heart will bring the Stranger to our aid; for it is written, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The Christ is a Stranger no longer, but has become our guardian, our guide, our shepherd, our very best friend, in whom dwells the only real peace and happiness.

UNDERSTANDING.

IDA DOWNS YATES.

IN a conversation with my husband last evening, a retrospective train of thought was set in motion which has suggested the material for this article.

He said, "Why do not Christian Scientists heal every disease instantaneously? If, as they say, God is the healer and He is omnipotent, it must be that they themselves lack faith; if their faith were sufficient I believe they could."

Mrs. Eddy's illustration of the mathematical problem came at once to my mind, and I said, "If you were standing before a blackboard, upon which was a complex problem that you wished to solve, would all your faith in mathematics, or all possible pleadings to the principle of mathematics, solve for you that problem or give to you that solution? No, of course not. You must have a sufficient understanding of the rules and practice of mathematics to work out the problem and gain the result. And in proportion as you have mastered the knowledge of the science of numbers will your solution be gained easily and quickly, or laboriously with much loss of time. You might have unbounded faith in the principle of mathematics to solve that and all other similar problems, but faith without works would be dead so far as the result is concerned." This illustration brought to my mind very forcibly a circumstance which affected my whole after life until my eyes were opened by that blessed book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, to whom my heart ever turns with love and gratitude.

Some years ago my father, a prominent railroad manager of a western line, was stricken with that dread disease called *locomotor ataxia*. He was just in the prime of life, beloved and greatly needed by his young family and highly esteemed by the community in which he lived. He was a faithful worker in the Congregational Church and Sunday School. Having sprung from the old Puritan stock he continued many of its theories and practices in the government of his own family.

For three years he traveled constantly, seeking and consulting the best medical skill known to him, submitting to many kinds of painful treatment by specialists and in various

medical clinics and hospitals, but with no beneficial results. Then he went to California to escape the rigors of an eastern winter and I went South to visit an aunt, carrying a load of grief in my heart, where all hope of that beloved father's recovery was dead. At this time I heard something about faith cure, and after talking with the Presbyterian minister of the church of which my aunt was an active member, we planned to have our relatives in the various parts of the country, with their respective pastors, join with us at the same hour in united supplication, and it was so arranged. One evening after the regular Wednesday evening service, this dear old minister went home with our little band, and together we knelt in prayer, and pleaded with streaming eyes and aching hearts, that Almighty God would change what we believed was His inscrutable will; namely, that my dear father should suffer and die, and that He would for our sakes spare this precious life. Our faith in His power was undoubtedly great, could we but reach His ear and persuade Him to grant us this favor, but something in our method of prayer was faulty, for within a week we received telegrams from father's valet that he had died very suddenly.

For years I was bitter and rebellious against what I then believed to be God, because He would not work out that problem when I so frantically petitioned Him to do so. But my constant questioning, Why, O why, can I not find God "*whom to know aright is life eternal*"? finally led me to Christian Science and opened the door of my darkened sense and let in the healing, saving Light of Truth. Last winter, while visiting me, my aunt was stricken suddenly with a very severe attack of pneumonia, and I was able quickly to take her by the hand and lead her up out of the Valley of the Shadow of Death into the presence of the Life that knows no death, because our dear Leader, through her Key to the Scriptures, had taught me how to pray.

TRUST God for great things; with your five loaves and two fishes He will show you a way to feed thousands.

Horace Bushnell.

MANY indeed think of being happy with God in heaven, but the being happy in God on earth never enters into their thought.—*John Wesley.*

WATCHFULNESS.

JOHN L. RENDALL.

THE keynote of success in Christian Science is constant, prayerful watchfulness. By this, is meant watchfulness in its highest meaning, not mere watchfulness of your neighbor, your friends, your supposed enemy, or your brother Scientist, but a careful watchfulness of self, a guarding of thought, a carefulness to exclude from consciousness every thought that maketh or worketh a lie. In the words of Paul, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Jesus recognized the great necessity, the imperative need for true watchfulness. He knew well that the constant effort of error was to produce within mankind apathetic conditions; to blind man to its subtle workings; to confuse and muddle thought. Hence his injunction, "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Mrs. Eddy says, "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you may control yourself harmoniously" (Science and Health, p. 392).

The "thief" against which Jesus warned his disciples, may be briefly designated as any unreal, delusive condition of thought calculated to rob man of his birthright. This thief works through envy, jealousy, malice, hatred, and every other subtle claim of evil. It would separate families, would provoke misunderstanding and estrangement among church members, deceiving, if it were possible, even the elect.

The Christian Scientist is fast learning the value of watchfulness against the admission of this thief into his consciousness; he is learning how to protect himself; to weigh every particle of evidence; to reject absolutely the false, and to cleave to the true. He is also learning to withhold "unrighteous judgment;" to take out the "beam" from his own eye, that he may see clearly and impartially, and recognize God's creation as it really is.

Mortal sense has presented distorted visions of man

long enough. Christian Science has come to separate the false from the true; to separate man—God's idea—from the erroneous presentation which has been believed to be man, and it is restoring, through the understanding of God's eternal Fatherhood, the brotherhood of man.

In the infinity of Good, there is no room for evil; the allness of God or Good precludes the possibility of evil. The infinite Principle, which Christian Scientists recognize as God, governs and controls man to-day, as He has always done, and with the understanding of this fact firmly established, the Christian Scientist has sufficient reason for the hope that is within him. He recognizes God as the protecting power, and since God is infinite, ever-present Love, the protection is always at hand.

Watchfulness, in its true sense, includes prayerfulness. The prayerful condition of thought is the condition of receptivity to Truth; such watchfulness is always effective.

The Psalmist says, "Except the Lord keep the city, the watchman waketh but in vain." And we read in *Science and Health*, p. 4, "The habitual struggle to be always good, is unceasing prayer." This unceasing prayer is true watchfulness, and with it comes that harmony and peace which are the heritage of God's children.

DISARM CRITICISM.

GRACE WHITE.

IN reading recent criticisms of Christian Science and Christian Scientists, the thought came to me, Are we as Christian Scientists doing our full part toward the establishment of the reign of brotherly love on earth?

We know that we and our critics alike have but one Father, even God, and that therefore, whatever the appearance may be, we are in reality now and forever, brothers and sisters in Christ. Then how shall we demonstrate and prove this great, beautiful, love-impelling fact? shall we answer the unkind criticism in the spirit of unkindness and resentment or give the soft answer that turneth away wrath? Perchance we, in our turn, may misunderstand our critics, taking for actual malice on their part that which is "zeal of God, but not according to knowledge."

Mrs. Eddy says in "Miscellaneous Writings," p. 149, in speaking of our weekly testimonial meetings and of our

guests on those occasions: "Invite all cordially and freely to this banquet of Christian Science, this feast and flow of Soul. Ask them to bring what they possess of love and light to help leaven your loaf, and replenish your scanty store." Each man in his heart of hearts desires to live and be good, then can we not prove to him by loving-kindness our discipleship in Christ, and show him that the goodness which he desires is with us? Can we not also show him that the Science of Christianity understood and faithfully practised will satisfy his heart-hunger, and will lead him to God who is all Love? Then, "if he shall hear thee, thou hast gained thy brother."

When we think on the holy life of the Master, his abiding love for friend and foe alike, and when we think on the long years filled with patient love for mankind, which our beloved Leader has spent in her successful effort to reinstate the Christianity preached and practised by the meek and lowly Jesus,—then does each heart bow in humility before its God, and gladly praise Him "for His wonderful works to the children of men."

We know that if all knew our Leader as we know her, they would love her even as we love her; then let us obey her teaching, and show ourselves worthy to be called Christian Scientists by truly living a life of selfless love.

A LESSON FROM A MOSAIC.

E. F. P.

I HAD occasion a few weeks ago to look up some grill work for a customer, and in the course of the search, came across a beautiful center table. The table did not at first particularly attract my eye; but having made my selection, I turned again to the table, as the salesman invited my attention to it. It was evidently of Italian workmanship and very unusual in design—a round top of black Italian marble, perhaps eighteen inches in diameter, painted in exquisite colorings. At the salesman's suggestion I looked through a magnifying glass at the design, and to my amazement discovered the apparent painting to be a most beautiful mosaic of tiny bits of marble, in all the various shaded colors. The study of it was exceedingly interesting, revealing its hidden beauties and bringing out the wondrous detail of each individual figure, flower, or bud. I studied

it long—more and more amazed as each fresh beauty appeared. It must have involved a work of years of love and patience on the part of the artist.

In thinking of the work afterward its likeness to our text-book was strongly suggested, since the inner beauties of both are revealed only to the careful student, and both represent the expenditure of so much time, and patient, thoughtful effort.

At first to the ordinarily receptive mortal mind, the ~~text-book~~ is simply a beautiful, religious word-painting, introducing, however, startling new thoughts stated in a ~~clear-cut~~, incisive way, each paragraph concise and to the point. Under the magnifying glass of close study it discloses various hidden beauties which are revealed one by one, until the complete whole stands out in the light of a deeper understanding, a spiritual revelation. Like the work of the artist it reveals the love, labor, and patience of its inspired author. To those who are reading the book superficially, without grasping its full significance, the writer's experience may be of value. He galloped through it at first, and caught only transitory gleams of its spiritual meaning; he criticised the book and its author unkindly, and he angrily refused to read further; yet, in his anxiety to tear the book to pieces, he took it up again, read more slowly and was occasionally illumined by a flash-light, a new meaning that humiliated his previous arrogance. He then in humble earnestness *studied* the book through and through, again and again, with a magnifying glass, so to speak, read little else, sought more and more the full meaning of the author's words, until to-day, though still a tyro, the task has become a pleasure. With even a partial understanding of the text-book, Bible passages have become clearer to his comprehension. Spiritual meanings expressed in material language have become more clear, and the first fruits of the study have been the undeniable healing of a well-grounded sickness, a noticeable moral regeneration, and a gradually strengthening desire to live a Christian life. To-day, together with thousands of others, he cannot be too grateful that Mrs. Eddy's spiritual apprehension has given us this understanding of Truth.

MIND, it is our best work that God wants, not the dregs of our exhaustion. I think He must prefer quality to quantity.—*George MacDonald*.

THE LAW AND THE GOSPEL.

THE following is a reprint of an old, much-worn clipping sent to us by one of our contributors. It has neither date nor name of author, but it seems in so many points to mark the distinction between the Mosaic Law and the higher understanding of the Gospel,—between the letter and the spirit,—that we give it to our readers. In form its tersely wedded contrasts suggest that the unknown author was familiar with the peculiar rhythm of Hebrew poetry. The declaration and answer of the antiphonal couplet is more frequently a parallelism of thought, but the contrast of thought yields the greater and more pleasing emphasis.

The law says, This do, and thou shalt live.

The gospel says, Live, and then thou shalt do.

The law says, Pay me that thou owest.

The gospel says, I frankly forgive thee all.

The law says, Make you a new heart and a new spirit.

The gospel says, A new heart will I give you, and a new spirit will I put within you.

The law says, Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

The gospel says, Herein is love, not that we loved God, but that He first loved us and gave His Son to be the propitiation for our sins.

The law says, Cursed is every one who continueth not in all things written in the book of the law to do them.

The gospel says, Blessed is the man whose iniquity is forgiven, and whose sin is covered.

The law says, The wages of sin is death.

The gospel says, The gift of God is eternal life through Jesus Christ our Lord.

The law demands holiness.

The gospel gives holiness.

The law extorts the unwilling service of a bondman.

The gospel wins the loving service of a son and freeman.

The law says, Do.

The gospel says, Done.

The law places the day of rest at the end of the week's work.

The gospel places it at its beginning.

The law makes blessings the result of obedience.

The gospel makes obedience the result of blessing.

The law says, "if."

The gospel says, "therefore."

The law was given for restraint.

The gospel was given for liberty.

God's dealings with man under the law were to show him his own helplessness.

His dealings with him under the gospel are to show him the mighty power of his Saviour.

And it may all be summed up in this: that what the law could not do because of the weakness of the flesh, God in grace has done, through the sending of His own Son in the likeness of sinful flesh and for sin.

CHURCH NOTES FOR OCTOBER.

THE following churches appear for the first time in this issue of the *Journal*:—

First Church of Christ, Scientist, Champaign, Ill.; First Church of Christ, Scientist, Canyon City, Tex.; Second Church of Christ, Scientist, Detroit, Mich.; First Church of Christ, Scientist, Mexico, Mo.; First Church of Christ, Scientist, Mobile, Ala.

New churches which were formerly advertised as Societies holding regular services:—

First Church of Christ, Scientist, Needham, Mass.; First Church of Christ, Scientist, New Bern, N. C.; First Church of Christ, Scientist, Richmond, Va.

Regular services are announced for the first time at,—

Long Beach, Cal.; Placer, Ore.; Vermillion, S. Dak.; Winchendon, Mass.

Notice of the uniting of churches has been received in the case of,—

First and Second Churches of Christ, Scientist, in Bath, Me.; First and Second Churches of Christ, Scientist, in New Bedford, Mass.

TESTIMONIES FROM THE FIELD.

“**C**OME unto me, all ye that labor and are heavy laden, and I will give you rest.”

Many times have I read this verse, but never realized its full meaning until I found Christian Science. All my life I had suffered from sick headaches, then my eyes failed me, and for four years I was never free from intense pain. Many nights I lay awake all night from suffering. I grew worse and worse till every organ in my body seemed to be affected in some way. I doctored and doctored, but all told me I would go blind. I was also told that I should lose my mind, and should be an invalid, and I said I would be happy if I were told that I must die, for I was promised no relief, and I had not been able to read even the newspaper headings without suffering. The physicians were very kind and tried to help and relieve me. They tried every means, and finally an operation was suggested. At this time I was wearing glasses weighing four ounces, a quarter of an inch thick on one side and very thin on the other.

After all arrangements had been made for an operation a friend came and discouraged us from having it. This seemed to take away my only hope of relief, and that night I lay awake all night praying that I might die. I had grown very weak and could see I should only be a burden to myself and those around me.

My prayer was answered, *not my way*, but God's way. A letter came next morning asking me to try Christian Science. I read it to my mother, and laughed at the idea. She said, "Why don't you try it? It won't hurt you, surely, even if it doesn't cure you." I was much prejudiced against it, not knowing any one who had been healed, but after making my mother promise she would tell no one, not even my father or sister, I went down and had a talk with a practitioner. I asked all sorts of questions, and told her that I was going blind, but wanted only to be healed; that I didn't want even to know of her religion; that I was perfectly satisfied with my own. She very emphatically told me she did not heal, that it was God, and I said I would try it for a week, and see how I got along. She told me she wouldn't take me on those con-

ditions; that when I made up my mind to give Christian Science as thorough a trial as I had the doctors, she would take my case. She thought I had better wait a while; that I was not ready. I told her I would be down the next day for a treatment, and she answered, that I need not come unless I wanted to.

I went, but was ashamed to go in, for I was afraid some one would see me. After treating me, she told me I must read Science and Health. I replied that I couldn't read anything, but she said I could read that and the Bible. I went home and found that she was right, but could get no meaning from Science and Health, nor could I remember a word I had read.

The second day she told me God's work was done long ago, and that He never made me blind, for *God is Love*. I turned this over and over in my mind and gave up going to a party that evening, as I had planned, so that I might stay at home and read. When I awoke in the morning I was perfectly disgusted with myself for being so foolish as to read a whole evening and not receive a single idea or thought. I went to my healer, told her, and she said, "That was lovely for you to give up and work that way, you certainly will be helped if you work like that." Then she asked me if I had read without my glasses. I told her no; did she want me to try it? She said no, she was just wondering. The fourth day I told her that I had read two hours without glasses, but I was terribly discouraged and declared I never should be cured. She said, "God will heal you. His work is already done, now claim the blessing." I went out in the evening to a little entertainment, and before going I had a strong desire to take off my glasses. I didn't have the courage to do this, but I put on a pair of thin ones, instead of the very heavy ones.

I was about half a block from home when I seemed to be struck blind, and could not see anything. I reached up and pulled off my glasses, not knowing what to do. As I took them off it seemed as though I had stepped into a new world. I didn't say a word, for I had no idea it would last. A friend with me suddenly saw the change, and she stopped in surprise, and exclaimed, "How well your eyes are looking!" I told her then very confidentially that I had tried Christian Science, but asked her not to tell a person, for it probably would not last.

The next morning, through force of habit, I started to put my glasses on, when suddenly I thought, I have no need of these; I am healed. Then I was terribly tempted to put them on, and fear took possession of me; but after a struggle of several minutes, I put them in a box, closed the lid, and said, I will never put on glasses again." Having a desire to test my eyes, I went out and looked at something where the sun was shining very brightly. I read for a long time, several times during the day. I also sewed on black and on white, which I had not been able to do at all before. Indeed, I did everything I could think of to test them. Then I told my mother that if they did ache a little next day, I would not be surprised or discouraged. But I was indeed surprised, for they have never given me an ache or a pain since, and it has been over two years.

When I went to see the practitioner she simply said, "Isn't God good to you!" I said, "Yes; but I am afraid it won't last;" and she replied, "God's work stands forever."

The greatest blessing to me was the spiritual help. That which I had declared I didn't want, I found I needed the most of all. My Bible has become a new book to me, and I have learned that "Divine Love always has met, and always will meet, every human need" (Science and Health).

In spite of my poor health, at the time I was healed, I had two Sunday School classes, one a mission Sunday School, and one at home. I was in the midst of work in Christian Endeavor, besides being much interested in all other departments of the church. I found it very hard indeed to give up all this, for I dearly loved every member of the church, as I do now, even more than before. But I found they could not reconcile my new ideas of religion to theirs, and so knew it was wise for me to retire. I weighed the question well. I waited until I was led by divine Love to take each step. The words: "Seeking is not sufficient. It is striving which enables us to enter" (Science and Health), have been a constant help.

We have to strive very hard sometimes, and then, after we have worked our problem right, and we know it, we must take still a seemingly harder step and stand. We never lose, however, but only gain, for after we have stood, we hear the Father's voice of love giving us His blessing, the reward for our labor. I know it pays to work, to strive, and to stand for God.—*May Houghton, Peoria, Ill.*

I DID not seek Christian Science for the physical healing; there were conditions in my life which were much harder to bear than any pain. I was so unhappy at times, that the thought often presented itself to me that if it were not for my children, I should rather die at once.

This was my mental condition when a sister was healed in Christian Science, after being an invalid for ten years and under the doctor's care most of the time. She was finally taken to Chicago (which was my home at that time) to one of its best hospitals to be operated on. She remained there for ten weeks, when the doctors said she was cured. She returned to her home and soon relapsed into her former state. A neighbor called on her and told her of Christian Science. She thanked the lady and said she would tell her husband about it, and if he did not object, she would try it. She did not believe that her husband would consent, for he was brought up by orthodox Jewish parents. We, too, were raised by Jewish parents, but our father was an unbeliever. The religion my mother favored, my father scoffed at, and when we were old enough to judge for ourselves, we thought as our father did.

When my sister's husband was told of Christian Science, he said, "Try it, by all means. If it helped some one else there is no reason why you can't be helped," and he wrote at once to a Christian Scientist whose address the neighbor had left. Sister received absent treatment and the third day she was out of bed, and in a few months was entirely healed.

Later she came to Chicago on a visit, and I saw that she was wonderfully changed. I was very anxious to know what did it, and she said, "Christian Science healed me." I was more curious than ever, and said, "Tell me what is Christian Science?" I had never heard it mentioned before. She said, "I am just beginning to study it, but I can tell you that Christian Science is the teaching of Jesus." I answered, "Surely you can never believe those teachings!" She answered, "Jesus, the Christ, is the Messiah that the Jews are still looking for. God is the healer of all our diseases." After hearing this statement I resolved to learn for myself what Christian Science is.

The following Friday evening my sister invited me to attend the testimonial meeting (the meetings were then held on Friday). I said I should like to go, but my feet were so sore (something I had been troubled with for years)

that I was sure I could not bear to have a shoe on either foot. She insisted, and said, "If you will only try, it may do you more good than you have any idea of." I finally concluded to go, and remarked, "Yes, I will go and see what sort of people they are."

We went to the church, which was well filled, and before the meeting began there were many standing. I looked about me and was surprised to see such a congregation of well dressed, refined looking people. This was the first time I had attended any church in twenty years, and the first time in my life I had heard the Bible read. Up to this time there never had been a Bible in my home or in the homes of any of my relatives.

I heard one testimony after another, and I was so impressed that I was spellbound, and could not understand how it was that I had never heard of this before. On our way home, my sister talked more freely, for she saw that the meeting had made a deep impression on me, and I said, "If this is all true that these people say, I do believe that all could be helped out of their sorrows;" and she assured me they could.

On reaching home I found my husband reading *Science and Health* (my sister left it where every one in the house could see it), and after sister left the room he turned to me and said, "Do you know that Christian Science is a religion? I want to tell you right now, don't you ever bring a book of this kind into our home." He also had been brought up by very orthodox Jewish parents, and even as a young child he showed a dislike for the ceremonies which he was compelled to go through, and grew to manhood with a deep-seated hatred for all religion. "If we have thought the religion of our parents too narrow, we don't want any other."

Christian Science was not mentioned between us again for two weeks, when one evening my husband said to me, "I have been watching your sister very closely, and Christian Science has certainly changed her. I never saw any one so improved in such a short time." I replied, "Yes, indeed" (and saw at once that this was my opportunity). "Do you know I should like to learn what Christian Science is." He answered, "Well, why don't you?" I replied, "I should have to have one of those books," and his answer came quickly, "You can get one so far as I am concerned." I sent for *Science and Health* the next morning.

Six weeks after this I took class instructions, from one of Mrs. Eddy's students. From that time on, hope began to dawn within me, and although I had many a fierce battle to fight after this, still these words from Science and Health gave me hope and courage: "The darkest hour precedes the dawn," and in time all sorrows disappeared, all the conditions that caused my heartaches faded away, and with them all diseases.

My husband was my first patient. He was instantaneously healed of chronic headaches of twenty years' standing. Our family consists of six, and four of them had chronic diseases, all of which have yielded to the touch of Truth. All the members of my family have accepted Christian Science, and I am free from all care and sorrow.

Words fail to express my gratitude to God and my thanks to our Leader, whose teachings have brought me from darkness into light.—*Bertha Levy, Waterloo, Ia.*

THE usual opening service at a recent Wednesday evening meeting at Arkansas City, Kansas, was followed by testimonies which are here given, as nearly as possible, in substance.

The First Reader said she often thought of the poor widow who cast two mites into the treasury and of what Jesus said of her. He said, "That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Our Leader tells us in Science and Health, p. 372, "A just acknowledgment of Truth, and what it has done for us, is an effectual help." Every day each one of us has proofs of God's loving care, and it is fitting that when we come to our Wednesday evening meetings, we acknowledge our gratitude for these blessings. We should come here rejoicing that we have something to give, knowing that, no matter how small it may seem, it will accomplish its mission of helping others, and we shall be happier because of unselfishly letting the Light shine.

The next speaker said she was truly thankful for the many blessings received in Christian Science, and with the hope of helping others, told of an experience she had Sunday morning. She began to feel ill when preparing breakfast, but thought she would not have to give up before she finished. As the family were slow in coming to the

table, she was obliged to leave her work, and, taking Science and Health, went to her room to be alone and to lie down. She was not able to read, but tried to work for herself as best she could. One member of the family, seeing her condition, said he would send for some one to take charge of the Sunday School that morning, as it would be impossible for her to go. She thought of these words from Science and Health, p. 385: "Whatever it is your duty to do, can be done without harm to yourself." Although she was faint and weak and could hardly lift her head from the pillow, she repeated the words over and over until she could get up. She ate a little breakfast. She could hardly use her left hand, as both hand and arm felt helpless, but she knew the spell was disappearing. She studied the Lesson-Sermon, and was able to attend Sunday School and church, and in place of experiencing a sick, unhappy day, felt well and happy, except that she was conscious a very few times of a slight feeling of weakness. She also acknowledged benefits received from the Wednesday evening meetings.

Another testified to the healing of her husband from snake bite. He had gone to the country and was gathering cucumbers, when he was bitten on the forefinger and thumb of the right hand by a snake, and a peculiar sickening sensation went all over him. He asked a Christian Scientist standing near to treat him. The snake was a rattlesnake with seven rattles. When night came, he slept very well, and kept busy the next day, using his hand all the time. This was the last of any trouble with it. In one week, there was no sore place even.

Another spoke of a Christian Scientist meeting she had attended in the city, where one woman told of a child that had fallen from an upstairs window, striking its face on the pavement below. The parents were away from home, and the child was picked up in an unconscious condition and a physician sent for. When he arrived, he said the child had concussion of the brain, and could not live. The parents dismissed the physician when they came, and sent for a Christian Science healer, who began treatment at once. That same evening the child recovered consciousness, ate its supper, and the next day was playing about the house, though its face was badly bruised and swollen. In a short time, it was completely healed, with no other than Christian Science treatment. The woman also told

be that had been ill from birth. One morning, when three weeks old, it seemed to all appearances to be passing away. A Christian Scientist present instantly took up the thought (as taught in Science and Health), that God is Life, and neither in nor of matter. The child rallied in a few minutes, and in about half an hour seemed as well as usual. The next day it was noticed that the trouble with which it had suffered from birth, had completely disappeared.

A stenographer expressed her gratitude for the benefit Christian Science was to her in a business way. It had destroyed fear in taking dictation, helped her to uncover errors quickly in book-keeping, made her more skilful, and brought increase of salary because of greater efficiency. She told of having a tooth crowned, one filled, and a wisdom tooth (which crooked outward for lack of room) drawn, all in one day. She experienced very little pain, where before understanding Christian Science, the dental chair had been a place of torture to her. Two friends of hers had asked her to treat them, and she gave them what little time she could. The next day both mentioned having rested well that night. To her this seemed to be the fulfilment of the promise, "Come unto me, . . . and I will give you rest."—*Viola Bishop, Arkansas City, Kan.*

I BECAME interested in Christian Science some five years ago, the practical nature of its statements appealing to me, and I must say, at the outset, that with my little experience I have found it all and more than I ever dreamt of realizing on this plane of existence. I am satisfied that I have found Truth. God is indeed to me an ever-present help. I never think of my first experience in physical healing that the words in Ezekiel do not come to me: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

My little girl, some ten months old, was afflicted with constipation. It was so severe I dreaded to go out anywhere with her, as I knew not when she would be taken with a convulsion. I had tried all the usual remedies in such cases but it seemed to grow more obstinate. There was a Christian Scientist living in the same house with us,

a Scientist who let her light shine, and while she said little I felt the reflection of Love. I had no knowledge of the teachings of Christian Scientists, save that God was the physician at all times. In my own way I believed He was all-powerful, and I said to my husband one day, "I am through with medicine for baby. I am just going to leave her in God's care and see what He will do. I have done all I can." I did as I said, laid my burden at God's feet, and did not pick it up again. In two days the child was perfectly natural, and has since been free from the trouble. She is now six years of age. I gave God the glory. Some months later a second test came. She woke up at nine o'clock at night crying and holding her ear. There was to sense a gathering. I was alone. I took up my Science and Health and Bible, but the more I worked the louder she screamed. Error kept suggesting material remedies, but I said firmly, "No; I shall not go back to error. God will help me." Just then I thought of my own fear, how excessive it was, and a conversation I had with the Scientist who first voiced the truth to me, came to mind. She said she always found it helpful to treat herself and cast out her own fear before treating a patient. I put baby down and again took up my Science and Health, and these were the words I read:—

"Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love. The Apostle John says: 'There is no fear in Love, but perfect Love casteth out fear'" (Science and Health, p. 410). I looked up, the crying had ceased, the child was smiling, and in a few minutes asked to be put to bed. There has been no further trouble of that kind. The same trouble was met for another dear one since by the declaration, "The God-Principle is omnipresent and omnipotent. He is everywhere, and nothing apart from Him is present or has power" (Science and Health, p. 473).

I have since seen the power of Truth overcome error of many forms, including croup, measles, grip, whooping cough, neuralgic headache, toothache, tonsilitis, etc. I am thankful for all these proofs, but far more grateful am I for the spiritual teaching to love, to forgive, to curb my tongue, and cease my criticism.

Margaret A. Hutton, Brockton, Mass.

ALTHOUGH I have been a student of Christian Science but seven months, I recently had a most interesting experience of the power of Truth.

I was one of the marshals in our Labor Day exercises here, and the procession was almost ready to form, when I mounted my horse. He was a driving horse, loaned by a friend, and only ridden occasionally. The stable man had placed a severe Mexican bit in his mouth, unknown to me, and the first time I pulled up on the reins he began backing, and before I could realize any danger, he backed over a wagon tongue, and fell, with me under him. I was rendered unconscious, and the animal, which was quite a large one, struggled almost to his feet three or four times, only to get his legs entangled with the wagon pole, and again fall upon my prostrate body. He finally succeeded in getting up, and I was carried into a drugstore and a physician called. He felt my pulse, and placed his ear to my heart, and led the onlookers to understand that I was dangerously injured. He ordered an ambulance to carry me to the hospital.

Meantime, several of our church members had been notified, and they did all they could for me. Before the ambulance arrived I came to, partly, and began to realize that no injury can come to one who places his trust in God. I found that a Christian Science friend was near, and I felt safe. The doctor had at least twenty feet of bandages around my head, and I could not see how bad I was injured.

At first my head and chest and shoulders were paining me severely. The doctor told my friend that he would run up to his office and get things in readiness, and for him to bring me up there to have my wounds dressed and stitched. He asked me if I wished to go, but I told him no; to take me to a Christian Science practitioner. I stayed there probably an hour. I then went home and removed the bandages, and, to my utter astonishment, there appeared to be but a scratch, or rather, it looked more like quite a deep cut which had almost healed up. An experienced Scientist said he never had witnessed anything like it. I then went down town, and heard strangers talking about the man who was so nearly killed. While I was talking to a friend, two strange gentlemen came up and asked me if the man was fatally injured, and said they helped carry him into the drugstore. I had to have others corroborate my statement that I was the man.

Every one who witnessed the accident could not understand how I could possibly be out in a couple of hours, without even a broken bone or limb, for they all said the horse fell squarely upon me every time, and that I was as quiet as if dead. But I know why, thank God.

As one advances in Christian Science he learns more and more to rely upon divine Love. Just what little I have learned is all that saved me. It has now been one week since it happened, and there is no sign of an accident about me. This healing proves very plainly the allness of God.

How thankful I am for the Truth, as revealed in Christian Science, through which I have come to know God is always our ever-present Saviour.

J. W. Baker, Salem, Ore.

My wife was for over twelve long, desolate years a sufferer with so-called nervous prostration, locomotor ataxia, Bright's disease, and paralysis that deprived her of the use of both eyes, right arm, hand, and leg; and finally she was declared by a council of physicians hopelessly insane with but a few days to live. In this dark and wretched condition, Christian Science found us; God sent His messenger of hope and blessing to us, and we at last found peace, comfort, and health, with an abundance of true happiness.

Under the treatment of a Christian Science practitioner, my wife regained her health so rapidly that within ten days she left her bed, and her home in Elmira, N. Y., and went for a visit with her aunt to Scranton, Pa., a distance of one hundred and twenty miles. She continued Christian Science treatment exclusively, and with the assistance of a wheel-chair and a pair of strong arms, she got to and into the Christian Science Church at Scranton. Within a few weeks the chair and assistance were gladly discarded, she being able to walk freely to and into the church. She now enjoys excellent health and is most grateful and happy.

After being myself helped, both physically and morally, through Christian Science, I am now, after over twenty-five years of careless living, for the first time in fifty years, a member of a church. As I look back upon my past life and contrast it with my present, it is with much gratitude to God, and thankfulness to Mrs. Eddy, that we have re-

ceived such great blessings and enjoy so much comfort and happiness through our understanding of Christian Science.

If the great army of my noble, generous, kind-hearted fellow commercial travelers only knew how much peace and happiness it gives, and what a great help it is in solving the most difficult business propositions, in keeping expense accounts where they should be, and in realizing success in every worthy undertaking, they would seek the understanding of Christian Science more earnestly and faithfully than they now do a prospective customer.

Christian Science healed me of serious physical illness before I had any faith in it. It has changed my habits and appetites for the better, given me a keener conception of human nature and business methods, and the heartfelt desire to love my neighbor, and shun the old tricks of the trade, even under the most trying circumstances. Best of all, it has taught me how to find, know, and appreciate God, Truth.—*W. H. Wood, Binghamton, N. Y.*

How often have I longed to be able to put into words the depth of my gratitude for the help, the light, the rich blessings which the teachings of Christian Science have brought into my life, the experiences which have entered so deeply into my whole being.

I remember when a child I had a very deep and confident faith in God. I cured myself of childish fear of the dark by repeating the words of Scripture: "The wicked flee when no man pursueth: but the righteous are bold as a lion." Once when my sisters and I seemed lost in the woods and a great fear came upon us, I begged them to stop and let me ask God to show us the path, for I knew that He would. My request was complied with, and soon we were on the right way rejoicing.

As I grew older, however, I drifted away from this simple faith and trust, and then my childhood light became darkness. It was not the fashion of those about me to turn to God alone in time of need, and when at womanhood an accident brought me weakness, I sought, as did Asa, not unto God but unto the physicians. And how long and slow was health's coming! At this point the beacon light of Christian Science fell upon my path. At first I did not see the light, but when I heard the sweet words: "Why, in God you live and breathe and move and have your being,

not in your mortal body," *hope* sprang up; for these words had a new and wonderful meaning. Could it be really true that my heavenly Father could and would heal me? How can I be grateful enough for that light of Truth which in my time of greatest need revealed and illumined the path which for so long had been lost to my bewildered sense? My experience was like that of a little frightened child, who on seeing what it deemed danger dropped the guiding hand, and fled in confusion into the very danger from which it would escape. And how great the joy with which it found the outstretched hand again.

Christian Science has led me back to my loving Father, who now is always with me, "closer than breathing, nearer than hands and feet," and who will, if I am obedient, protect me from all that is unlike His love.

Aaronette Chase, Newtonville, Mass.

I SHOULD like to express my gratitude for the many benefits I have received through Christian Science, and to mention the great joy brought to me in the thought that man is not the helpless victim of sin, disease, and death. Through its teachings I have been able to overcome many errors.

When Christian Science found me, one year ago last April, in Chicago, I was suffering from catarrh of the stomach, which had been very persistent, and I had been a slave to the cigarette habit for eighteen years. Pain and weakness had robbed me of all that one holds dear. The first symptoms of the disease appeared about five years ago in the form of severe cramps of the stomach, which finally developed into other symptoms of that painful disease. I doctored continually, my diet daily becoming more rigid, until three slices of toast became my daily allowance of food.

In this condition I left the East for my home in Chicago, hoping that a change of climate might benefit me. After spending six weeks there and finding no relief, I concluded to return East. The Sunday morning before leaving I picked up a Sunday paper, and glancing through the religious items my eyes fell on the notice of First Church of Christ, Scientist. Curiosity led me to the service and I shall never forget that morning or the surprise and joy it gave me to find that beautiful church, and to know that so great a number actually believed that God

does heal the sick to-day. This brought a first ray of hope. The evening service found me there again. Among the notices read was that of a reading room, giving the location and time of opening. Monday morning found me there promptly, and the first book I picked up was *Science and Health* which opened a new world to me.

I had dieted so long and suffered so much that I had a morbid fear of food. When I had reached and read "neither food nor the stomach, without the consent of mortal mind, could make her suffer" (p. 221), I left the reading room in search of something to eat. I found a bakery near by, and bought a bag of cakes which I ate, and shortly after I had a hearty dinner without the least complaint from my stomach.

From that time until now I have eaten anything that I wished, and the craving for cigarettes, which I had for many years, has entirely vanished. The understanding of Truth, which entirely relieved the diseased stomach, healed also the morbid appetite for smoking. After coming back East, I bought a copy of *Science and Health*, which I have read daily, and find it a continual help in all the affairs of life.

In my home and at my work I find this Science a comfort and source of strength. I have had many difficulties in the way but it has helped me out of them all.

W. E. Booth, New Britain, Conn.

It is about nine years since I became interested in Christian Science. My husband was a soldier in the Civil War. He was early mustered in and served to the end of the war. This gave him five years of the exposure and hardships of a soldier's life. He contracted liver, stomach, and kidney disease, for which he could get no benefit through *materia medica*. For eleven years he was under the doctor's care. Six months out of each year, he was confined to bed. At one time he had four of the best physicians in the city. Each one had his opinion as to the nature of his sickness. One said he had chronic stomach trouble; another, catarrh of the stomach; another, neuralgia of the stomach; and still another pronounced his disease cancer of the stomach, and each one treated him for what he thought was the disease. He finally pulled through the miserable existence. After six months he was again taken sick and was confined to bed two weeks.

One day a friend of ours who was a Christian Scientist met me and said: "Where is your husband?" I have not seen him for some time." I told him that he was sick in bed and had been for two weeks, and I supposed he would be for six months, as he always was. He spoke of Christian Science, and after talking a while I said: "My friend, I do not understand you, I am a Presbyterian and you are a Christian Scientist, you go and talk to him, perhaps he can understand you." That afternoon he called and explained Christian Science to my husband. The next morning my husband arose at nine o'clock, the next day at seven, and after that as usual. The Scientist told him to eat anything he wanted, which he did, and it did not hurt him. He ate potatoes, bacon, and cabbage. He soon regained his lost flesh. We then began to see that Christian Science is the religion of Jesus Christ as found in the Bible. We attended the meetings and read *Science and Health*. I then took my letter from the Church that I had been a member of for twenty-five years and joined the Christian Science Church, and I find it fulfils the Scriptures, because it both preaches and heals. Having taken class instruction under one of Mrs. Eddy's students, I am able to do much good for humanity, for which I am very grateful.

A young man came for treatment for stomach trouble and constipation; he said he was melancholy and had had the tobacco habit for sixteen years. He came next day to say he was better, and that he had no desire for the filthy weed. That was two weeks ago, and now it disgusts him to see any one using tobacco. A lady passed my home one day using a cane. She was bent almost double. I spoke to her and asked why she used a cane; she told me she had sprained her back and could not walk without it. I said, "Oh yes, you can." She knew I was a Christian Scientist and said, "I wish you would treat me." When she returned she came in to tell me that before she had gone half way she handed the cane to her husband who was with her, and said, "You take this; you need it, but I don't." She was as straight as is usual for a woman of her age (seventy years), and walked as well.

Mrs. J. E. Watson, Aspen, Col.

CHRISTIAN SCIENCE came to me slowly. I was brought into contact with it some twelve years ago, when

my wife was healed of illness from which the doctors said she could not recover. It was a wonderful demonstration, and I realized the fact at that time, but it seemed that I was anxious simply that she should be healed, and after the healing took place, I looked upon it more as we look upon a person being sick and being treated by physicians. When they get well, we pay the bill and think no more of it. My wife became interested in Christian Science, and of course I was kept in the way with it. But I neglected taking it up and still I had a thought during all this time, a conviction that Science was true, because I saw the demonstration; and it grew upon me, and the question would come to me, why not accept this Truth? But I put it off, and kept doing so, until by-and-by the question came so often and so strongly and positively that I made up my mind that I would investigate it, and if it were true, I wanted to know it. In order to satisfy myself in regard to it, I decided to take up Science and Health and read it, study it, and demonstrate. If I could demonstrate, then I would believe. I took up the book and read it as we would read any ordinary book through. I got some satisfaction, but it was not what I wanted. I then took it up by chapters and paragraphs, and the more I studied, the more I had to study and did study.

Not long after, an opportunity came for me to make a demonstration. A young lady who was working for us as stenographer came to my desk one morning to take dictation. She commenced weeping and I asked what the trouble was. She said she was in such pain that she could not take my dictation and would have to go home. She had been troubled for some time and had been in terrible pain. The thought came to me at once, why not help her out of her trouble? I said kindly to her, "Wait a little while. Think of good things, think of God." It was less than three minutes when she turned to me and said with smiles upon her face, "Mr. N., I can take your dictation."

She took the dictation. Afterwards she said, "Mr. N., I am feeling perfectly well. I never felt happier in my life than now. What is it?" I said, "I have simply been giving you a Christian Science treatment."

From that time, I made up my mind that I would follow it out and try to lift mankind up. What was good for me was good for them. If I was God's child, so they were

God's children also, and it behooved those who had received the light to give the light. From that time I have striven to do my work and I hope to continue on and try to help lift men out of darkness into light.—*N., Cleveland, O.*

ON the 29th of May, 1901, I had my arm broken while attending to business at a distance from home. I was brought home in an ambulance and attended by two physicians. After two hours' manipulation, they agreed that it was impossible to set the bone as it was a clean break of the large bone of the upper arm and too near the shoulder to use splints. One physician turned to my wife, and said: "It might as well be nipped off [meaning amputated], as he will never be able to use the arm again. This winds up his usefulness." My wife did not answer him, but in silence declared the truth. The doctors worked another hour or so over my unconscious body, and then agreed to bind the arm close to the body and wait until morning before proceeding further. As soon as they left the house, my wife called a Christian Science practitioner, who had before brought us through deep and dark waters of tribulation, and told her what had happened. The Scientist said, "I will go right to work for him and you go to bed. It will be all right. Man cannot be broken or disabled." In the morning we were all up and doing. I, too, in a way was able to think over my business while sitting in a chair at home. About ten o'clock the doctor came in just as I had finished breakfast, and said, "What! have you really eaten that breakfast? That is more than I can account for." Then he called at the store where my wife was, and said, "That husband of yours beats all I have ever seen. He is really up and has eaten breakfast." An hour or so later he said, "It is too bad to touch the arm while he is so comfortable." So it was more than two weeks before I would agree to have the bandages renewed, and then it was absolutely necessary to make a change. They placed a cap over the shoulder, bound the arm to it, vowed it never would be useful, and that was all the doctors did for me. In one month I went to business, and in seven weeks I could use a hammer, which the doctors said I never would use again. Not only was the broken arm healed, but my left shoulder, which had been dislocated years before and pronounced incurable, was also free from pain, though heretofore it had troubled me con-

stantly. I was also healed of erysipelas in a severe form when it seemed as if I had only a few hours to live. I almost forgot to mention that my age was sixty-seven, a fact which the doctors and every one else seemed to dwell upon as discouraging.—*Charles J. A. Geertz, Newark, N. J.*

I SHOULD like to say how deeply grateful I am for what has been done for me through Christian Science. Fifteen months ago I was suffering intensely both physically and mentally. For four years before this time, I had had a great deal of pain in my eyes and had what three oculists told me was one of the worst cases of astigmatism they had ever seen. I wore glasses during all this time, prescribed by the different oculists and suffered intense pain all the while. The doctors said this was because the muscles did not relax at all, even during sleep.

While in this condition there came to me, suddenly, the death of a very dear one. This was a blow I felt I could never rise above and in the weeks following I lost ground physically every day, and began to lose all desire to regain it. I lost about seventeen pounds in less than two months, weighing finally about ninety-eight pounds. Many physical troubles developed at this time, which, added to the pain in my eyes and my mental suffering, made me so weak and miserable that I often longed for death myself.

After three months of this condition, I was finally persuaded to try Christian Science, although I had no faith in it whatever. My eyes were completely healed in one treatment and after three weeks of treatment all the other troubles that had given me so much pain had disappeared. I was also made to realize the beautiful truth that there is no death, for all is Life, and that God does wipe away all tears and does comfort those who mourn.

I am very grateful to God for this inspiring word, for the revelation through Mrs. Eddy of the Science of Christianity which is helping me to understand better every day that "God is All-in-all."

Bessie May Hyers, Chicago, Ill.

My husband and I are the only Scientists nearer than Water Valley, Miss., ten miles from us. We are always helped by something we find in the publications each week, and we both wish to express our grateful appreciation of

the help received from a little article in the *Sentinel* of August 7.

It helped us to overcome extreme fear that was holding our little boy in a slow fever. He had had no action of the bowels for eleven days, and though he slept peacefully at night and rested comfortably during the day, I was very fearful because of this seeming inaction; but after reading this article over and over, I realized that I had been making too much of a reality of the symptoms, "the better and worse," and that I must look to Spirit. My fear was calmed, and in a short time destroyed, and perfect harmony was restored.

The demonstration, however, that seems to us the most wonderful, was made when our baby boy was born, August 10, 1902.

We had decided to undertake this demonstration ourselves, and were entirely alone, until a few minutes before the birth took place, when a neighbor stopped in as she was passing. She washed the child, and I sat up and dressed him, feeling perfectly well and able to do so.

An hour afterward I ate a hearty dinner, sat up to my meals the next day, waited upon a customer in the store the third day, and was up and felt perfectly well every day from that time on.

My neighbors who know nothing of this Truth that "puts to naught" laws of hygiene, were horrified, and expected that what they called my imprudence and exposure would kill me, for I got thoroughly drenched in a shower of rain about ten days after the birth.

We have had many other demonstrations of the power of Truth over error, and our hearts are continually filled with thanksgiving for this glorious Truth that makes us free indeed.—*Mrs. May R. Hudson, Leggo, Miss.*

THE Psalmist expressed Truth in beautiful simplicity, when he said in the Twenty-third Psalm, "The Lord is my shepherd; I shall not want." Until recent years, this was only a beautiful poetical expression to my thought; but, through a little understanding of divine Love, it is to me now a figurative statement of an eternal truth, setting forth in simplicity the relations of God to man, and man to God.

"Science and Health with Key to the Scriptures" by Mary Baker G. Eddy is to me a wonderful book. It

is the jewelled key that has unlocked the meaning of much of the Scriptures to my consciousness, and made practical what was formerly only theoretical.

About seven years ago we first used Christian Science treatment in our home. My wife was an invalid, not helpless but delicate, and often confined to her bed for weeks at a time by the edict of our family physician. His word was our law. Physicians in various cities had treated her for months at a time and prescribed for her for years. We always had one or more pantry shelves for drugs in boxes, bottles, and in bulk. My wife had suffered so many years, had tried so many doctors, so many remedies, and all to no avail, that she was becoming discouraged, hopeless, desperate. Christian Science treatment was suggested and, after due deliberation, was tried, and she was healed.

She seemed to be ready to accept the teaching as well as the healing of Christian Science, and by patient, continuous study, while under treatment, the work was accomplished.

We owe a debt of gratitude to the practitioner, to the kind friends who encouraged us during the doubting period, and to our Leader.

We have been taught to apply Truth to our daily needs, and in our daily lives have many evidences to attest the absolute truth of the Psalmist's statement: "The Lord is my shepherd; I shall not want."

A. L. McBride, Kansas City, Mo.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

EDITOR'S TABLE.

IT is truly said that a stream can rise no higher than its source, and it is equally true that human character does not rise higher than the source from which humanity draws inspiration. If character has no surer foundation than uncertain, changing human opinions of right and wrong, it is like a house built upon the sand, whose destruction is certain under stress of storm and flood.

The immutable, eternal law of God is the only law, and by it the relations of man to man must be governed. Character in which divine Love is reflected, in which goodness abounds, is man's birthright, and must be humanity's ideal. How essential is it, then, that humanity should understand that this manifestation of goodness, whose Principle is infinite Love, is the ideal for which it should strive in every department of its affairs, and that this ideal is within reach of every man.

The life and works of Jesus revealed a standard of character, that, before his advent, was incomprehensible and unattainable. Christian Science, to-day, reiterates and emphasizes his teachings, and declares that they offer the only way by which mankind can be lifted above its false and unprofitable standards, by which men can claim and enjoy their birthright.

Human ethics is not sufficient to establish the kingdom of God among men. There must be above and beyond all human desire, all human love, all finite sense of justice and honesty, the spiritual understanding of God, Good, which declares the absolute powerlessness and nothingness of all unlike Him. The touch-stone of every act must be, Is it of God? and of every word, Does it declare His Allness, that He is omnipotent Good, the infinite Principle of all that really exists?

"Man's inhumanity to man" will cease when the law of Love is the law of every heart, and not until then will peace reign. When mortals so conduct their every-day affairs as to win commendation, they have accomplished much; but how much more is accomplished when every act and every word reflect God, Life, Truth, Love. Then is the kingdom of God with men.

M.

THERE are those who, while deeply interested in Christian Science, seem quite shut out from its benefits by the conviction that the saving and effective apprehension of its truth is attained with great difficulty, and that only the intellectually and spiritually favored may hope to enter its inner courts.

This wholly unauthorized, untrue, and unprogressive mental state may result from a very general temptation to lethargy, or it may grow out of the presumptuous denial of spiritual achievement, if the deepest spiritual problems are not immediately solved; or it may be superinduced by a discussion of error which does not mean its destruction, but rather its enthronement; an assertion of its presence and subtlety which intensifies the sense of its reality, and thus discourages the beginner and the uninformed. As students of Christian Science, we all have occasion to remember those words of the Master, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," from which the inference is clear that the struggle, the wrestling, the burden-bearing is all "without the gates" of that kingdom of Heaven, the inhabitants of which know the nothingness of error, and are at peace.

In the endeavor to meet this abnormal condition of thought, we must know that while it is an insuperable undertaking for the carnal mind to apprehend the things of God, Principle is reflected by its idea with perfect ease and naturalness; and that humanity's awakening to Truth is largely determined by the persistence with which every contrary suggestion is denied.

The aspiring human sense sometimes permits itself to be overwhelmed by the thought of the vastness of Christian Science, in its entirety. It is like the young mathematician, who instead of mastering the simple propositions in hand, as an assured preparation for the advance of thought, dwells upon the seemingly mountainous difficulties of the way before him, and allows the newly discovered complexities of mathematical formulæ, and the innumerable possibilities of error in process, to paralyze endeavor and so defeat his hopes. We all know that these algebraic depths are perfectly clear to the eye of a master, and that what seems a superhuman undertaking for the novice is simple for the expert; and we may know with equal certainty that each advance in our apprehension of the things of God will appear, *in its order*, as a self-evident proposition. Instead

of being difficult to understand it is simply impossible to think otherwise. It dawns upon us as gently as the morning light. We can take but one step at a time, and no upward step is difficult when we have legitimately reached the time and place to take it.

The overcoming of error in all its forms is an inner experience, and is effected through Christ,—by knowing the unreality of these obstacles whose seeming place and power is grounded wholly in false human sense. When the individual knows there is nothing in error, then, and not till then, does error find nothing in him, and the two therefore part company. The "yoke" that burdens and discourages humanity is not Christ's, it is the "bald imposition" (Science and Health) of human sense.

We need also to remember that right consciousness is not a human product or achievement, it is always a revelation. It comes from God, and is freely given of Him. It is the light that floods every avenue of the universe.

It is ours to work out our salvation but not ours to work out spiritual thought, it comes as did the manna, and as we acquire this understanding and attitude, our home-made, human-sense disabilities and discouragements simply disappear.

W.

As we ascend, new obstacles ever present themselves to be overcome, new tests of our sincerity and earnestness appear. These should bring to us no sense of discouragement, but rather assurance that greater victories are possible to us.

Memory, with backward pointing finger, would bid us loiter mid scenes of satisfaction where in the past we drifted, perchance, with the tide of mortal sense, content in the ease of a dreamy inertness. While the future threatens us with difficulties insurmountable, with conflicts entirely beyond our courage and strength, we might be tempted by these sirens and listen to the apathetic suggestions of the past, or be intimidated by the threatening aspect of the future, did we not know, through Christian Science, that progress is the law of God (Science and Health, p. 233) that man, the awakening spiritual consciousness, is always progressing, that humanity's demonstration is ever making; that our growth is never finished, but ever advancing. This realization of the eternal activity of consciousness nerves us to higher endeavor and destroys all longing to

return to past conditions however pleasant, because they are less progressive. If we measure ourselves honestly, yet with all humility, we shall find that the old conditions are completely outgrown, the sermons that once satisfied, the songs that once pleased, the delights we once found, have all lost their charm in the light of this higher altitude of thought. And hence we would not, if we could, surrender the demonstrable truth that comes to us to-day through Christian Science, and return to the vague beliefs of yesterday. As we realize that our consciousness of Principle is the measure of our manhood, we understand why St. Paul rejoiced in tribulation, and that each victory over sense gains the next ascent heavenward.

The question is not what did I yesterday? nor is it what shall I do to-morrow? but what am I doing to-day?

"The future and past are man's
The Present belongeth to God."

But what belongeth to God, by reflection belongeth to man, the true man, the child of Spirit. You and I and all men are that spiritual child. The present, then, is ours, and we glory in its lessons and its duties, and are untouched by dreams of the past, undismayed by portents of the future, for these belong to the "old man" whose conditions we are surely outgrowing as we ascend. S.

HISTORY is replete with illustrations of the dangers resulting from what may have been an altogether necessary reaction. The tension attending a long-delayed relief from trying conditions, often leads to an excess of revolt which may prove to be equally far removed from the normal and healthful plane of thought or life. The austerity of Puritanism was followed by a counter oscillation into the realm of ultra-liberalism, and the ethics of the last condition has been less wholesome than the first.

Mrs. Julia Ward Howe has recently been speaking of this matter, through the columns of the *Christian Register*, and in terms that merit the attention of all thoughtful people. She says:—

"I know, and I suppose that others do, that within the period of doubt and struggle some carefully educated families have been brought up without the habit of prayer, without knowledge of the Scriptures, without the custom

of public worship. When the great trials of life shall overtake the young people thus trained, when even prosperity may bring with it a weariness and distaste for life itself, where will these our dear ones seek comfort and spiritual guidance? Where the true spiritual does not enter, the pseudo-spiritual will usurp its place. Where the right temper of philosophic question has not been inculcated, the insanity of universal negation may be looked for."

"Faith, hope, and love are to-day as essential to the well-being of the human soul as they were when Paul commended them in his famous chapter. We can present these great themes to-day freed from the clouds which once obscured them. Aspiration and service, faith in the love of God and in the right of every human being to the good-will of all—these doctrines complete the man as God intended him to be. Let us profit by what the ages have taught us. Let us lift the tender lambs of our households over the rough débris of all that has been demolished, and set their feet in the green pastures and beside the still waters of which David was the prophet, but of which the dear Christ is the true shepherd."

This return to the simple and effective Gospel of Jesus, is longed for and hoped for to-day, by a great company of earnest hearts throughout the world, and very many of them have found, as all may find, the fruition of their hopes, the satisfaction of their longing in the saving truth of Christian Science.

The knowledge of God, and the prayer to God, which effects practical demonstrations, day after day, does bring surcease to the unrest, the dis-ease of tired hearts, as nothing else can, and the voice of the prophet is again heard in the land, "Ho, every one that thirsteth, come ye to the waters." "And let him that heareth say, Come."

As many of the branch churches have adopted "Robert's Rules of Order" as their standard of parliamentary law, the following quotations will be helpful.

"This motion (to suspend the rules) applies only to Rules of Order or Standing Rules, . . . as the Constitution and By-Laws cannot be suspended even by unanimous consent, unless they provide for their own suspension, which should never be done except in case of a particular by-law relating

to the transaction of business and then it should be specified" (Foot note, page 50).

"Constitutions, by-laws, and rules of order should always prohibit their being amended by less than a two-thirds vote, and without previous notice of the amendment being given. The object of this notice is to inform the society that the subject-matter of the amendment will be up for consideration and action at a certain time" (Foot note, page 138).

THE article, in our September issue on "A beautiful and Remarkable Life," was attributed to Rev. S. C. Dunn. We find, however, that we were in error in following an esteemed contemporary, and that the authorship should have been ascribed to Rev. Samuel C. Gunn of Boston, Mass.

IN the testimony given by E. P. Philbrick in the September *Journal* (p. 374) it is stated that Mrs. Philbrick was taken to the State Hospital in Denver. This we learn should read the State Hospital in Rock Spring, Wyoming.

—THE—
**CHRISTIAN SCIENCE
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*"For the weapons of our warfare are not carnal, but mighty
through God to the pulling down of strong holds."*

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THE TRUE METHOD OF HEALING THE SICK.

JOHN CARROLL LATHROP.

WHILE the world in general is yet in doubt as to the truly scientific and divinely appointed method of healing the sick, and is struggling in varying degrees with doubt, faith, and fear, over the relative merits of the many material systems in vogue, it is interesting to refer to those cases of healing performed by Christ Jesus, and study the means and method which he is recorded as having employed in curing diseases of every nature.

Whether or not the cures of Jesus were the manifestation of a special dispensation of Providence, as has been claimed, and were miraculous; or whether they were natural and ever-operative expressions of the divine power, we hope may be disclosed as we proceed.

The four Gospels credit Jesus with twenty-seven distinct and separate cases of physical healing. Besides these he healed many not specifically mentioned.

Examining into these twenty-seven cases which have been especially emphasized, it is interesting to find that in twenty-six instances, all but one, Jesus accomplished the cure by means of mental or spiritual power, and without the use of any of the material means of healing now commonly employed. In this solitary instance, he appeared to apply a material remedy, and to this case we shall refer later; but of the others, it cannot possibly be inferred, that

the popular material means of to-day were in any manner employed or even recommended.

The question presents itself, how did Jesus cure, what means did he use, and what were the signs of his work, since he was to be the great Way-shower to mankind?

As he did not administer drugs, he must have indicated in some way his method of healing, and according to the record we find that in fourteen instances, he merely spoke to the evil, or error, making no other outward sign; in four cases a physical sign only was made; in six cases both an audible and a physical sign; and in two instances neither audible nor physical method was observed.

In practically all these cases, Jesus' first act before healing, appeared to be to demand some evidence of faith on the part of the individual; that is, it would seem, a faith in God's willingness to heal, and a trust in Him, manifestly greater than their opposite faith in the supposed power of the malady.

In three cases, the persons whom he healed, were not present with him, but were absent at a distance. In each of these, the evidence of faith was especially strong; and when assured of this, Jesus healed them: for as it is known, reflected Love, Truth, is omnipresent; therefore it was possible for Jesus to say to the nobleman, "Go thy way; thy son liveth," and in the same hour the fever left the son. (John, 4 : 50.) To the woman of Canaan, whose persistent faith appealed to him, Jesus said, "O woman, great is thy faith: be it unto thee even as thou wilt," and her daughter was healed of a devil in the same hour. (Matthew, 15 : 28.) So impressed was he with the great faith of the centurion, whose servant was home sick of the palsy, that he declared, "Verily I say unto you, I have not found so great faith, no, not in Israel. . . . Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

At other times, the faith and willingness evinced by the sick who were present with him, impressed Jesus with their readiness to receive; so to the woman with the issue of blood, "which had spent all her living upon physicians, neither could be healed of any," who thought if she could but touch the hem of his garment she would be whole, he said, "Daughter, be of good comfort: thy faith hath made thee whole" (Luke, 8 : 48). Then again in three separate cases of blindness, the persons expressed such faith, that he

said to the first two blind men who followed him, "According to your faith be it unto you;" and later on, he gave sight to two others who showed the same faith. (Matthew, 20 : 30.) To blind Bartimæus, who so persistently cried for him, he said, "Go thy way; thy faith hath made thee whole." To the leper, who with simple faith besought him to heal him, he said, "I will; be thou clean."

On two occasions, the evil was cast out without either an audible or a physical sign; as in the case of the dumb man possessed with a devil (Matthew, 9 : 32), and the man with dropsy. (Luke, 14 : 2.) In these cases Jesus was evidently satisfied with their faith, and felt that an outward sign was not necessary; but his act called forth much malicious censure; for apparently, because they saw no visible means whatever used, the Pharisaical thought of that age charged him with malpractice, and with healing through the devil. He was openly accused of doing this in the case of the man possessed of a dumb devil (Luke, 11 : 14), and he replied with emphasis, that evil could not cast out evil; that if he cast out devils by the prince of devils, by whom did their (materialistic) sons cast them out; that they should be their judges: and that if he through the power of God cast out devils, the kingdom of God was present with them. He followed up this remark by a significant statement, appearing to liken the doubtful material methods of casting out evils of that age; namely those methods employed by the "sons," to an "unclean spirit," which "taketh to him seven other spirits more wicked than himself," and entering into a man dwells there and "the last state of that man is worse than the first" (Luke, 11 : 24-26).

The sick did not at all times exhibit this childlike faith which rendered their cure apparently simple to Jesus. At times, the error or evil controlling the person, seemed stubborn or tenacious, and called forth a "rebuke" from Jesus. Such rebuke invariably changed the mentality of the person, casting out the evil thought, which was either a fear of the disease, or, as was often the case, a latent and subtle condition of sin, the apparent root of the disease. Jesus' pure reflection of Truth and Love enabled him to do this; and when the evil or devil was removed, the mentality of the person was changed to a sense of harmony or health, which sense soon manifested itself on the body. Thus he

cured the man having a devil, "Jesus rebuked him, saying, Hold thy peace, and come out of him" (Luke, 4 : 35). He stood over Peter's mother-in-law and "rebuked the fever," and thus cast out this erring sense. (Luke, 4 : 39.) He rebuked the unclean spirit whose name was "Legion," of the demoniac, and sent it into the herd of swine, simply saying, "Go." In the case of the deaf and dumb man, he spoke to the closed sense of hearing and speech, and "Looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened" (Mark, 7 : 34). When one of his disciples smote the servant of the High Priest and cut off his ear, he rebuked this discord and restored the ear.

In two cases Jesus did not perform the cure instantly as he did generally, and the patient appeared to require what might be called two treatments. This apparent fault is not charged to his system, but is traceable to the evident lack of receptivity to Truth and Love on the part of the persons healed. The ten lepers were not healed instantly, but as they went to show themselves to the priests, and their hearts were so hard and ungrateful that only one turned back to give thanks, and his faith made him whole. The blind man whom he led out of town before healing, did not after the first treatment see clearly, but saw "men as trees, walking," and only after he was made to exert himself, and to "look up," was he restored.

This significant act of requiring infirm persons to exert themselves, and make some individual effort, Jesus demanded on many occasions. He commanded the man with the withered hand to stretch forth his hand, and in doing so, it was made whole as the other (Luke, 6 : 10.) The impotent man who lay waiting for the moving of the waters at the pool of Bethesda, and for some one to put him into the pool, Jesus commanded, "Rise, take up thy bed, and walk" (John, 5 : 8), thus administering a rebuke, not only to the sense of infirmity, but apparently to the common expression of blind faith in such superstitious and fallacious means of healing.

After excluding from the room the skeptical and malicious, who laughed him to scorn, he commanded the daughter of Jairus, "Damsel, I say unto thee, arise," and what appeared to the senses to be death, was proved to be, as he had said, but a condition of sleep. (Mark, 5 : 41.) The same was true of the son of the widow of Nain, whom he spoke to authoritatively, "Young man, I

say unto thee, Arise," and the dead forthwith awakened. (Luke, 7 : 14.) Again a third time he raised the dead, and characterized the condition of Lazarus as, a condition of sleep; and said, "He that believeth in me, though he were dead, yet shall he live." Even then the relatives and friends did not believe him, and this apparent lack of understanding of his teachings, caused Jesus to "groan in the spirit" and weep, an act then, and now, mistakenly attributed to his love for Lazarus. He thereupon overcame the physical sense of death and awakened in Lazarus a sense of omnipresent Life, commanding him in a loud voice to "come forth" (John, 11 : 1-46).

Jesus ordered the man sick of the palsy to arise, take up his bed, and go unto his house (Matthew, 9 : 6), but did so after making a remarkable statement, which should receive somewhat special attention. The man's physical infirmity was such that it required four men to carry him. Jesus did not apply material remedies or manipulation, but seeing the man's great faith, he simply said, "Thy sins be forgiven thee," which he declared was equivalent to saying, "Arise, and walk;" and then forthwith proved to the angry bystanders the truth of his words.

It is evident that Jesus herein revealed a great truth; namely, that this chronic physical disease did not proceed from God, that God had no relation to it, but that it had been rooted and grounded in sin; that its only incurable nature was the tenacity of such sin, and that when the sin was forsaken and destroyed, as in this case the man's great faith evinced that it was, the evil or procuring cause of the disease was cast out, and physical harmony immediately ensued.

He emphasized this idea when he referred to the woman who was bowed together by a physical infirmity, a woman whom Satan had bound eighteen years, and said, "Woman thou art loosed from thine infirmity" (Luke, 13 : 11-16).

On the other hand, when asked whether the young man who was blind from his birth, had sinned, or his parents, Jesus demonstrated that the young man was not really blind, but was blind to sin; that is, had not sinned; and that the self-righteous Pharisees, who claimed to see the Truth but saw it not, were the sinners and the truly blind. The physical sense of blindness afflicting the young man was quickly removed by the "works of God." On this

occasion, Jesus spat on the ground and made clay of the spittle, with which he anointed the man's eyes, immediately commanding him to go wash it off in the pool of Siloam, and when he had done so he came seeing. (John, 9.)

While this use of clay and spittle may appear to have been the use of a material remedy (the one case first referred to), nevertheless, thoughtful consideration would persuade the most critical, that this act was no more nor less than a significant outward sign, such as Jesus used on a dozen other occasions, in a dozen different forms. It appeared necessary at times, to impress the "Thomas" mentality of many of the sick whom he healed, and a physical or audible sign seemed to accomplish this best. His wisdom told him what the various mentalities most needed, therefore he rarely used the same outward sign for the same disease, which he would have done had the remedy lain in the act or in the article itself. Soon after the clay and spittle incident, Jesus met blind Bartimæus by the wayside. He did not anoint Bartimæus with clay and spittle, neither did he so treat two other blind men soon after, whom he merely touched; but because of Bartimæus' simple faith, the healing was purely mental, unaccompanied by any physical sign.

In those days even more than now, the act of spitting was a sign of contempt. Apparently Jesus showed his aversion to dust or matter and material forms of healing by this expressive act. The pool of Siloam is typical of purity, and with the pure water of righteousness was washed away all "that maketh or worketh a lie."

One cure which Jesus performed remains to be mentioned, and this so plainly indicates his true method of healing, so reveals the secret of his understanding and wonderful power, and in unmistakable terms so clearly maps out to mankind that method which all should employ in order to fulfil his words, "the works that I do shall he do also; and greater works than these shall he do," that we leave it until the last.

When his disciples came to him and inquired why they could not cast the demon out of the man's son, he replied, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you," and he then continued with that significant statement, "Howbeit:

this kind goeth not out but by prayer and fasting" (Matthew, 17 : 20, 21).

For this so-called incurable physical disease, Jesus did not advise drugs, hygiene, manipulation, mesmerism, or blind faith; but instead, the direct application of God's power as he himself had exemplified it; a power which all mankind were to exert through a right understanding of prayer and fasting.

Is it not strikingly evident, that Christian people have not comprehended aright this idea of fasting and prayer, but have since the third century of the Christian era, like strayed sheep, wandered far from the true way?

At present, we behold the astonishing spectacle of the great world blindly endeavoring to stay the progress of disease, and heal the sick by means and methods directly opposite to those employed by the great Way-shower, whom Christians profess to emulate! As the natural result, behold the countless and never-diminishing array of failures, the groping experimentation, the blind speculation, the destroying fear, the pitiable uncertainty regarding the present and future, wherein poor humanity appears helplessly at sea. In the Christian church alone, behold the divisions, the varying creeds and dogmas, the conflicting opinions, which in despair cry out for the true idea of God and of Christ's teachings.

Would it not also appear that the real significance and meaning of the little word "faith" above quoted, has been sadly miscomprehended by a material age? "O thou of little faith, wherefore didst thou doubt?" said Jesus. Would it not seem that there was need of instilling into the minds of men a higher sense of this little word; a sense that is not blind and speculative, but one that is constant, firm to move mountains, and that "believes that it will receive when it prays"? In other words, a belief that is so sure and certain, based upon Jesus' teachings of the oneness and allness of Mind, Spirit, Love, that it becomes *understanding*, which unfolds to the *hungering* thought a glorious *Science*.

Is it not evident from the foregoing review, that Jesus did understand, teach, and practise such a Science, and that it was his religion, or Christian Science, which healed the sick? Why should not this same religion produce the same fruits to-day?

Is it not evident, judging from the manner in which he

considered all kinds of disease to be an evil of thought, and called it a devil, casting out the thought, as one would awaken another from a dream image at night, that he realized that divine Mind is the only real Mind, and that "fasting and prayer" meant to subjugate and cast out the beliefs of the temporal, material, or carnal mind, alias the beliefs or laws of matter? In other words, he knew that God, Mind, Love, does not afflict nor punish man, but that material and sinful thoughts alone do this, and produce suffering and disease only so long as the thoughts endure?

He knew that "fasting" does not signify abstinence from the eating of material food, and that "prayer" does not mean the audible petitioning of a circumscribed God to grant personal desires; but that these words express a demand for the subjugation of the material senses so that the healing power and presence of infinite Spirit may be revealed.

Such understanding did then and does now teach man right prayer: a prayer that is answered, insomuch as man does aright his own work, a work heretofore expected of God, and thus man achieves the blessing.

No "miracle" ever resulted from such prayer and fasting, but a salvation from sin with physical signs following, which is, now and forever, the *natural* manifestation of divine Principle, alias divine Love,—the Father-Mother God.

Oh! may these things hidden from the wise and prudent and revealed unto babes, these good tidings of great joy, which the world was not formerly, but is now ready to understand,—may they open the heart that is waxed gross, the ears dull of hearing, and the eyes that are closed; may this second and full coming of the Christ-Truth,—the seed of Truth revealing the kingdom of heaven within man,—may it fall into good ground.

"Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places" (Isaiah, 32 : 16, 17, 18).

LIBERTY AND GOVERNMENT.

W. M.

LIBERTY is a theme that has occupied the more or less thoughtful attention of philosopher, statesman, politician, and theologian, since the beginning of mortal history. To-day, more than ever before, students of sociology are applying themselves to the solution of problems relating to the inter-dependence of units, in the aggregation called society. How much one may govern another, how much individual freedom of thought and action each of us has by divine right, are questions still unsettled in practice. Anarchism, socialism, and all other isms of human origin, pretend to have discovered a way out of the difficulties of government. I am well assured that Christian Science alone promises any satisfactory or genuine remedy, for the reason that, as with all other forms of error, it deals its chief blow at the cause, while all other efforts, ancient and modern, confine their energies to the abatement of specific effects, leaving the general cause still, seemingly, operative.

Too much government, civil, ecclesiastical, and personal, is the curse of the centuries. The human mind's desire to control something or somebody besides itself results in countless forms of mesmerism, although they may not pass for such. The need of liberty, the charm and beauty of freedom, do not become apparent until the opposite condition asserts itself, and we find ourselves without these divine gifts. From the standpoint of Christian Science, it becomes evident that all the distress of government comes from the interpolation of the human, or personal element, in the divine equation of God and man.

The first President of the United States said: "Government is not reason, it is not eloquence,—it is force! Like fire, it is a dangerous servant, and a fearful master; never for a moment should it be left to irresponsible action."

Speaking of the more intimate relations of men, and the deplorable habit of minding anybody's business but our own, Thoreau says: "The man who goes alone, can start to-day; but he who travels with another must wait till that other is ready, and it may be a long time before they get off."

Turning from inadequate human theorization, we find

in Scripture a scientific statement of the divine method of government. "In those days there was no king in Israel, but every man did that which was right in his own eyes." Jesus proclaimed the liberty of the sons of God, when he said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Here is a sublime estimate of liberty. Think of the individual integrity which is as free as the air, unfettered, and unharnessed by mortal cruelty or control! Nicodemus, by education, knew only that social system which in politics means monarchy, and in ecclesiasticism, a hierarchy of tyranny and oppression, and he said, "How can these things be?" Christian Scientists naturally turn to their text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, for a satisfactory interpretation of the Scriptures, and the life and teachings of that great teacher who founded no religious government, propounded no creed, and who emphasized man's unity with his Maker.

"The enslavement of man is not legitimate. It will cease when he enters into his heritage of freedom, his God-given dominion over the material senses. Mortals will some day assert their freedom in the name of Almighty God. Then they will control their own bodies, through the understanding of divine Science" (Science and Health, p. 228).

"God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly, and governed by his Maker, divine Truth and Love. Man's rights are invaded when the divine order is interfered with. The mental trespasser necessarily incurs the divine penalty due to this crime" (Science and Health, p. 106).

Thus, in Christian Science we find the consummation of all Scientific teaching as to government, and the responsibility of the individual; for Love alone is the Governor, and no human can interfere or intervene.

EQUALITY.

M. S. T.

PERHAPS no word has ever conjured up more inspiring pictures than the word Equality, and none, surely, has been more abused. Poets have sung its praises, philosophers have taught its beauties, and philanthropists have spent themselves in trying to attain to it, and yet at the opening of the twentieth century the ideal of Equality seems to be far from being realized.

To one who studies history in the light of Christian Science, it is of the deepest interest to trace the working of ideals in the human thought, and to follow the movements resulting therefrom, as they form an illustration of the gradual emergence out of darkness to a better light, and show how, without a knowledge of Principle to guide and control, the pendulum has simply swung from one extreme to the other, the oppressed of one generation becoming the oppressors of the next.

From the earliest times the strong have tyrannized over the weak, the rich have ground down the poor, injustice has followed hard upon the heels of inequality, until at last in violent re-action, human nature has produced civil war, revolution, bloodshed, and strife. While it is undoubtedly true that out of these upheavals in thought a better belief has been slowly evolved, that some forms of tyranny have vanished forever, and a more tolerant spirit has arisen to control human affairs, yet in some instances it seems to be true, that the tendency of these re-actions themselves, has been to "level down." However noble the sentiments, however pure the aspirations of the individual reformer, the force let loose by the impact of the new ideas, has in practice sometimes seemed to make for a lower, not a higher plane of thought. The probable explanation of this is, that when the force of public feeling has been loosened, elements unforeseen have come to the surface, sweeping the control out of the hands of the disinterested seeker after truth and reform, and placing self-interest, avarice, and greed in the front of the movement.

The student of Christian Science sees at a glance wherein the failure of these efforts at reform lies, for in proportion as he learns that the cause of every effect is in mental ac-

tion alone, it becomes obvious that no reform which does not go to the root of the matter, lying in the unknown depths of the human mind, can do more than have a merely passing effect, doctoring the result but leaving the cause untouched.

Underneath the outward manifestations of inequality and injustice, such as great wealth, poverty, trusts, monopolies, class distinctions, and so on,—all the complexity of ancient and modern life,—lie two factors in the human mind, which it would seem, the reformer has not generally recognized, namely, the elements of mortal mind and the misunderstanding of God.

Of these two factors it would be hard to say whether one is cause and the other effect, so inextricably do they seem to be interwoven in thought. One; viz., those things which constitute mortal mind,—envy, jealousy, ambition, greed, covetousness, lust, tyranny, hatred, selfishness,—is the most obvious. The other is man's universally false conception of God. In the Message to the Mother Church of 1902, the Discoverer of Christian Science says: "Our thoughts of the Bible utter our lives." In that profound saying lies the truth which bases all social life, for mortal man's standard of truth, morality, and justice has been formed by his conception of God, and developed in accordance therewith. If that conception has been base, incorrect, or changeable, his standards of morality will be base, incorrect, and changeable.

If the deductions drawn from the foregoing brief survey of familiar ground are correct, we come to this conclusion, that to bring about a lasting and radical reform which shall do away with the inequalities and injustice of human affairs, we must have a high and true conception of God, and a new mind in man.

It is in following out thoughts of this kind that one realizes something of what the discovery of Christian Science has meant to the world, and of the vastness of the revolution it is accomplishing, for in Science and Health only, will the solution of these problems which have vexed the ages be found. With a dim sense of the immensity of the outlook, one can but say, "the place whereon thou standest is holy ground." Christian Science presents to us the idea of God as Mind, eternal, infinite, unchangeable, expressing Himself eternally, infinitely, unchangeably, as

law, order, justice, the harmonious sequence of perfect cause and perfect effect,—that is, Love.

Man is seen to have his place in Mind as idea, every idea sustained eternally in its right time and place and order, and thus the universal brotherhood of man in God's image and likeness, dawns in thought in due course. In such a universe, governed by Principle, it is seen that inequality can have no more place or manifestation than in mathematics.

The assimilation of these ideas by the individual, proceeding as it is at a phenomenally high rate of speed, must produce such a revolution in thought as will eventually penetrate every branch of social life, and so undermine the foundations of those moral evils, which destroyed the great nations of the past, and will surely destroy those of the present unless the only certain remedy is applied.

To consider this question of Equality, simply as it confronts the student of Christian Science in every-day life, we find that it takes the form principally of social distinction, "class," "position," and all those innumerable unwritten yet iron codes which are bound up with the very fibres of our common existence, and which seem to wield as much power amongst savage as amongst civilized peoples.

Undoubtedly "class distinctions," and all those kindred beliefs, have their roots in the same qualities as have produced the greater evils of social economy, that is in envy, jealousy, ambition, love of power, pride, or to put it in a word, personal sense; but in dealing with this subject practically, one fact should be borne in mind, and that is, that all these so-called different grades and castes, are simply so many different mental conditions, and that therefore, while in Mind all men are equal, in mortal mind they are not, and never will be.

There are cases, illustrative of this point, of men who have attempted to make practical the self-evident theoretical truth, that all men are equal, by abandoning their wealth or position, in order to live and work with the "toilers." The cause they had at heart has not been substantially, if at all, advanced by these attempts, for the simple reason, which presumably they did not recognize, that the mental states of the individuals have been so different that no real equality has been possible, and while admiring the self-sacrifice and devotion to an ideal which animates such efforts, one cannot but realize that the very effort in itself

indicates a mental height to which the "toiler" in his present condition, is incapable of attaining, and that therefore there can be no more real equality between them than if they lived in different hemispheres and spoke different languages.

The matter is very plainly stated in Science and Health on page 444: "Immortals, or God's children in divine Science, are one harmonious family; but mortals, or the 'children of men' in sense, are a discordant race, and are oftentimes false brethren."

Therefore to sweep aside all the old distinctions and restraints, which, while they are **unreal and artificial**, are still deep-rooted in belief, is not the effective way to demonstrate equality. It can only be done by the gradual change which is creeping over every thought under the silent influence of Christian Science, by the wisdom, patience, courtesy, and above all, the purity, honesty, and humility which are the outcome of individual faithfulness to the teachings and practice of our beloved Leader, until the whole mass of human thought becomes leavened by the new idea, and God's kingdom comes on earth as in heaven.

Is Equality then still the unattainable ideal? By no means. It is to be found, here and now, amongst those true Christian Scientists who are working from Principle, with reference to God only, in that true humility which needs no self-assertion. They have not to be exercised as to their place or position, recognizing that the only place or position they can have, is in Mind, that which is demonstrated as the result of fidelity to the demands of Principle. The true Christian Scientist knows that he cannot be kept out of his right place, or put into a wrong one, if he is faithful in working out the problem of his life in obedience to the teaching of Christian Science.

In those hearts from which all the foul brood of self-love and self-justification have been cast out, will be found the perfect equality of God's children, each filling his own place, doing his own work, and loving his neighbor as himself. Equality on a material basis can never be.

Only as mortal man rises to the understanding of the spiritual origin and ultimate of all things, will it be found possible to establish the true democracy or socialism of Jesus' teaching.

When man learns in Science, how to render unto God the things that are God's, he will understand how to render therefore unto Cæsar the things that are Cæsar's.

IN THE BUSINESS WORLD.

J. U. HIGINBOTHAM.

CHRISTIAN SCIENCE based upon the practical application of Jesus' teaching has often been referred to as "a business man's religion," and the reasons for this designation are many.

In the matter of time a Christian Scientist gives his business more days per year than he did before, has fewer absences on account of illness and none because of vices. The quality of his work is improved by the fact that his mind is unclouded by drugs or worry. His reasoning powers are strengthened and his perception quickened, his ability to judge righteous judgment is increased and his love to all mankind is broadened and deepened.

What are the essentials of a successful career? Is success from within or without? Does the man *succeed* who dazzles the world with his achievements and leaves only one mortal unbefogged by glittering externals, and that mortal himself?

Money cannot be the standard of value in this estimate. "No man is so poor as he who has nothing but money." The rich man who lacks the education and refinement of his associates leans on a broken reed. His wealth only intensifies by contrast his mental or moral defects. The coarse or vulgar mind is ever restive in the presence of purity and gentleness. Mrs. Eddy says that without reformation "the good man's heaven would be a hell to the sinner" (Science and Health, p. 35).

Finally, given all the mental, moral, and financial advantages of a so-called successful career, if this be overshadowed by the specter of fear, of ill-health, of nervous strain, of mental and physical collapse, you can hardly say that that life has rounded out the full circle of success.

Now Christian Science can antidote all the above adverse conditions; can supplant the greed for gain with the first commandment, "Thou shalt have no other gods before me," and with the knowledge that God is our sufficient and constant supply, that all good is ours and that we have no need to pile dollar upon dollar for "rainy days" or decrepit old age. It can elevate the thought which reflects Omnis-science until it is fit to associate with kings, and can purify

the consciousness filled with the great hope of sonship,—"even as He is pure,"—until evil thinking or evil speaking can no more be carried into it than darkness can be forced into a sunlit sky. And, finally, it can banish the phantom of disease, of physical or mental limitation, of fear, and leave man unfettered to assert his rightful dominion as the child of God.

There is not a proposition that one can face in the business world that is not half conquered at the start by justifiable self-confidence. And what can form a surer groundwork for self-confidence than the knowledge that if we are doing our work right, we are walking hand in hand with Omnipotence? This assurance is possible to the hard-headed business man of to-day, not on account of something he has been taught that he should believe because his father did, but because he is daily proving God's promises to be true and God's nature to be unchangeable.

I did not come to Christian Science for the physical healing (although that was added unto me), but was convinced when I heard the statements contained in Science and Health regarding God and man and the universe, that if they were not true they ought to be, and by dint of study and work they have been proven true to my consciousness.

In Science and Health (page 40) we learn that "divine service" should mean daily deeds and not be restricted to public worship, and the Christian Science business man is finding out that just to the degree that he performs divine service daily, to that extent is he demonstrating growth and peace and plenty.

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STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

FOOTSTEPS OF THOUGHT.

HARRIET M. MORRIS.

"THE footsteps of thought, as they pass higher from material standpoints, are slow, and portend a long night to the traveler; but the angels of His presence . . . are our guardians in the gloom" (Science and Health, p. 174).

My father's family was among those who espoused homœopathy in its early days. I must have heard the subject discussed before my remembrance, and doubtless was thus early awakened to search for better, truer methods of action, rather than to accept without question existing methods.

In our immediate family health was the rule and sickness the exception, but I remember being taken, when about seven years of age, to see a little friend, a girl of twelve, who was dying with what was called "galloping consumption." It was my first glimpse into that realm of "awful unreality,"—the realm of sickness and death. The shock, as my eyes rested on the invalid, was great, and I ran from the room. Afterward my father and mother talked to me very tenderly about death and heaven, and told me that God had called my little friend home. But I rebelled inwardly. Something was out of tune, I could not associate that darkened chamber, and its sad pictures with God and heaven.

Not long after this I found on the book-shelves a little volume called "The Philosophy of Health." My mother, looking over my shoulder as I read, smiled at my choice of books. "I don't care," I affirmed stoutly, "I know folks ought to be well!"

A year or two after my marriage, a little periodical in which a system of health laws was promulgated, fell into my hands. Although a strict system of diet was inculcated, much importance was attached to mental condition; thought must be healthy, anxiety, anger, pride, lust, must be banished; and all through its pages ran the thought that sickness belonged with sin and was something to be ashamed of and not talked about.

For some years I followed the system therein taught

with my children as nearly as seemed practicable. Of one thing I grew more and more certain,—the secret of health must be very simple, very near at hand, very practical, so plain that the wayfaring man, though a fool, need not err therein. This, I was sure, must be true if God was good.

Before I was thirty years old I had reached certain conclusions, the sum of which may be stated thus: If God is good that which He made must be good. He being the author of this world with its chilly winds, its dews, its damp ground, its "night air," its "sudden changes" of weather, they ought not to be hurtful to His children. If these things were dangerous, as they were generally thought to be, it must be our fault, not His. It was surely a horribly distorted view of things which taught that the world was created by a wise and loving Father, peopled by His will with beings in His own image and likeness, and filled by the same creative power with death-dealing forces, so that these children of His loving care must be unceasingly on guard to ward off danger and death,—death in the breeze, death in the sunbeam, death in the winsome leaves of green that swayed on bush and tree.

One of two things must be true: a godless, machine-world, hopeless, black, despair-filled; or a good world, a safe abiding-place encompassed and pervaded by the actual, all-knowing Presence guarding and guiding all. The gospel of the Nazarene a beautiful fiction, or God a loving Father, with all and infinitely more than that name can suggest to us,—

Knowing more of all our needs
Than all our prayers have told.

If this were true, what place had fear in the economy of existence? And yet certain articles of diet, certain proceedings innocent enough in themselves, were prohibited as "unhealthy." I was vaguely conscious that my problem was not solved.

I recall pausing one day over a little article which spoke of Carlyle as "savage as a bear on his oatmeal and Emerson serenely eating his pie three times a day." Where was the secret of health? Where lay the narrow way, the straight line of Truth? A neighbor's little girl was the embodiment of undisturbed health, yet she ate without question or remark food which I considered very unwholesome and would neither give to my children nor partake of myself. Could it be altogether in the mental attitude?

Soon after this, when calling with a friend upon a lady who was an invalid, she asked us, "Do you know anything about Christian Science, or of a book called *Science and Health*?" We both replied that we had never heard of either the Science or the book. The lady continued, "I am reading the book and taking treatment. It is a method of healing the sick without drugs." This appealed to me directly, as no drugs had been used in our family for fifteen years; even our store of homœopathic pellets had been given to the children for candy. "Is it some new teaching?" I asked. "So new," she replied, "that it is not easy to explain or even to understand."

"Why Christian, and why Science?" I asked. "I cannot tell you," she replied, "though I think I am catching some glimpses myself. For one thing, it teaches that fear is the great source of disease." Nothing more was said upon the subject at the time, but I pondered often upon her words and felt a desire to look into the matter for myself. A copy of *Science and Health* came under my notice soon after, and I read it through, but "a veil was upon my heart" and I gave it back to the owner, saying that "something was the matter with the author of the book or something was the matter with me."

A few months later I became suddenly aware that our pastor's wife seemed to be well, whereas in the past she had been "in poor health" according to the customary mode of speech. I inquired what had wrought the change. The reply was "Christian Science." "And," said my informant, "she has not only been healed, but she believes in it!"

Soon after a dozen or more seekers after Truth were meeting weekly at private houses to read "the book" and I was among them, questioning, wondering, perplexed, but never opposing, or doubting that here was the solution of my problem.

Theologically I had long been at sea. I had been taught the strictest Calvinism in early childhood, but on coming to years of maturity had secretly rejected the doctrine of eternal punishment, and as it seemed to me the Bible taught it, I felt that something was wrong with Christianity. These doubts while I was an active member of the Congregational Church caused me much mental anguish. Fear of grieving my mother, and of wrecking my husband's flickering faith, kept me in the church.

Although up to the time Christian Science was brought to my attention, thought had along some lines been gradually prepared for Truth, there were still many dark rooms in the storehouse of mortal mind, and in the cleansing and re-adjusting of these a tremendous mental upheaval, resulted. All that I had known and loved as well as all that I had known and feared seemed being ground to dust and swept away by the winds. Sorrow asserted itself as real, two beautiful little daughters were carried out on the tide of error; bitter antagonism in my family and in the church was one of the phantoms in my onward path; my own sense of health, previously very good, failed suddenly and utterly. Physicians pronounced my case a hopeless one. Then my husband consented that I should receive Christian Science treatment, and in a few months I was well again, not with the old belief of physical health, which, like the belief of righteousness has "no soundness in it," but with the understanding of health as a spiritual everlasting fact.

I am grateful even for the "infirmities, reproaches, persecutions, distresses" which forced me to prove God's allness and the utter nothingness of all that "exalteth itself against the knowledge of God." I would add my word of love to the tribute which is being poured forth from grateful hearts to the woman "whose soul was still enough to hear God speak;" whose thought was pure enough to become a transparency through which the Sun of Righteousness could shine upon the darkened sense of humanity.

THE TRUE LIKENESS.

LOUISE C. PEELAR.

THE understanding that man is God's image and likeness awakens sluggish thought to activity, and gives joy and a realization of his reflection of divine capacity, which confers a power nothing else can. Life is then not simply a sense of existence but a sense of dominion and freedom. In the history of mortals great men have been great because of some inherent quality of good. Viciousness has never been considered great, though bad men have been prominent in this world's affairs. It is not an evil quality that has brought renown, but some germ of Godlikeness that has overshadowed and prevailed over evil. To express God is to manifest all the strength, wisdom, and greatness there is. All the good that man has done has been accomplished

because of the grace of God. It is possible to do all things well because God is Good, and man is found to have retained his heritage of power, understanding, and righteousness.

A so-called sinful man does not gain a sense of the spiritual likeness of divine Love. "The old man with his deeds" must be put off before an accurate knowledge of God and man can be obtained. The claims of evil must be discerned and destroyed, not as realities but as illusions. Christian Science teaches us that evil has no personality, is not an individual or a quality. When the thought of man as material and sinful is abandoned, the spiritual senses drink in the sweet and certain assurance of divine Being. "Know thyself" must mean to know God's image and likeness, for goodness is all the self there is or can be. God is Love, and man is loving, because like God; God is Truth, and man is truthful, for he is the image of Truth. The appropriation of these God-like qualities puts man in touch with infinite Life, Truth, and Love. Drawing upon this inexhaustible source we have divine power. Whatever unfolds God to us teaches what man is. We understand by reflection. Man reflects infinite understanding. Through Christian Science we know God as we have never known Him before, and as we know God better we love and trust Him more, just as we trust and love a well-known and well-tried friend.

Our desire to become Godlike increases. This is the first step towards bringing into our lives our ideals, and our ideals form our characters. Holding in thought perfect God and perfect man, drives out all belief in sick, sinning, dying humanity. The constant work of the Christian Scientist is to destroy the false conception of man, and to manifest the true idea of God, free from all taint of unholiness, abiding safely in divine Love. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Realizing the meaning of these words, we are hidden away from all malicious, angry, jealous, envious, covetous thoughts. No evil can enter into the reflection of infinite Good. God is indeed everywhere. What a glorious thing it is to know that nothing evil can touch man any more than it can touch God, and that as man co-operates with God he can do no evil. Hidden away in omnipresent Good, man's dwelling place is Spirit, and there is no mortal mind to perceive a false image or false abiding-place.

THE SIGNS OF THE TIMES; AN AGE OF UNDERSTANDING.

AGNES G. SMITH.

CENTURIES ago there was an age which men called the Age of Faith. That age has forever passed, if by faith we mean blind belief. Knowledge has gone too far and become too universal. Henceforth we must be guided by reason as well as by sentiment. In direct contrast to the Age of Faith was our last century—the Age of Unbelief. Yet in the last years of that same skeptical age there arose a reactionary force which more than anything else is to characterize the twentieth century, and make it an age, not of faith nor of unbelief, but of enlightened understanding. To this inevitable result point the signs of the times.

To understand more clearly what these signs of the times are and why they portend an age of understanding, let us glance first at the century which has just closed. It needs but a brief survey to convince us that the nineteenth century was an age of materialism in every sense of the word. An age when the man of business and the man of learning alike sought satisfaction in the external world: the one by the pursuit of wealth and devotion to material interests; the other by making matter the one reality and attempting to find in "the things which are seen" the solution of every problem. It was an age when worldliness and materialistic doctrines triumphed.

This fact was doubtless due in great measure to the working of two mighty forces which distinctly characterized the century: an unprecedented advance in science and a vast accumulation of wealth. As knowledge of natural law increased and one remarkable scientific discovery or invention succeeded another, men began to find in the material universe their all in all. As the infatuation for gain spread abroad and "millionaire" became an every-day word, men ceased to care for aught but the growth of their riches. They lived in an atmosphere of material things. If the man of the world had been asked, "Why do you not seek satisfaction in something higher than mere wealth or position?" he might have answered, "That 'something higher' is too vague, too elusive. I must have that which

I can understand and see." Likewise had it been said to the scholar, "In basing your philosophy and beliefs upon the discoveries of science do you not have to give up much that is better? where now is the simple faith of your childhood?" he might have replied, "The faith of my childhood I can no longer retain, for I find the religion and science of this day to be irreconcilable. I have had to choose between them; and I have chosen science, because science is something I can prove." Yes, but prove how? Alas, that was where the weakness lay; for in every case men sought their proof through the material senses. While ridiculing the ancients, who believed that the earth was flat because it looked that way, they themselves in other matters relied only on such knowledge as human sight could give them, not realizing that this "knowledge" has ever proved temporary and false.

The reaction came at last. The mere possession of wealth turned out to be only a barren mockery; the happiness it gave, not worth the cost. The relinquishment of the faith of one's youth because it agreed not with the learning of the times, brought neither peace nor contentment. The answers which materialistic philosophy offered to the problems of existence were cold and unsatisfying. Having become slaves to materialism in all its aspects, men found the yoke unendurable; and with a longing which was almost despair, they sought some way whereby they might throw off the yoke and be free.

But where was freedom to be found? The increase of knowledge had made blind belief an impossibility; unbelief had just been tested and found wanting. To what could men turn next? Then it was that suddenly they perceived, as it were, a new light, at first dim and undefined; but as they followed with faltering steps, it became clearer and yet more clear, until those in advance seeing more plainly its wonderful brightness and rejoicing in the peace it brought to tired humanity, became convinced, as had never seemed possible, that at last they had found Truth.

For the sake of comparison let us go back to the first century of the Christian era, the early days of the Roman Empire. Like the century just past, that too was an age of unbelief and materialism. Then, as now, men worshipped "the things which are seen," and thought happiness proportionate to the abundance of their material possessions. Yet in the first generation of that material-

istic age, through the spotless life and teaching of a humble Nazarene, there came into existence a tendency toward spirituality, which from its very nature led men back to God. So, in the later years of the nineteenth century there came a reassertion of that same divine power, a renewal of the spiritual tendency. Its reappearance was marked by the publication of a wonderful book which professed to set forth the reconciliation of the hitherto irreconcilable, Christianity and Science, and setting aside the man-made philosophies of the ages, named Spirit as the only causation. To-day, as thousands can testify, that book is leading men back to God. Well may "Science and Health with Key to the Scriptures" be called the greatest book of the nineteenth century, and the discovery and founding of Christian Science by its author, Mary Baker G. Eddy, the second coming of the Christ.

The signs of the times, then, are a growing dissatisfaction with materialism and an ever-increasing desire to turn away from it to something higher; a longing to learn more of the things unseen, and thus govern the age by spirituality. Now why do such signs as these indicate that the twentieth century is to be an age of understanding? Because only in the spiritual realm can be found the truth of things. In the last century, as we have seen, men sought the answer to the questions, "What is real happiness?" "What is man?" and "What laws govern him?" in the material universe, and found it not. In the age of spirituality they will seek the answer in the spiritual realm; they will seek and they will find. Their questions will be answered. That is why the age will be an age of understanding.

In all ages of the world there have been those who recognized that happiness is dependent first of all, not upon circumstance nor earthly possession, but upon sincere right living; not upon taking, but giving. Led on by the tendency toward spirituality, the time has come when men in general will cease to take and begin to give; seeing anew the vision of the Christ and his cross, they will turn from self-love to love for humanity. In lives of devotion to others they will find an abiding contentment. Thus they will actually know wherein true happiness consists.

In all ages of the world there have been those who by a right comprehension of their existence have solved these questions, "What is man?" and "What laws govern him?" They have realized that right comprehension lies in a realiza-

tion that man bears the divine likeness; that the only law to which he can be subject is "the law of the spirit of liberty." Such a realization came to the prophets, to the apostles, most of all to the humble Nazarene himself. It was the great thing which made possible the dignity and grandeur of their lives, and the only thing which made possible the wonders that they wrought. In these days that realization is to become the possession of the many. Men will rise from the bondage of material selfhood into a consciousness that they are indeed the sons of God. As such, they will gradually learn that they cannot be subject to disease and sin, but that their birthright is dominion, "dominion over all the earth." The growing recognition of this birthright will enable them to overcome the material laws which seem to make disease and sin inevitable. By this overcoming they will prove, as did the holy men of old, that the physical laws of destruction and evil are unreal, false, powerless; that there is in truth but one law, and whether it be called the law of nature or the law of God, it is the law of freedom and of Life. Seeking for individuality in the infinite individuality of Spirit, men will learn from the signs that follow, who they are and to what laws they are subject.

This age of spirituality, hence of understanding, is already upon us. The upheaval and regeneration which mark the dawn of a new epoch have already begun. On the surface of things the world is perhaps unchanged; materialism may still seem to be all triumphant. Nevertheless, underneath is the tendency toward spirituality, that great force which reasserted itself a generation ago and which is to characterize this present age. Shall we in our material blindness still cling to earth and seek satisfaction where it can never be found? Or, perceiving the signs of the times, shall we turn gladly to Spirit, and seeing once more the vision of the Christ remember his words, "I am the Way, the Truth, and the Life"? "And ye shall know the Truth, and the Truth shall make you free"?

WE must not be content with the Spirit without the Word, or with the Word without the Spirit. Our life must travel along these two, as the locomotive along the parallel metals.

THE IDOL DESTROYER.

ISIDOR JACOBS.

HAVING been brought up in the Jewish faith, and having come to know something of Christian Science after being bitterly antagonistic to what I thought it was, I am becoming, day by day, more and more convinced of the great good to humanity daily accomplished through the proper understanding of Christian Science, as set forth in its text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

For six months I read the book without understanding, but it finally dawned upon me what Science and Health really means, and what great good it is accomplishing for humanity in general, and the individual in particular.

I have met many people of the Jewish faith, who inquired how a Jew could consistently become a believer in Christian Science. Aside from the physical gains and manifold other benefits, resultant from an understanding of what Christian Science really is, I can say to such inquirers that there is nothing in it antagonistic to or inconsistent with pure Jewish ethics. The great difference, however, is that it is upon a more spiritual basis. Furthermore, it teaches how religion can be applied in a practical and common-sense way in our every-day life. Jewish theology was the first to give to civilization the idea of one God, and to promulgate the doctrine that this one God was the only reality, omnipotent, and omnipresent. The basic teaching of Christian Science is the realization and demonstration of the allness of God—the universal or divine Principle (divine Mind). "The God-principle is omnipresent and omnipotent. He is everywhere, and nothing apart from Him is present or has power. Christ is the ideal Truth, that comes to heal sickness and sin, through Christian Science, which attributes all power to God. Jesus is the name of the man who has presented, more than all other men, this idea of God, for he came healing the sick and the sinful, and destroying the power of death. Jesus is the human man, and Christ the divine ideal" (Science and Health, p. 473).

Jesus of Nazareth demonstrated this idea of God for the

benefit of humanity, that they might become better, mentally, morally, and physically.

Jesus, the Master, referring to the Mosaic Law, said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found their spiritual cause" (*Science and Health*, p. 313).

It is now being admitted by enlightened Jews that the Messiah referred to in the Scriptures was not a personality, but a Messianic age, when the people should become better, purer, and more spiritual by the demonstration of Truth. As Jews begin to comprehend and understand the distinction between the personality of the man Jesus, and the impersonality of the divine Christ, they will see and recognize the truth of Christian Science.

In many of the reform Jewish congregations, a prayer is offered up in their devotions that "A religion of truth shall be established on earth which shall embrace all mankind," and if Christian Science is this religion of truth, why should any intelligent Jew oppose it? Rather, to be consistent, Jews should welcome it and its teachings, for the good it does, and the benefits it brings to all mankind. The grand traditions of the past, connected with the spread of the Jewish religion; and our forefathers who handed down these grand and noble teachings from generation to generation, are appreciated by all intelligent and unprejudiced people of all religions, who recognize that the Jewish faith first promulgated the belief in one God, in the prayer repeated by all Jews, from childhood up: "Hear, O Israel: the Lord our God is one Lord." Jesus and his disciples understood and demonstrated this fundamental doctrine, and endeavored to make the people realize that great good would come to humanity from an absolute reliance upon God, Principle, and from an understanding of the great truth that God (divine Love) is an ever-present help: "Divine Love always has met, and always will meet, every human need" (*Science and Health*, p. 494).

Considering, however, the question of following in the footsteps of our forefathers, how many Jews of to-day—or, for that matter, how many people of any of the innumerable religions of the day, follow the precepts as set forth by their forefathers? Abraham, the founder of Judaism,

did not follow in the footsteps of his forefathers, else would his descendants have been idol-worshippers, instead of believers in the "One God," for the tradition runs that Abraham's father was an idol-worshiper, and a dealer in idols. When the children of Israel were released from the bondage of Egypt (Darkness) by the omnipotent hand of God (divine Principle) operating through Moses, and were wandering in the wilderness, Moses ascended Mount Sinai and on his return with the Ten Commandments engraven on tablets of stone, he found that the Children of Israel had discarded the belief in one God and had become idol-worshippers again, and in his wrath, he destroyed the tablets. Subsequently, on noting the grief and repentance of the people, he went up to Mt. Sinai again and brought down a new set of the Commandments. Even as Abraham destroyed the idols, and as Moses was the "means toward the end" of bringing the children of Israel from slavery to freedom, from Egypt to Canaan, from darkness into light—so is Christian Science, in our day and time, destroying idols and idol-worship, and through Science and Health is leading the people from bondage to freedom—from darkness (ignorance) into light (understanding).

Christian Science is destroying the idols of envy, discord, hate, pride, conceit, disease, self-will, self-justification; and in place of these idols it is bringing the people into the light of understanding and realization that God is All-in-all, and that there is none beside; that God (divine Principle) is ever present and continually operative; that this Principle being divine, can only operate through goodness, love, truth, and harmony. When this is realized, the idols (false senses) are destroyed and error must yield to Truth, God, for then it is understood that divine Mind, God, alone prevails. With the idols (illusions) destroyed, infinite Good asserts its mastery over all. "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

"The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality or existence except divine Mind, God. The Scriptures also declare that God is Spirit and Life. Therefore in Spirit all is harmony, and there can be no discord; all is Life, and there is no death. Everything in God's universe is His idea" (Science and Health, p. 331).

The favorable results from Christian Science treatment

are so manifest on all sides, that to the unprejudiced observer there is no room for doubt. Truly, there is much in the universe that surpasseth human understanding. Christian Science is overcoming self in every sense of the word,—self-consciousness, self-will, pride, and conceit,—and when real humility comes, then only do we begin to rise spiritually. Each one has his own problems in life to work out, and Christian Science teaches how to solve these problems, whereby each one may work out his own salvation.

It is said that every true Christian Scientist is an apostle of the freedom and truth which will and must prevail. Error, vanquished, is dying amidst its worshipers. The true, earnest, and faithful workers in this great movement know that the work can only be accomplished through humility, love, and harmony, thus realizing that all are but humble instruments, as messengers of Truth.

A REFORMATION.

A. B. K.

IN relating my experience, I know I am telling you nothing new, doubtless you have all heard it before from other sources, yet it will bear repeating, because it is the sweetest story ever told, the story of the prodigal's return,—a son reclaimed, a new tenant in the House of God.

My embrace of the teachings of Christian Science was not brought about by the healing of any of the so-called physical infirmities to which flesh is supposed to be heir. I think I can truthfully say that since I was a very young child, I have never had a day's illness of any sort brought on by conditions beyond my mortal control. My disease was, however, what I would call moral-laxity or moral-consumption, far more insidious, contagious, and serious in its import than any of the fleshly ailments of which you hear. Mine has been an undermining of the moral constitution, and for years I suffered the tortures of hell, until at last I found myself like a wrecked ship tossing rudderless on the wild ocean of sin.

When a very young child, I was guided on the beautiful road to God, and was given such education in spiritual matters as emanates from the teachings of a loving, Christian mother; but when as a youth I was sent forth to battle with the world, I soon caught sight of what I thought was

a very beautiful forest off the road. By older heads I was warned to remain on the straight path and give no time to exploring these alluring woods, was advised time after time that the forest was a jungle abounding in beautiful but poisonous flowers, with vines which would entangle my footsteps, with hidden reptiles lurking for a chance to inoculate me with their deadly poison. The advice received, only served to fascinate me and make my desire the stronger. Though I was told that others had met with disaster in their eager hunt for this false knowledge, I was sure that I could go into the woods, and when I had explored to my content, could readily come back to the road and then continue on in life in the straight, narrow path forever. Heedless of all the examples and wrecks which had gone before, caring nothing for the advice of those who knew, I, like thousands, millions of others, went gaily to my doom. I presume you all know that in tropical countries it is customary for persons going into a dense forest to carry a compass, so that if they lose their way, they can by a few calculations find the road out. When I went in, I even scorned the compass, so sure was I of my ability to do that which millions of others had failed to accomplish.

The first few short years of my life in these woods, were to me then very seductive, fascinating, seemingly blissful. All this time I had an overwhelming confidence in myself that when I had obtained a surfeit of it all, I could readily come back to the starting-point. On, on, I went, stumbling occasionally only to rise and see a light which lured me on to greater pleasures. Often have I said, I have had enough, I will get out; and every such thought was met by a new light attracting me to another experience in sin. In short, I did what others have done, "went down the line," participated in every form of vice and iniquity; tasted of all the so-called sweets, and lived to find the galling bitterness of it all. In time I arrived at an opening in the forest, only to realize I had been lured there by a mirage, a false light, for I was in the valley of death, and here it was as if all the boomerangs I had cast returned and smote me. For every so-called pleasure, I had participated in, in all these years, an agony returned with a thousand-fold greater force. I had completely lost my way, and turn as I would, no opening presented itself which would lead me in the road back to God and happiness. Despair is not the word, utter helplessness more suitably fitted my condition. About

that time a friend came to me with the compass. That compass was "Science and Health with Key to the Scriptures." After studying the position I had been in for a short time, I found that for twenty-five years I had been getting farther and farther away from the righteous road, going away from God all the time. It did not take me long after I had received a simple understanding of Principle, to get back into God's road, and to leave the forest behind. After coming out of that awful dream, I look back upon its nothingness and wonder how I could ever have been induced to accept any part of it as pleasure in reality. Now I find most absolute rest, peace, and real happiness; and above all I find what was meant by my dominion. If, when traveling the road of peace and prosperity, I come to a fork in the road and am in doubt as to which is the right course, I consult my compass and am quickly re-assured.

While I am writing I want to say a few words concerning our dominion. We know that physically we are nothing, yet when we understand ourselves spiritually, each one of us is a reflection and ray of God; and to Him we look, and from Him we receive our power to overcome all things; for with a God omnipotent, all things are possible. When we understand that we derive our very being, our lives, our power, from such a grand, infinite source, how insignificant seems the most stupendous or intricate proposition of business, and with such a power behind us how puny seems any claim of sin, sickness, or death.

In closing I would say that the happy thought of knowing myself as I am, and the knowledge of my possibilities fills me with inexpressible gratitude to the Discoverer of this Science.

THERE is no real rest until we reach God; there is no noble and inspiring courage until we trust in Him. When we build on such a faith, floods may break on the foundations, but cannot move them; clouds may obscure the sun but cannot destroy it. "You may kill us but you cannot hurt us," said one of the noblest of the earliest martyrs to his persecutors. "If God be for us who can be against us."

Hamilton W. Mabie.

EVERPRESENCE.

WILLARD S. MATTOX.

THE past holds no regrets for me.
No gaunt and lurking dread
Can rob to-morrow of its peace,
For God is here.

Absorbed in what has been, may be,
Self finds no time for Now;
Sees not the Christ, the living Truth,
That God is here.

Where, then, are sin, disease, and death?
No habitat have they,
Since Love's eternal Now is 'All,
And God is here!

HARVESTING.

WILLIAM P. MCKENZIE.

WELL shall it be with the upright man,
Well, ever well;
For the deeds of his mind are like the seed
That grows and ripens for coming need;
Hand's work comes back to the hand, they tell,
Cease to do evil: learn to do well—
For that is the heavenly plan.

Light is sown for the righteous man,
Light, heavenly light;
Mists may hang o'er the sproutless fields,
And toil be long ere the good grain yields;
But the harvest brings the sower's reward
In winnowed grain from the hands of his Lord
Who purges all with his fan.

CHRISTIAN SCIENCE AND SCHOOL MANAGEMENT.

L. W. TEUTEBERG.

PAUL says, "A little leaven leaveneth the whole lump." Even a slight understanding of Christian Science changes the thought which we bring to the solution of our problems. As we demonstrate our discernment of spiritual truth by meeting and overcoming the obstacles which present themselves in our daily work, we learn that "Progress is born of experience" (Science and Health, p. 296).

As principal of a large public school I have had ample opportunity, during the past five years, to put the teaching of Christian Science into practice. This has been the case more especially in my relations with parents and teachers. The understanding of the fatherhood of God and the brotherhood of man, gained through the study of "Science and Health with Key to the Scriptures," has enabled me to bring to a friendly settlement, from time to time, differences and misunderstandings of a seemingly serious character. In the first epistle to the Corinthians, chapter 13, the power of Love is beautifully set forth. Through my realization of the all-presence and all-power of divine Love I have been fully sustained in overcoming anger, resentment, dislike, and harsh criticism in myself and others. The failures which have come, were owing to the fact that I did not always realize God's presence and His power as omnipotent Love.

The teaching of Science and Health that there is but one Mind, the divine Mind, is the exact opposite of the conception which I had prior to my study of Christian Science. The instruction in mental philosophy that was given in the university from which I was graduated, led to my acceptance of the theory generally taught, that there are many minds. This belief, however, that each person is endowed with a mind of his own, and that different individuals have different minds, which are often quite antagonistic, was completely demolished by the irresistible logic of the Christian Science text-book. The clear and unanswerable exposition of this wonderful book compelled the admission

that the assumption of the existence of minds many, which was considered to be an axiomatic truth, was wholly untenable.

Here was, indeed, a radical change of thought which came to me after an experience of twenty years in practical school work; but it was the natural result of unbiased investigation. The opportunities for testing the truth of this new thought have been many, and the proofs that the oneness of Intelligence is a scientific fact, capable of demonstration, or the absolute truth, have increased from day to day. The progress made in the demonstration of this fundamental truth is but the just and sure reward of obedience. The practical results attained in the school bear testimony to the correctness of the teaching given to the world in the Christian Science text-book, and are in perfect accord with the following declaration taken from page 323: "In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood, and that it is not understood until demonstrated."

The practical results are shown in this, that parents do not so often as formerly compare their children as to difference in mental power. Some recognize it to be a fact, and have often expressed themselves as convinced, that the difference in the work accomplished by their children is attributable to a difference in the interest taken in the studies, and not to a difference in the mental capacity. The same thought is voiced by the teachers more generally than it was several years ago. Pupils whom they were in the habit of designating as deficient in mental capacity, they now desire to interest, and confer with me as to how this may be done. This improved attitude of thought is unmistakable evidence of the leavening power of Truth, and its rectifying action will continue, correcting the erroneous belief that there are many minds.

In conferring with me in former years the parent of a troublesome child would often make the remark that the child was bad, and the same judgment would sometimes be pronounced by the child's teacher. My understanding of the falsity and impotence of error and evil, has been a great help in dealing with such children and leading them to the right path. Parents and teachers are also undergoing a change of thought and feeling. They no longer insist so positively that there is inherent badness in the

troublesome child whom they have failed to control, but are more willing to look upon improper conduct simply as a manifestation of wrong thinking which must be changed to right thinking. They are more ready to believe that the desired improvement in the child's behavior will naturally result from its better thoughts and motives, and that this change in the child's thinking will be produced by the parents' and teacher's intelligent management, their helpful instruction, their wise guidance, their firm, but patient and loving control. In this way my prayerful striving has gradually been crowned with success. Parents, teachers, and pupils have responded in a measure to the right thought, the allness of Good, and they are bearing testimony to the universal and ever-operative power of divine Love.

Prior to my investigation of Christian Science I was an agnostic, but the study of its text-book, has given me an insight into the true meaning of the Christ teaching, and I now perceive the truth, power, and beauty of the Saviour's commandment that we should love each other. I have made it a point, in the general management of the school, to apply my better understanding of the universal law of Love to difficulties that would from time to time arise between children. At times pupils were inclined to be quarrelsome, and the habit of showing a spirit of resentment and of retaliation would assert itself. It seemed difficult to overcome such manifestations of a lack of brotherly love, but these apparently tenacious errors have yielded to patient effort. The offending pupil would see and acknowledge that his action was unkind and wrong, and that there was no real satisfaction in such conduct, since true happiness could result only from right thought and action. The resenting and retaliating child also perceived that wrong doing because another had failed to do right, could not possibly be defended or excused, even though the pupil who offended in the beginning, did so without any provocation whatever. He could be led to see it as a fact that the second wrong action did not correct the first, just as a mistake in the addition of numbers could not be rectified by a second error. The willingness of the children to be governed by the demands of intelligence, justice, and right, which are always reasonable, was assisted by their appreciation of the fairness and kindness which are embodied in the requirements of the Golden Rule, and the

improved thought resulting therefrom gave evidence of its effectual work in the manifestation of a more satisfactory relation,—mental respect and greater harmony. Children readily see and accept Truth and respond quickly to the touch of Love, and all know the loving Master's injunction as expressed in Mark's Gospel, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

The leavening of Christian Science is seen everywhere and, as a consequence of this leavening, the good fruits of the Spirit are becoming more and more abundantly manifest in all the fields of human endeavor,—in the life of individuals, communities, and nations. For these rich blessings all mankind owes a debt of endless gratitude to Mrs. Eddy, the Discoverer and Founder of this Science. To her, the beloved Leader in the establishment of our Cause, the writer feels truly thankful for this revelation of Truth to whose healing and regenerating efficacy he gladly bears testimony.

THE INDUSTRIAL PROBLEM.

BEATRIX ISABEL BEST.

TOWARD the close of one of our Wednesday evening meetings a gentleman rose saying (I give the substance of his remarks, as I remember them): "I am a stranger in your city and not a Christian Scientist. I am much impressed by this large attendance on such an oppressively warm evening; also by the evident sincerity and enthusiasm of those who have spoken. My life-work is to assist in solving the industrial problem through co-operation. While listening to the testimonies given of the healing of disease through Christian Science, I could not help thinking that surely if Christian Scientists would turn their attention to this other phase of the world's need they could accomplish much."

Since Christian Science was first announced to a weary world it has been solving this and every other problem; for it is the Science of Being, which states the Principle thereof, and gives the rule for demonstration. To consider somewhat how it is solving the industrial problem is the purpose of the present writing.

One day late in spring, I said to a gentleman who lives across the street from my house: "What has become of that lovely red-haw tree in the middle of your grove? I watched for its blossoming, but in vain." "I had it cut down on account of the boys," he replied. "You see they were always coming in for blossoms in spring and for haws in autumn, and they trampled my flowers and otherwise did a good deal of damage. I put up barbed wire, I set the coachman to watch for them, but nothing kept them out; so, as I wished no harm to the youngsters I decided that the easiest way to end the annoyance was to remove the cause." Few would be willing in a case of the kind to take such heroic measures, but the idea is correct that to get rid of discord the cause of it must be removed. It is by removing the cause of the discordant, distressing conditions that Christian Science is solving the industrial problem. Everything else which attempts to alleviate those conditions is but an expedient for the time being, dealing with effects rather than cause.

It is evident that to remove this cause we must know what it is, and in order to know it, we must find when industrial discord began. Not in this century we know, for it screamed loud in the nineteenth, therefore we must search back through the centuries. In each we hear its discordant tones. From the thirteenth and twelfth centuries come sounds of the wars of the merchant and trade guilds of England, the *modus operandi* of which was much the same as that of industrial warfare in the present time. The very stones of the Roman Forum cry aloud. From that great trading people, the Phœnicians, we hear labor's plaint; and the pyramids of old Egypt stand as monuments to industrial tyranny, oppression, suffering, and woe. We have searched far into the past, finding always the same problem, though in varying guise according to the customs of the time and people, but have not found the beginning thereof; go farther yet, till at length we stand outside the Garden of Eden where Adam is tilling the ground in suffering and sorrow, looking to the earth for supply, upon which lies the curse "thorns also and thistles shall it bring forth to thee."

Here too are Cain and Abel with their offerings: Cain animated by envy and jealousy, questioning, "Who shall be greatest?" then by hatred, revenge, murder, fear. "Am I my brother's keeper?" he says; "What matters it to me

what becomes of my brother? I must look out for number one." We see Cain a wanderer on the face of the earth, and it is borne in upon us that it is this same Cain-thought that has been wandering over the face of the earth down through the ages. As our history of the human race begins with Adam, we can go no farther; here then is the beginning of industrial discord; and when we answer the question, "Why was Adam condemned to till the soil in the sweat of his face?" we state the cause for which we have been searching. And the answer comes: "Because of a belief in other gods, belief in a power apart from God." This mental condition, then, is that cause of discord which needs to be removed.

Now Christian Science insistingly proclaims the words of the prophet: "Hear, O Israel: The Lord our God is one Lord;" and the First Commandment, "Thou shalt have no other gods before me." Knowing God as the Infinite All, Mind, Love, and man as the likeness or reflection of that Mind which is Love, destroys all envy, jealousy, hatred, revenge, murder, fear,—all desire to harm another in any way or take advantage of him. Only when reflecting that Love which blesses all alike can one desire and do good. "All things whatsoever ye would that men should do to you, do ye even so to them," becomes the rule of action. "A dream of Utopia that will not work," say some perhaps. But it is daily becoming the rule of many who find that it does work.

Knowing God as ever-present Good, the "open Fount," "no respecter of persons," man ceases to look to earth, materiality, for supply; he ceases to take anxious thought for the morrow, for all fear of want is destroyed by the knowledge of this ever-present supply.

Knowing God as Omnipotence, destroys all belief in the power or reality of anything unlike God, Good; so it is seen that only justice can prevail. Justice gives to each his own work, his own place. Justice does not desire to give less or demand more than the just reward of the work. Honesty annihilates dishonesty. Cruelty and thoughtlessness give place to kindness and thoughtfulness; selfishness to unselfishness; ignorant prejudice to toleration.

Knowing God according to the Scientific definition, as all-acting Mind, and man as "His image and likeness," increases the capacity for work. The work is done "as to the Lord, and not unto men," so it is well and faithfully

done; and it becomes pleasant, joyful, and successful, as man grows into knowledge that he is not under the curse pronounced upon Adam (Genesis, 3 : 17, 18, 19), but under the blessing pronounced upon man (Genesis, 1 : 28, 29).

"The secret of the progress of the world is individual effort" (Robert Grant). If in a chain every link is gold the chain is gold; as each individual demonstrates the First Commandment the whole community becomes harmonious, and the cause of discord, this belief in other gods, is entirely removed. Each day Christian Scientists are demonstrating to a degree this commandment, and will continue to demonstrate or prove its power until there is for man no more tilling "in the sweat of thy face" outside the Garden of Eden, and no industrial problem to be solved. This assertion is made with conviction born of proof through demonstration; for as two and two make four in the problem of the little child and of the advanced mathematician, so the Principle and rule involved in the smaller demonstrations, are the same as those involved in the greater; therefore the humblest demonstration gives proof of the correctness of that basis and order. Consequently, though as yet just in the addition stage of demonstration, having proved in any case that knowing God aright and so having no other gods, casts out, destroys, discordant conditions, Christian Scientists know that the whole of error will be cast out, proven to be dust, nothingness, and that the reign of harmony on earth will be established.

To those interested in national or world problems of any kind whatsoever, the words on page 340, Science and Health, concerning the demonstration of the First Commandment should bring rest and gladness, a calm assurance of the divine ultimate. To those endeavoring to demonstrate this grand Truth daily, they sound an encouragement, a sublime jubilate, a grand prophecy for the fulfilment of which it is a joy to work.

TESTIMONIES FROM THE FIELD.

EVER since my return to my home in Santiago, Chile, S. A., five months ago, healed and well through the teachings of Christian Science, I have intended to write my story and send it to the *Journal* or *Sentinel*, both of which are the greatest help and comfort to me. Indeed, I have made two efforts, but feared the account would take too much space in the publication. Now I have resolved to put it in as concise form as possible and start it on its long journey by to-morrow's steamer, four weeks to New York via Panama.

A little over a year ago I was taken with typhoid fever, and before that was quite over, a tumor made its appearance in my right side, in the same place where, nineteen years before, I had had a cystic tumor, which was relieved by drawing off the water, so that I could attend to my home and social duties. During those years I went out, and painted many pictures, the largest of which is twelve by fifteen feet. I mention this to prove that I am not one to give up to imaginary suffering, my energy has always been equal to my strength. But now the growth in my side had assumed terrible proportions and was so painful that the doctor and surgeons could not make an examination until they put me under the influence of chloroform, which is used in this country much more than in the United States. My husband had employed the three most eminent surgeons in Santiago. They had studied in Germany and France whence they return every two or three years to study up in their line. They promised me a radical cure if I would undergo an operation. After the operation, I remained in bed ten weeks. I got up with a longing desire to assume my old place; but oh, what a wreck! In three weeks the sac having filled up, had to be opened again. This continued, filling and opening, until the physician came, as a friend, and advised me to go to America. He said I might find help there but he knew there was nothing more that the surgeons here could do, and as I was growing weaker every day, he advised me to go as soon as possible. My husband's business was in such a state that he could not go, but our son was of an age to enter the University of California, so we went there. My husband

was almost heart-broken when he left us on the steamer. I now know it was because he thought he would never see me alive again, and he was sending me to the United States as a last hope to enter a sanitarium to have another operation, for we had never heard of Christian Science except in a few words of criticism in the magazines.

I took with me a large bundle of cotton, many bandages, a bottle of cocaine, a lancet, and many rolls of medicated linen, which were all needed, as I had to make the incision twice on the long six weeks' voyage to San Francisco. My son was quickly installed a freshman in the University of California, but he did not enjoy his work because he was so pre-occupied about me. I then saw a physician who took my case in charge, and made all arrangements for me in a sanitarium in San Francisco. He did not want to believe my story about being my own surgeon on the voyage and twice after my arrival, but he was convinced afterwards, for in his absence, the sore filled again, and as at such times the pain was so great I could not endure it more than two days after it was full, I made another incision. He returned a few hours later and was surprised and angry, and said blood-poisoning would set in, etc., that I must go over to the sanitarium early in the morning in a carriage, that he had my room ready and had secured two of the best operators in the city for me. I replied that as I now had relief for at least two or three weeks, I would not have the operation until it was filled again. The doctor was very much vexed with me, but finally consented to telephone for a postponement.

The next day my sister came and told me about Christian Science, a wondrous story, beautiful and grand, too good to be true, I thought. How she pleaded with me not to undergo another operation, but to call a Christian Science practitioner. She had been healed of paralysis in her right arm, her friends had been healed of different diseases, etc. Three weeks later I was in bed again with the tumor in my side swollen to its utmost, with the thump, thump of pain that was maddening at such times. I had tried to make the incision, but it seemed more difficult each time, and now I had exhausted all my cocaine and all my courage, when a dear friend came in to ask how I felt. I told her I was suffering horribly but I would not call the doctor, for I knew he would hold me to my promise to go to the hospital, which I had come to dread as I was given little

hope in that quarter. I told her I wished I were able to dress and go over to San Francisco and find a Christian Science healer. She said, "Why, that is not necessary, there are two or three here in Berkeley." Then I asked her to call one.

In a short time a lady, good to look upon, walked into my room. I told her about my suffering, its causes, etc., and how far I had come to find relief, and that she was the first Christian Scientist I had ever met. She expressed surprise, and as soon as she had spoken a few words I saw that she was educated and refined. She told me she had suffered many years of her life with what the physicians called double curvature of the spine, and had been healed by Christian Science fifteen years ago, after the physicians had given her up to die. She was certainly healed, her step was quick and elastic, her figure erect, and her face showed health. We talked a while of the wonderful miracles and promises of the Christ. Then she told me to cast away my bandages and never to touch a knife to my side again, but trust entirely to God's love, and I should be well. I told her I might believe Christian Science able to make me well after the water was out, but common sense would prove that it must be removed first, it was as large as the head of a baby—would she not look at it? "Oh, no!" she said, "do not entertain such a thought, only trust God to whom *all* things are possible." She then gave me a silent treatment while I read in my Bible; then left me, saying she would come in the morning and bring me some Christian Science literature, as it was better I should read that and the Bible and nothing else while I was having treatment. Then she said, "If you feel like it you can go with me to church." I thought it strange she could think it would be possible. I then read in the Bible and thought and thought, and my heart was so full of silent joy that Christ's wonderful miracles were still to be worked in the world as of old, that I forgot everything else. I was conscious in a vague way that the soft California breeze was tapping the roses against the window of my room, but that was all. Then without thinking I turned on my side. This astonished me, as I could never lie any way but on my back when the tumor was filled, on account of the pain, but now I felt no pain. I put my hand there, but it was just like the other side. I sat up and looked. The long scar made by the

surgeon's knife was visible, but otherwise it was like the other side. I got up and in a happy daze dressed myself. My son came home and feared I was doing an indiscreet thing, but no; I had a good dinner then went early to bed, slept a dreamless, refreshing sleep, woke to see a beautiful Sabbath morning *and the tumor was not there*. I was dressed and ready for church before my dear teacher and healer arrived. I asked her, "Are you not surprised to see me up and well?" "Oh, no," she said, "I expected you would be well." That was a day of wonder and surprise for me. Divine service was held in a hall at that time, and such a service. Every one seemed to be filled with the worship of the risen Christ, and the hymns were filled with that joyous sentiment. The next two weeks my time was spent in moments of joy at my wonderful deliverance, and, I am ashamed to admit, many moments of abject fear lest the tumor would return in the next three weeks. I went each day to the home of my practitioner, where she taught me with patience and gave me treatment until two weeks had passed and I was so well in every way that now all doubt was gone and I told her so. She replied that she was waiting to hear me say so.

After that followed many happy months with my dear son and friends. I was never tired with the old sick weariness, although I was very busy socially and went out a great deal. I never missed the Wednesday evening meetings where the wonderful testimonies are given, nor the Sunday service unless I was out of town, for this was a real joy to me. But I had one earthly sorrow still, my husband and home were seven thousand miles away and I must leave my only child and return. During my voyage I spent all my time in the study of those wonderful books, "Science and Health with Key to the Scriptures" and "Miscellaneous Writings" by Mary Baker Eddy, whom it is natural we should all love with hearts full of gratitude. Two of the passengers read my books, and were charmed with the teaching and what I could tell them, and one of them sent for Science and Health, and took it into the interior of Peru, so the good seed is planted in Peru as well as Chile.

I had written to my dear husband never to worry again about me, as I was now in perfect health, but I would not tell him how I had found my wonderful cure until I got here, because it was so very wonderful that I feared he would not believe it unless he saw me. He came to Iquiqui to

meet me, and was surprised and delighted to see the change in me. A friend who lives in Iquique came on board to see me and hear how I had been healed. He was so well impressed that he has taken up the study, and is trying to gain an understanding of Christian Science. After we arrived in Santiago all our friends called and asked to hear my story, which I was always willing to tell to sympathetic listeners. They all expressed surprise and wonder, but to me the greatest wonder is, that they do not all want to grasp this truth which Christ promised should make us free. Many of them need it, and they have in me this overwhelming proof of its value for many of them knew what was carefully kept from me, that according to the opinions of some who had my case in charge, the tumor in my side was cancerous. But I am glad to say some have accepted the light, but none more earnestly than my dear husband, who has suffered from a congenital cataract in one eye and astigmatism in both eyes, and has worn glasses for eighteen years; but now he reads Science and Health until eleven or twelve o'clock each evening without glasses, and uses his eyes all day long in his profession, dentistry. He thinks the religion of Christian Science is beautiful, ideal, practical, and real, and as our son has been helped to understand it by some of the learned professors of the faculty of the University of California, we are indeed happy and thankful. In a recent letter he wrote, "I often go with the professors to the beautiful church in Oakland." I always send our Journals and Sentinels as soon as we have read them, to others whom we hope to help, then I get them back and send them on again.

About three weeks ago I was out on my wheel accompanied by my husband and a friend who lost control of her wheel and ran into mine, which threw me over, twisting my left ankle. I found I could not rise alone, and called my husband to help me and asked him to give me treatment. In a short time, I was able to mount and ride in the park. There was a claim of pain, but I kept my mind so full of God's allness that in a short time there was not room left for consciousness of suffering. I kept reasoning with myself, "God is All," "God is Love," and where God is, perfect harmony must be, and the Bible says He is everywhere, so inharmony cannot really be here except in my imagination. After we returned home our friends suggested many remedies, hot

water, bandages, and even a crutch, but I told them I would have nothing but Christian Science. Next morning I commenced to dress at the usual time, but to my surprise I found my foot and ankle so swollen I could not put on my largest slipper, so I gave myself a treatment and went to sleep again, and when I was called for the eleven o'clock breakfast, I found I could put on my slipper and walk with only slight pain. The next day I went with my friend down town and we did a great deal of shopping, and she is now convinced that Christian Science is all we say it is. My ankle remained blue for more than two weeks, which proved to them all what a serious sprain it had been, and how quickly it was restored to its natural state. I am only a student of this great Science. One thing surprises us very much, we read in the papers the objections made over the price of the book, Science and Health, and over the fact that the practitioners take pay for their time spent with the sick.

Lida Morris Demorest, Santiago, Chile, S. A.

SHORTLY after taking up the study of Christian Science, I was discharged from my position on a newspaper, and with a young wife to care for and little hope of employment, because I had few acquaintances and because "times were bad," I had to turn to God.

"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him," was very real to me then, and it came about that I was not only reinstated on the same paper, but was given a better position and larger salary.

Later, when a comrade was discharged, and came to Christian Science for help, the realization of this former lesson and the knowledge that he never could be moved from his place in divine Mind, brought out the fact that God is an ever-present help in time of need; for the editor changed his mind and the man is still in his position with no thought of leaving it from any other reason than choice. for he has been offered a position of high trust by a coal company, and expects to accept it.

This same man, while on his vacation in western New York was bitten by a dog which jumped at him, fastened his teeth in his hand, and hung on with might and main. The man in his terror flung the dog away from him and the teeth tore their way through the flesh. When he re-

turned to New York he displayed much fear. The hand was swollen, and the toothmarks showed. When treatment was given, the swelling immediately began to disappear; he had forgotten about his hand before he left the office that evening and there has been no return of the fear.

Another comrade was living away from home at a sanitarium, being treated for indigestion, and manifesting the symptoms which this form of error suggests to mortal mind. "Give me Christian Science or anything that will relieve me," he said. And Christian Science treatment so relieved him that he ate a hearty dinner that night, and in two weeks indigestion was the farthest thing from his thought.

Still another newspaper man was spoken to about Christian Science as a cure for heart disease. Later in the day he said: "I don't know how it was done, but I was suffering frightfully from neuralgia and it has disappeared, and my head feels as clear as a bell. Christian Science must be a cure-all."

This same man again spoke of a headache one hot day. The Scientist mentally denied it, then was called away to the telephone. On returning to the complainant the Scientist was about to remark: "Are you not glad Science can't recognize your aches and pains?" when the man interrupted with, "My headache is all gone." Thus does error flee before Truth. With myself the desire to drink, and the tobacco habit, indulged in for thirteen years, have been broken with the understanding that there is no pleasure in sin.

A prominent merchant of New York City fell from his yacht a year ago last summer and caught by his arm. He weighs over two hundred pounds, the arm was nearly wrenched from its socket. For eight months it was practically helpless, and could only be lifted by lifting the shoulder at the same time. As it was the right arm he was particularly inconvenienced. Christian Science healed him in two days. The arm is all right and he uses his desk telephone, which he could not lift before, as a dumb bell, to show visitors what Christian Science has done for him. His business is also greatly improved since he was under Science treatment. Some one has said that of all sick things a sick business is the sickest. Mrs. Eddy has said, "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourself are safe, but all whom

your thoughts rest upon are thereby benefited." Business associates recognize this, and better business results.

What newspaper men owe the Discoverer of Christian Science and Scientists who for years have been reflecting the light so that it might be here at the time of our awakening, no pen can portray. But it is a blessed thought that our obedience is the measure of our gratitude. "His servants shall serve Him" and "If ye be led of the Spirit, ye are not under the law" (of mortal mind). We are all bankrupt for words to tell our Leader our great appreciation, but she knows our love, for our deeds tell her.

C. H. P., New York, N. Y.

I CAN best express my gratitude for our publications, by giving a few of the wonderful cases of healing which have proved God to be the only power. When called upon to apply the truth to destroy a severe illness, many times I have felt so utterly helpless that I could only be still, and declare in the words of the Master, "I can of mine own self do nothing." Tumor, cancer, dyspepsia, nervous prostration, constipation diphtheria, consumption, appendicitis, astigmatism, and many acute forms of disease have been perfectly healed, during the five years since I came to Santa Cruz.

A case of appendicitis was cured in five days by absent treatment. It was brought to my attention by telephone, a distance of forty miles. The acute suffering was diminished in a few moments and a natural action of stomach and bowels was established in a short time. Four doctors had been in consultation and had decided upon an operation, but the father of the patient put them off for a time, and during this time the boy got well and the fifth day was out playing. I saw him for the first time a year after he was cured.

Over six months ago I was called to the bed of a woman who seemed to be dying of congestive pneumonia and jaundice. The doctors had given her up, said she could live only a few hours. When I got there a lawyer was making her will. She could not see to write, but her hand was guided to make a cross over her name. I was requested to be a witness. After this was accomplished I asked to be left alone with her. Very soon she began to rally and partook of some food. I stayed with her that night, declaring God as the only presence. In the morn-

ing her skin was almost a natural color, and she declared herself to be much better, although she was coughing and raising phlegm constantly. The doctors had said she had not strength to do this, and she would consequently choke to death. In three weeks she was out of doors, and in six weeks she walked over half a mile to town and back. She says that she feels better now than she has for years.

When I bought my horse, over three years ago, she was called a very ugly beast. Christian Science has changed her disposition by love. She is gentle and patient, and my daily companion. About a year ago, she was foundered; she stood in her stall, shaking, and would not eat. I tried to get her out, but she would not come until she heard the buggy being moved, then she tried to come and do her duty as she had been accustomed to do. She staggered and almost fell, but we encouraged her and she walked into the yard. She seemed to be such a sufferer that it was very real to me, so I telephoned to my teacher for help. Before I did this she had seemed to grow worse, had fallen down, and there was no action of her system, she hardly breathed. Very soon after asking for help, she rallied and was able to eat. From that time she steadily improved. The neighbors said if she lived, it would be a miracle. The mortal laws of effects of founder in lameness and stiffness were destroyed, and she travels as well as ever and looks better than before. Her powers of endurance are wonderful. She is called the "toughest horse in Santa Cruz," meaning that she can endure the most hardship. Science overcomes all mortal conditions. It would not be right for me to take up more space, though I could tell of very many glorious proofs of the text, "God is our refuge and strength, a very present help in trouble," in every time of need.

It has done me good thus to attempt to express my gratitude for all that Love is doing for us here. We are steadily but slowly working up to the true thought of church as given in Science and Health. Over a year ago, we moved our reading room to the Odd Fellows Building, where we have two pleasant rooms. A great many Journals and Sentinels are dispensed as a kind of circulating library. Many copies of Science and Health are sold every year.

Our Sunday service is held in a small hall just across

from the reading room. The congregation is becoming more regular in its attendance, and the average is much better than last year. In fact, the Cause is being recognized by the public as a church that has come to stay.

L. A. C., Santa Cruz, Cal.

I FEEL that I have great reason to be thankful for the healing power of Truth, which has been my salvation from sin and sickness. Several years ago I felt convinced that Christian Science was the truth, but instead of standing firm, I listened to error, chose evil instead of good, and continued to drift along in a sense of pleasure and life apart from God, until through great suffering I was forced to turn to Christian Science again, after all material remedies and human aid had proved futile to liberate me from the bondage of sin and sickness. Only one who has suffered the self-imposed results of any sin wilfully pursued, with all its accompaniments of malice, hate, revenge, jealousy, and hypocrisy, can know the severity of their punishment; and now I can truly say that Christian Science can lift one out of sin, hold one out of sin, destroy that sense of sin, and give that peace which does indeed pass all understanding.

During the past winter, I experienced a severe attack of nervousness, and was forced to discontinue my work in the office and go home, where I fully expected, by placing myself under the care of my father, who is a physician, and with the respite from work, to be entirely relieved from this nervousness; but contrary to my expectations my condition became worse instead of better. In the mean time I lost my appetite completely, and the ability to find rest or repose in sleep either night or day, for, when sleep did come upon me, it was only for a few minutes, and I would awaken with such fear and nervousness that I was almost delirious. Finally I was afraid to go to sleep, afraid to wake up, in fact had a sense of fear all the time, so that I soon reached a condition where I seemed to have all but lost control of myself. I felt that I must have help quickly, and that nothing but Christian Science could free me from this suffering. I had a telephone message sent to a Christian Science practitioner, a friend, who lived in another state, requesting treatment. The beneficial effects of the first treatment were apparent almost simultaneously with the receiving of the telephone message, and within

three or four days I was up and about the house doing as much work physically as I had ever been capable of doing. being on my feet day after day the whole day without experiencing the sense of fatigue I formerly experienced after such physical exertion. A little longer time was required to regain the ability to apply myself to mental work, but in about a month from the time when I was physically and mentally prostrated I was able to return and resume my work in the office. My healing was all done absently. I wish I were able to express as I should like that sense of peace and joy and love which accompanies the healing in Science. I felt, indeed, that the everlasting arms of Love were beneath me, and felt as I never felt before that God is Love and God is All.

One of the many things that I am grateful to Science for is my changed sense toward the Bible, which I used to regard almost in the light of ridicule, and always felt that the Bible would be the last book I would care to read; but I am very glad and thankful that that old sense has been destroyed. I feel very grateful to Mrs. Eddy for the revelation of this Truth through "Science and Health with Key to the Scriptures."

Miss Helen J. Porter, Sioux City, Ia.

WHEN I first read Christian Science literature, it was with the aid of a pair of reading glasses which I had used for about six years. By their aid I was able to read for an hour at the most, but even that amount of reading or writing used to cause a terrible aching pain at the back of my eyes. I began to apprehend, as I read the Journals that were lent to me, that the best test as to the genuineness of Christian Science was practical application of its rules. I therefore made it a rule to lay aside my glasses when reading Science; this was kept up, with the result that I eventually laid them aside altogether. After eighteen months of perfect freedom in this respect, I realize in writing this testimony that I have not shown sufficient gratitude in my deeds for this blessing alone.

My first impression of Science and Health, after reading a borrowed copy, was, that it was not worth the thirteen shillings asked for it. I thought this was an awful price to pay for a book, especially when one could purchase a complete copy of Milton or Shakespeare for ninepence. However, as my eye trouble began to slow down, I summoned the

requisite faith to purchase a copy. Gradually we put it to the test in divers cases of colds, neuralgia, etc., with, at first, a miserable lack of success, but we persevered, and gradually improved.

Then my wife began to wonder if her ailment could be destroyed. Once more, guided by the wisdom of our text-book, we wrote for treatment. In two treatments the varicose veins of three or four years' standing, which were rapidly getting worse, began to improve, and were healed. This demonstration did much to fortify our faith and prevent any retrograde movement. The next demonstration was a healing of lead poisoning, with which I had suffered untold agony for over three years, every attack being worse than the preceding one, with the intervals between getting shorter. The last attack that I had, kept me from work for over a week. Many nights have I rolled about in my bed in agony. At the foot of the bed was hung a text inscribed, "God is Love." I must confess that although a Christian, I used to drop at those times into agonizing skepticism over my unanswered prayers for release. The God of Love seemed to hear me not and know me not. Three doctors had told me that I should never get rid of the complaint, if I remained in the printing trade; but simply by reading Science and Health, I have been enabled to meet all these attacks, and overcome them, in most cases within a quarter of an hour. I have never lost a day's work since I started treating myself in Christian Science, which is now over eighteen months. Previous to that I was constantly losing time on account of illness, so that the thirteen shillings spent for Science and Health has been made up over and over again. It was a great struggle to throw away the children's medicine, as we had not long previous lost a baby girl, after five months' agony, with gastritis.

Our next child was a boy who developed the same disease. Until twelve months old he was never out of the doctor's hands. He could for some time digest only raw blood. At twelve months he weighed eleven and three quarter pounds. He was then improving slowly, bad attacks coming about every fortnight or three weeks. It was just at this period that we began to think of trying Christian Science. Eventually we gained courage to throw away the *materia medica* remedy. After a few weeks he had one of the worst attacks he had ever had. In a spasm of fear I threw myself upon the bed to demonstrate as well

as I could, while my wife tried to pacify the child; but as he continued to scream, I picked him up, carried him around the room to attract his attention from himself, and within a quarter of an hour from the time the treatment commenced, he was sound asleep, and continued to sleep all night. The next evening at the same time the same trouble returned. This time he was asleep in ten minutes. He has never had another attack. Our treatment proved effectively that God is Love.

I now hail the name of our Leader with joy, because it is the name of her who has humbled herself sufficiently to become as a little child to enter into the kingdom of heaven (harmony), and also to lead us out of darkness into God's marvelous light. To her in true humility I offer my gratitude, which I trust will be apparent in my works.

Reuben Pogson, London, Eng.

Four years ago I was a sickly, peevish, unhappy woman filled with fear, perplexity, and doubt; depressed and uncertain as to the present and fearful of the future; struggling with dyspepsia and catarrhal difficulties of the head and throat, which, through the bias of education and observation I believed to be hereditary and from which there seemed no escape.

Looking continually to medicine and to hygiene for help, occupying myself in the study of the health laws and their operations, I grew more and more discouraged and miserable.

Looking to matter for the healing and strengthening of matter, was but leaning upon a reed whose frailty and weakness I was often forced to admit. However, hope springs eternal in the human breast, and even after repeated failures I felt sure that there must be health and strength for me if I but knew where to look for them. It was at this point that Christian Science was presented to me as a glorious and positive means of escape from the bondage of ill health, but through ignorance I was self-mesmerized into the belief that it would be more to my credit to remain as I was than to be cured by and through Christian Science.

Being so thoroughly enveloped in self-satisfaction and self-righteousness I should have traveled far into the night of chronic invalidism but for the kindly persistent efforts, the wise and loving counsel of two Christian Scientists.

Inspired by their confidence and assurance, I applied to

a practitioner and my healing began. Some of the ailments were instantly overcome, as for instance, defective eyesight. I had worn glasses for ten years continuously and these were laid aside and my eyes made entirely well in one treatment. Tonsilitis, pain in lower lungs, and chronic influenza, were also healed promptly. Others yielded more slowly; these were constipation, indigestion, and cough. But thanks be to Him who is the same yesterday, to-day, and forever, the obscuring clouds of sense have passed away and the day star of Truth has arisen.

I realize as never before that since man derives his being from God, Good, he cannot depart from wholeness, health, and harmony, for the eternal Good is his source, his substance, his all. That his life is hid with Christ (Truth) in Good; that Life is infinite, immeasurable, inexhaustible, limitless, without beginning or end; that it embraces and includes all.

Joy and peace are seen to be man's true and rightful inheritance; and health, harmony, and happiness his portion. My heart goes out in gratitude to Mrs. Eddy for the joy and the blessing that have come to the human family through her discovery and revelation of Truth. My pen halts as I contemplate its vastness and its beneficence.

Mrs. Dorothy Ahrends Gowdy, Mattoon, Ill.

WHEN Christian Science found me, almost two years ago, I was a complete physical wreck "having no hope, and without God in the world," for I could not believe in a God who would send such suffering as was my daily experience. For many months I suffered from the results of a heavy cold which, the doctors said, had affected my lungs, and also brought on a complication of troubles from which I could not recover. Shortly after, rheumatism was added to my other diseases, and drugs taken for this brought on heart trouble. Then my whole body became covered with the most terrible sores, pronounced a form of tuberculosis.

After many weeks spent in the greatest agony, when my only relief was morphine, I was told that I must undergo a surgical operation, through which, I had about one chance in ten of living; but if I did survive, my pain would be lessened although I would always be a helpless invalid.

When I would not consent to the operation, the doctors refused to continue their visits, saying that they could do nothing more. However, after several weeks of constant

care and careful nursing, I became strong enough to be carried from my room and placed upon a couch during the day, and continued to improve until I was able to travel. I then went to Salina, hoping to regain health and strength from a change of climate and, for the first month, I did improve, when asthma, from which I had suffered much as a child, came back upon me and with it all my old troubles. At the end of two months of suffering and doctoring, I wrote that I was coming home. I had only two or three weeks longer to live and I wished to spend them at home. My mother replied that I was to start at once and suggested that, as we had exhausted the doctor's skill without avail, we should, as a last resort, go to Christian Science.

When I stepped off the train at Sacramento, my mother did not know me, I was so thin and my skin looked like parchment; my hair had fallen out until I was as bald as a baby and I had lost even my lashes and eyebrows. I commenced treatment at once and improved from the first, and at the end of five weeks was in perfect health and have continued so ever since. Science and Health has been and continues to be my constant companion, and through its teachings, I have been able to make many demonstrations of Truth, and I cannot adequately express my gratitude for what Christian Science has done and is doing for me. The physical healing was wonderful, but it fades into insignificance when compared with the spiritual help and comfort, the unspeakable peace it has brought into my life.

Grace Garland Westlake, King City, Cal.

AN article in *The Christian Science Journal* for August, signed E. V. M. L., London, England, assigned as a possible reason for delay in making a much-desired demonstration the neglect of the writer to make public his benefits through Truth. Another, writing in the September number, likened himself to a sponge. These two have seemed to appeal to my case so strongly that I feel impelled to let others know what Christian Science has done for me. It has rescued me from a condition of almost total depravity, and I have neglected to make public my testimonial. I learned of Christian Science in December, 1900, after I had completed a course of medical treatment for the liquor habit. Prior to that time I had attempted a local cure and was advised by medical friends to drop it, as my mental condition was becoming alarming. From

being a well-mannered, intelligent man, I became depraved, seeking the companionship of those as base as myself. Friends thought they were doing me a favor by sending me to an institute for the liquor habit cure, and I will not decry their good intentions. Within a month after I was discharged I had the same craving for liquor that I had before taking the treatment. My mental condition bordered on that of insanity. Added to this condition was impaired eye-sight. I had spent much money in treatment and for glasses, and to no effect. I saw ahead of me a certain date when I would have to relinquish my work, and with a sick wife and four children dependent on me, my condition was terrible. After leaving the institute and while seeking employment, for my money was gone and my family without adequate support, I learned of this truth, through a gentleman who gave me employment. I took treatment, and three days afterwards laid aside my glasses, and the liquor habit vanished. Though I have since listened to the voice of error, yet Truth has ever reclaimed me, banishing completely any desire to use liquor or any seeming necessity for its use.

My eyesight has continued unimpaired, and when the voice of the tempter would seek to lure me from the path of rectitude, I have had this one great demonstration stand out so bright and clear that it has silenced all false claims.

It has been an ambition of mine to put the teachings of Christian Science to use in my business as newspaper editor and reporter. Our city editor was taken ill, and without notice or preparation the task of attending to the assignment of the reporters, the writing of the heads, the reading of proof and copy, and the charge of the make-up, fell upon me. In newspaper parlance it was an "off week;" that is, there were no news items in sight, yet news came for the paper, which was said to be the best that was ever issued from the press. I never missed a mail, was not late, and never lacked for copy. This was repeated some weeks later, and though I did the work of two men, both responsible positions, I never failed, because I relied upon Truth.

Some of my demonstrations seem slow, but I know that in proportion as I lean upon Truth, in like proportion will I see goodness realized. I know that the God who saved me from a drunkard's grave or the insane asylum, will help me make my great business demonstration. In my

work I rely solely upon Truth. May my testimonial be read by some who, like myself, have had this hard fight, and may it encourage them.—*W. M. C., Marion, Ind.*

I AM filled with love and gratitude, for the blessings received through this quickening truth. I had suffered untold agony for over six years from sick headaches and heart trouble; my feet and hands were swollen all the time; I could not walk up the steps without pain; I could not sleep, or lie on my left side; at times I had a smothered feeling and could scarcely get my breath. It pained me to talk, and I could eat only certain things. I had all the help that human aid could give, but grew worse all the time, with no hope of recovery. Through a dear friend, Christian Science was brought to my notice, and through it I was lifted out of suffering, mental and physical, into the glorious light of Truth, and Love. The health brought to the body is nothing to the joy and peace it brought into my life. My griefs and sorrows are now turned to joy. Love wipes away my tears and "will lift the shade of gloom." I feel thankful to Mrs. Eddy, to the practitioner, and to all the dear Christian Scientists, for their loving-kindness shown to me. I thank God for bringing me "out of darkness into His marvelous light."

Mrs. S. M. Newhouse, Rixeyville, Va.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

EDITOR'S TABLE.

Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God.—2 *Corinthians*, 9: 11.

IN the year 1621, Governor Bradford of Plymouth colony appointed a day of public praise and prayer after the first harvest gathered by the Pilgrims. This expression of the gratitude of a mere handful of sturdy pioneers, who left home and country for the sake of religious liberty, has expanded into the distinctive national and religious festival of over seventy millions of people.

From a material standpoint, those hardy Pilgrims had but little to inspire gratitude,—crude shelter upon a rock-bound coast, a simple harvest wrung from the stony soil, a precarious defence of life and property from their savage neighbors; yet they were profoundly grateful. They had found freedom to worship God.

With hearts overflowing with gratitude, with thoughts uplifted and purified by the re-establishment of primitive Christianity, Christian Scientists take part in this festival, but they should not forget that the beneficence of omnipotent Love is cause for gratitude at all times, that every day is a day of thanksgiving. Like the Pilgrims of old, we have found freedom to worship God.

Our thought of God, as the giver of all good, is not complete unless we awake to the correlated truth that there is no giver of evil, that man made in the image and likeness of God is not in bondage to a relentless taskmaster. When we realize that God is All-in-all, that He is omnipotent, omniscient, and omnipresent, and that His infinitude which makes Him God indeed, is not possessed by any created thing, but is reflected by man, we have taken at least one step toward salvation. To understand that God is the Principle of all goodness, the Father-Mother to whom is due all gratitude, all adoration, the healer of all our diseases, is fit preparation for this festival. M.

As morning dawns, long before the great sun in full-orbed splendor proclaims the day, the mountain peaks catch the beams of light and reflect them to the valleys below still resting in the deep, dark shadows. Prophetic rays they are, touching only the highest altitudes, harbingers, moreover, of the splendors in store for all the world.

We who are permitted to stand in the full effulgence of the revelation of Christian Science, are sometimes astonished.

always interested to recognize expressions prophetic of this great sunburst upon the world. We find through these expressions that the early beams have touched the mountain peaks.

In Philadelphia, on the tomb of John Sartain, the pioneer of magazine journalism, is this inscription written by Dr. Wm. Elder, almost fifty years ago.

Pain is not punishment, and there is no death,
 The world's hope but waits the great atonement,
 Each serving to his brother's use and suffering for his sin,
 And the Divine for all.
 And the sacrifice shall not cease, nor justice reign
 Until
 Faith stands rendered into knowledge
 And worship incorporates with work;
 Till the world's life obeys its science
 And man is organized in unity
 With man, with nature, and with God.
 The universe is one—reconciliation is redemption—harmony is heaven.

The prophetic twilight of half a century ago has become to-day radiant illumination through the demonstrable understanding of Christian Science, and man is proving that "Pain is not punishment, and there is no death." "Faith does stand rendered into knowledge" when, as now, the sinner is reformed, the sick healed, and the sorrowing made glad.

The astonished world begins to see and acknowledge a "worship that incorporates with work" when man is freed from the bondage of poverty and drudgery by knowing that the curse of toil was not pronounced by God upon God's child, but that its sweat and struggle are the self-forged fetters of materiality.

The beliefs of heavenly place and space and time are fast losing themselves with other vanishing superstitions of the old theology, and Christian Scientists are learning to demonstrate that "harmony is heaven," that it is a possible ever-present consciousness, and "can be had for the asking."

One familiar with our Leader's teachings would certainly stop and ponder the old inscription and gratefully realize that we are in the full glory of the light whose faintest beam was caught by one whose altitude was high enough and whose spiritual sight was clear enough to see the promise of a coming day.

S.

He must be reckoned a daring man who denies the reality of matter and yet asserts the reality of evil, for the logic of the situation leads to the inevitable inclusion of evil in the divine consciousness, and thus involves some startling contradictions. For example, if the one infinite Mind embraces evil it must embrace all that evil entails including death. (James, 1 : 15.) But God surely never died, and He neither has had nor can have any fear or anticipation of death, or the antecedent sickness and suffering which lead thereto. If therefore He has no consciousness of these things in Himself, how can he possibly have any consciousness of them in man, His child, whose very being is constituted in and by the divine knowing?

So long as the reality of matter is maintained, there is something assumed besides God to which evil and its sequence of suffering and strife may be attached, but to deny the reality of matter and yet assert the reality of evil, involves the would-be idealist in the sacrifice of a self-consistent concept of the divine nature. Nevertheless there are those who unhesitatingly seem to accept this position with all it includes.

In the Gifford Lectures delivered by a well-known American professor before the University of Aberdeen, we find the following remarkable paragraph in evidence:—

"The right eternally triumphs, yet not without temporal warfare. This warfare occurs, indeed, within the divine life itself, and not in an externally created world that is realistically an independent Being, other than God, and sundered from him. . . . Nothing in our life is external to the divine life, as the Pauline maxim, 'In Him we live,' requires."

Elsewhere the same writer has said,—

"They who most lament and wonder over this capricious irrationality of the world are just the noblest and gentlest of souls, who would pause at no heroism were its warfare only a significant one. . . . Well, can one still plausibly insist that, in fashions unknown to us, the infinite Self is strong enough to make the facing and the endurance of even these demons somehow significant? Can our chance be by any possibility his rationality; our chaos his order; our farce his tragedy; our horror his spirituality? Yes, even this may come home to us if we remember that he at least, in his absoluteness, does not find these things as foreign facts, forced upon him from without. He endures

them as we do; he condemns them as we must; but he *knows* them, as we in our finitude cannot. And so, if knowing them he wills these horrors for himself, must he not know wherefore? . . . We can turn from our chaos to him who is our own true and divine self, and can hear from him with absolute assurance this one word: 'O ye who despair, I grieve with you. Yes, it is I who grieve in you. Your sorrow is mine. No pang of your finitude but is mine too. I suffer it all, for all things are mine; I bear it, and yet I triumph.'"

A modest and fitting reserve in speaking of the nature of an Infinite Consciousness does not debar one from entering his protest against the desecration and incongruity of a view which thus thrusts the terrors of human experience into the embrace of the divine, and which makes earth's "horrors" as essential and necessary a part of God's universe as are the highest expressions of infinite Wisdom and Love.

Loyalty to the integrity of a syllogism has been called the basis of all exact science, but no amount of clear and consistent reasoning can atone for the toleration and outcome of an unauthorized premise. Insistence upon the reality of evil, as a premise, can but lead to the above conclusions, but it is a false heroism based on false testimony which leads to the acceptance of the premise, and they are certainly not to be envied who can resign themselves to such a concept of God as a test of their loyalty to the asserted reality of evil. It would seem that traditional credulity would find it possible to forego that exaltation of evil which involves the dethronement of Good. W.

WHAT the world means by spirituality and its idea of ordinary morality are widely different; and yet they are very closely related and apparently inter-dependent. Therefore let us not flatter ourselves that we are growing spiritually while our lives in any respect fall short of the human standard of morality. Now a strictly moral man is no mean unit of measure, and it is good for us to consider the demonstration he has made.

The moral man is honest, honest in the plain, practical way of paying his debts and of adequately remunerating the laborer in his employ, honest in all his dealings. He is truthful, scorning deceit, despising equivocation, avoiding exaggeration. He is a temperate man in habit and speech.

His home life is one of purity, offending in no particular the wholesome conventionalities of society. Now this is what the world recognizes as an ordinary moral man, and surely it demands, and rightly demands, the same honesty, truthfulness, temperance, and purity from him who lays claim to a higher understanding, to the guidance of an awakened spiritual perception. In this awakening sense of higher living, not a single moral demand can be ignored, not a single moral duty omitted, not a courtesy neglected, not a kindness withheld, that marks a well-ordered life on the moral plane. Our text-book is explicit in its assurance of the dependence to be placed on an honest heart and its earnest urgency of a pure life. (*Science and Health*, p. 272). We cannot fail to perceive that Christian Science repeats in effect what Jesus meant by saying that he came not to destroy the law, but to fulfil. Not with the destruction of established codes and customs, the removal of which would result in chaotic social conditions, does this new truth come to us; it comes through a change of basic impulse, a clearer understanding of man's relation to God. It blesses us with broader views, infinitely greater dominion, and greater freedom. But through the whole transition journey from the merely moral standard to the illumined spiritual consciousness, Christian Science teaches us to hold firmly to the usages and customs that promote the welfare of humanity at large, and that make for the peace and good order of society.

S.

CHURCH NOTES FOR NOVEMBER.

THE following churches appear for the first time in this issue of the *Journal*:—

Bowie, Tex.; Brisbane, Australia; Hamilton, O.; Independence, Kan.; Kinston, N. C.; Longmont, Col.; Sylvania, O.

The following new churches, formerly advertised as Societies, are now holding regular services:—

Easton, Pa.; Idaho Springs, Col.

Regular services are announced for the first time at,—
Aberdeen, Wash.; Newton, Ia.; Zurich, Switzerland.

Notice of the uniting of churches has been received in the cases of,—

First and Second Churches of Christ, Scientist, in Beloit, Wis.; First and Second Churches of Christ, Scientist, in Dayton, O.

THANKSGIVING DAY.

Order of Service for the Mother Church and Branch Churches.

1. Organ Voluntary.
2. Hymn.
3. Reading the Thanksgiving Proclamation of the President of the United States, or the Governor of the state, or both.
4. Reading a Scriptural Selection.
5. Silent Prayer, followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.
6. Hymn.
7. Reading the Explanatory Note on the first leaf of the *Quarterly*.
8. Announcing the subject of the Lesson-Sermon, and reading the Golden Text.
9. Responsive Reading by the First Reader and the congregation.
10. Reading the Lesson-Sermon prepared by the Bible Lesson Committee.
11. Solo.
12. Testimonies by members of the church, appropriate for the occasion.
13. Hymn.
14. Reading the Scientific Statement of Being, and the correlative Scripture according to 1 John, 3 : 1, 2, 3.
15. Pronouncing Benediction.
16. Organ Voluntary.

No collection is to be taken at this service.

The Lesson-Sermon.

Subject: GIVING THANKS.

Golden Text: "O give thanks unto the Lord, for he is good: for his mercy endureth forever." Psalm 107 : 1.

Responsive Reading:—1 Chronicles, 16 : 8-14, 25-29.

- 8 Give thanks unto the Lord, call upon his name, make known his deeds among the people.

- 9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.
- 10 Glory ye in his holy name: let the heart of them rejoice that seek the Lord.
- 11 Seek the Lord and his strength, seek his face continually.
- 12 Remember his marvelous works that he hath done, his wonders, and the judgments of his mouth;
- 13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.
- 14 He *is* the Lord our God; his judgments *are* in all the earth.
- 25 For great *is* the Lord, and greatly to be praised: he also *is* to be feared above all gods.
- 26 For all the gods of the people *are* idols: but the Lord made the heavens.
- 27 Glory and honour *are* in his presence; strength and gladness *are* in his place.
- 28 Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength.
- 29 Give unto the Lord the glory *due* unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness.

The following Citations comprise our Sermon.

I.

The Bible,	Science and Health,
Deuteronomy, 16 : 10-15;	3—21 to 15 next page;
Nehemiah, 8 : 9-12.	372—28;
	61—4 to 6.

II.

Psalms 103 : 8, 10, 12;	362—1 to 13;
Psalms 116 : 12, 13;	363—2 to 11 next page.
Luke, 18 : 9-14.	

III.

Psalms 107 : 8, 9;	530—5;
Psalms 37 : 3;	60—29 to 1 next page;
Psalms 16 : 5, 6, 11.	442—25 (in 238th and following editions);
	78—28.

IV.

The Bible,	Science and Health,
Leviticus, 7 : 28, 29;	459—3 to 8;
Numbers, 10 : 10;	29—7;
1 Corinthians, 5 : 7, 8;	298—18 to 20;
Ephesians, 5 : 1, 2.	566—1 to 9.

V.

Deuteronomy, 26 : 10, 11;	13—1;
John, 4 : 35, 36.	343—10;
	237—1 to 14;
	348—26.

NOTE.—For the convenience of students using editions of Science and Health prior to the 226th, the following references are added, giving the pages corresponding to those in the revised edition.

- I. 309—6 to 32; 371—28; 271—3 to 5.
- II. 361—9 to 21; 362—3 to 11 next page.
- III. 522—23; 270—29 to 1 next page; 244—21.
- IV. 455—26 to 31; 334—8; 194—18 to 20; 557—27 to 4 next page.
- V. 318—17; 289—11; 133—1 to 14; 294—22.

—THE— CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but mighty
through God to the pulling down of strong holds."*

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NO. 9

THE DIVINE ORDER OF CHRISTIAN SCIENCE.

IRA O. KNAPP.

ALL the logic and reason of the ages concerning Life and Being, is valueless unless its superstructure is based upon divine revelation. In the divine order of revelation, the world, at this stage of progress, is indebted to Christian Science, as revealed in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, for shedding spiritual Light upon the footsteps of Truth, heavenward. This revelation reopens the way of salvation, as taught and demonstrated by Jesus Christ, who has said, "No man cometh unto the Father, but by me." Biblical history of divine revelations, of prophetic visions and their fulfilment, of the demonstrations of healing the sick and destroying sin and death,—all acknowledge one and the same God; otherwise they would not be true to Truth, or express the divine order that Truth demonstrates.

This one God, who is Life, Truth, and Love, implies one Intelligence and the unity and scientific order of all that reflects God. The Scriptures declare there is a "first and last" in the order of Being; therefore, there must also be a "first and last" in the order of revelation of spiritual thoughts and things upon the earth. Spiritual thoughts and things are spiritually discerned. The prophet must have discerned the things of God when he said, "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me

there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them." No one can prophetically show the things to come without the spiritual guidance of immutable Truth, which reveals an invariable rule of rightness. No more can man reason rightly without the intelligent and scientific Principle, or Truth, revealing absolute rightness.

In the order of revelation, this seems to be the day of scientific acknowledgment; but the true understanding of Science must reflect immutable Truth and Life, which reveal all things spiritual in the footsteps of scientific order. This is indicated in the order of creation, as recorded in the first chapter of Genesis. God's work, though perfect, was not finished in one day or period of revelation, nor did the last appear first. If God is what the Scriptures declare and imply,—the spiritually intelligent "All-in-all,"—then every thought or thing in the image of Truth and Life, must reflect the heavenly harmony and scientific unity which unite the "first and the last" in perfect oneness of Being. Jesus said, "I and my Father are one," and "who are my brethren?" but "whosoever shall do the will of my Father?" His day of revelation, however, did not appear before the promises and prophecies which foretold the coming period of his wonderful demonstrations.

"In the faith of Abraham," as the Scriptures record it, dwelt the living "promises of God;" but Abraham saw their fulfilment afar off, "For he looked for a city which hath foundations, whose builder and maker is God." In the spiritual light of this living "seed" of faith which was and is to people the whole earth in righteousness,—for its very beginning was accounted for righteousness,—may we not follow the footsteps of Truth, and the demonstrations thereof? This constantly revealing seed of faith is spiritually discernible through Abraham, Isaac, Jacob, Moses, David, and all the prophets, revealing in the divine order the greater Light,—the long-expected Messiah which they continually foretold.

This Christ idea appeared, to human consciousness in the manner that history records. Jesus must have manifested the Christ idea of perfect manhood in the Christly enlightened human faith in one God and Father. He came in the divine order of revelation to fulfil all that was written

of him in the law of Moses, and in the prophets, and in the Psalms. This prophetic child—this seed of living faith in the one God—was humanized to appear as a child born of a virgin, and to suffer, for a season, the misconceptions of mortal man, in order to destroy forever the false belief that man, or manhood, is ever born of the flesh, or ever had a material father or mother. For he said to all generations of men: "Call no man your father upon the earth: for one is your Father, which is in heaven." Mortal material birth and death must, therefore, disappear in the order in which the revelation of his life destroyed sickness, sin, and death. For he said, "I am the way, the Truth, and the Life."

This prophetic child of God was sent to the "lost sheep of the house of Israel." Lost, because they claimed Abraham as their father and the law of Moses as their guide, while they, in their blind beliefs of life and manhood in the flesh, knew not the faith of Abraham; neither did they keep the spiritual law of Moses. If they had truly and spiritually known Abraham, Moses, and Elias, they would necessarily have known this child of prophecy in the order of divine revelation. (See John, 5 : 46, 47 and 8 : 56.) "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

From his first appearance on earth, to the completion of his Christly demonstrations of healing and saving from the false claims of sin and death, Jesus was repeating the order of creation and divine revelation. In the beginning God said, "Let there be light: and there was light." Christ Jesus, the son of God, also said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." But the command of the inspired word is, that we must enter in at the strait gate, and follow the straight and narrow way of scientific rightness; because this does not deviate from the Christian and scientific order in which Truth and Life unfold every idea of manhood.

This is the birth of the true manhood in Christ Jesus, which dawns in the light of faith and unfolds in the footsteps and divine order of revelation; thereby eliminating in its order the unscientific and material darkness and disorder of the flesh,—sin, sickness, and death. "But every

man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end. . . . for he must reign, till he hath put all enemies under his feet." Paul also writes, "But now we see not yet all things put under him." At this time, the humanized fleshly Jesus had disappeared. Hence Paul's spiritual conception of Christ Jesus appears to be that he is "made an high priest forever after the order of Melchisedec, . . . without father, without mother, without descent, having neither beginning of days, nor end of life." Therefore, Paul saw that "unto them that look for him shall he appear the second time without sin [the flesh] unto salvation," from the flesh and all it includes.

Jesus indicated to his disciples that it was expedient for them that he go away, but that the Father (in the order of revelation) would send another "Comforter, which is the Holy Ghost" or "Spirit of Truth" that abideth forever. This "Spirit of Truth" characterized more completely their demonstrations of healing after his material disappearance. Let us follow by the light of this "Spirit of Truth," in the footsteps of these promises and prophecies, up to the wonderful revelation of Jesus Christ to his beloved disciple St. John. Here, the individual Jesus is not manifested in the flesh yet the revelation declares that, "I Jesus have sent mine angel to testify unto you these things in the churches," closing with the declaration, "I am the root and the offspring of David, and the bright and morning star." The star of faith that led the wise men, in Wisdom's way, to the Bethlehem babe is now leading on to a greater revelation of spiritual unity and oneness; even to the New Jerusalem, or heavenly harmony,—that perfect and spiritual universe and man, whose father and mother is God. This book of Revelation, given to St. John while still in the flesh, confirms that spiritual and scientific relation between the perfect idea of Christ, unseen to the senses, and the spiritual teachings and demonstrations of the Christ idea, all the way from the faith of Abraham to the complete revelation of spiritual manhood, and the spiritual universe, which is typically represented to St. John as the "New Jerusalem."

This book of Revelation was sealed with seven seals; and no man was found worthy to unloose the seven seals, but the "Lion of the tribe of Juda," the "Root of David." This root of David—this spiritual idea—is seen as "a

Lamb as it had been slain;" that is, slain to human sense, all along the ages. ' This lamb with seven horns and seven eyes, typically represents "the seven Spirits of God sent forth into all the earth." The divine order is exemplified in this revelation, or opening of the seals, from the first to the last. In the opening of the seventh seal, there were seven angels which stood before God, and they were given seven trumpets which were to be sounded in their order. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

The "little book" which was open in the hand of this angel, was given to St. John to eat; and this is typically described in a few unmistakable words to those who follow in the footsteps of this revelation. Here then we have a "little book" within this book of seven seals. But who should be found worthy to give this "little book" to a waiting world? A long night of materialism has darkened this world since this typical and prophetic revelation was given to St. John. Yet, in the divine order of fulfilment on earth, this "little book" would be opened to the world and known only as we "eat it,"—understand it spiritually. We cannot successfully deny that this "little book" is found in the revelation and demonstration of Christian Science, and is therefore a sign of the times to mark the divine order of revelation,—indicating that ignorance of God's way of salvation is no longer an excuse for believing in the reality of sin, sickness, and death.

"Science and Health with Key to the Scriptures," is what it claims to be,—a key to unlock the rich treasures of this book of Revelation and all the other books of the Bible. As we understand the teachings of this book, Science and Health, and prove them by healing the sick and destroying sin, then and not till then is the great mystery of God revealed or "finished, as He hath declared to His servants the prophets."

God does not forbid us to know Him in the Christian and Scientific way of healing, which Christian Science teaches and demonstrates. It was by these very revelations or signs of healing the sick and destroying the false claims of sin and death, that all the holy prophets and Jesus Christ and all his disciples knew Him, and loved Him; for "God is Love."

This Christ ideal of Truth and Love, in Christian Sci-

ence, is again sent, apparently to the "lost sheep of the house of Israel." Lost, because all Christendom claim to be followers of the faith of Jesus Christ, but have not done the healing works of Christ.

"The prayer of faith shall save the sick." In the footsteps of Christian progress, "faith without [healing] works is dead." We cannot cling to the dead past and obey the demands of the Christ idea, which is ever marching on to "greater works" in this divine order of revelation. This revelation, from the faith of Abraham to the "New Jerusalem"—the city that hath spiritual foundations, "whose builder and maker is God"—always acknowledges and reveals the *one* God or changeless Principle. This divine Principle, ever guiding the sons of men in the footsteps of the one and only way of salvation, exposes and destroys the opposing claims of sin, sickness, and death. But in the divine order, "The last enemy that shall be destroyed is death."

Christian watchmen of this day, can tell us what the "signs of promise" are, and their fulfilment, as found in the understanding and demonstration of the advancing footsteps of the Christ idea in Christian Science. In fact, we find in Christian Science the fulfilment of the prophecy concerning the second coming of the Christ idea. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

A PRAYER.

H.

O HELP me, heavenly Father
To know Thee as Thou art,
The Truth that makes me free indeed
And purifies the heart.

To gain the Life eternal,
Of sin I must repent,
And follow in humility
The Christ whom Thou hast sent.

PROGRESS IN ZURICH, SWITZERLAND.

R. K.

THE Field may be interested to hear what is being done at our Alpine outpost of Christian Science.

The news of the newly risen Christ was first heard in this city about the year 1896 by way of correspondence, and several people became interested. A student of Christian Science appeared on the scene about the year 1898. Ever-wakeful Truth was not slow to put him on the track of those novices in Science who felt the need of help to understand this soul-stirring subject. Meetings were appointed at once, the study of Science and Health by Mary Baker G. Eddy being their object. A good beginning was inaugurated in this direction and attempts at healing were also bravely made. A New York friend assisted the Cause by placing Science and Health in four public libraries. The work was continued for about a year; then a pause ensued on account of the above-mentioned student's return to the United States. The meetings were stopped, but the studies were continued with more or less activity by each one privately. In the mean time several persons joined the original society, so that when the writer arrived in June of 1900, he found a class of fourteen people eager to begin with the study of the Bible-Lessons. Regular weekly meetings were now instituted, beginning with the first Wednesday of July, 1900. They were held at the writer's house first; then in December of the same year transferred to a rented hall. To-day the attendance is from fifty to sixty. For some reason the feeling did not seem favorable for the establishment of a Sunday service until lately. This we formally opened on the first Sunday of July, 1902, to be regularly continued. The attendance at this service at present is about forty.

When the writer began his work in July, 1900, a few cases of striking success brought in a number of applicants, willing to be healed by such an easy method, and this necessitated further help, which God sent in due time. Ever since December, 1900, three of us have been fairly busy all the time. We have demonstrated the divine Power in the healing of stomach troubles and headaches of many years' standing; of rickets, cancers, diseases of the lungs,

bowels, kidneys, heart, and throat; indeed, of almost every conceivable disease. We long for the day when our spiritual horizon will appear sufficiently enlarged to be able to minister to the needs of every one who comes to us with the desire to be rescued from the distressing ills of mortal sense.

During the month of March of this year our city physician (employed and salaried by the city of Zurich) was apprised that at No. 8 Steinmühlegasse there was healing being done upon a plan contrary to his own views, and it occurred to him that he would render a service to the good people of Zurich by sweeping out these intruders. Error led him to emphasize his denunciation with disgraceful epithets directed at what he thought to be the disturbers of public security. The police investigated the matter and thought it was their duty to impose a fine upon us for violating the medical law of the Canton. Our appeal to the District Court was unsuccessful, but this failure was subserving the good of the Cause. Our final victory in the Supreme Court was worth much more than our acquittal in the District Court would have been. As reported by Mr. W. D. McCrackan in his excellent account of our trial in the *Sentinel* of June 26, 1902, we were acquitted of the police charge by unanimous vote of the Supreme Court, and the city physician was by the same sentence awarded a strong rebuke for his unwarrantable conduct in the case.

This incident of this trial seems to have intensified the earnestness of our adherents, as it has evidently promoted a spirit favorable to the introduction of our Sunday church service. It has also given an immense publicity to the idea of spiritual healing in the daily press of the whole country, though mostly accompanied by disparaging remarks on the part of the editors.

In conclusion, let me state a matter of observation of general interest, especially for Christian Scientists. There is no mistaking the work of the "still, small voice," going forth from the Christian Science thought, unheard by human ears, leaving nevertheless its leavening influence in the atmosphere of mortal mind. Its revolutionizing action knows no boundaries of countries or language; it travels over ocean and continent, and is received by every consciousness that has in any degree become receptive of the beneficent rays of Truth and Love. Its influence is seen in a great movement towards a purer religion among all people; in the spontaneous mental illumination noticeable

in the utterances of theologians and thinkers, and frequently by a surprising manifestation of receptiveness for Truth by people of the most humble classes of society. It is recognizable also in the flooding of the book market with innumerable contributions to the attempt at solving the problem of Being, and *per contra*, last but not least, by the furious efforts error is making, even in the old world, to prevent the spread of Truth. Are all these not signs of the times which, together with many others in human progress, foreshadow the approach of the day of man's redemption out of this material caricature of his true self?

UNREALITY—IMAGINATION.

DORA M. KNAPP.

THE declaration of Christian Science that all evil and its consequences,—sin, sickness, and death,—are unreal, rightly understood is the basis of all Mind-healing, misunderstood it is frequently perverted into expressions such as these, "You merely think you are sick," "It is all your imagination." Such statements betray not only ignorance of Christian Science but also of the terms "unreality" and "imagination."

As understood in Christian Science reality applies only to that which is spiritual, indestructible, eternal, harmonious, immutable, and immortal. It means God, and all that is God-like or God-made, and from this basis of all-inclusive, infinite Good it excludes all conditions of belief based on the testimony of the material senses.

The scientific understanding of the term unreality as applied to sin and disease, leaves no place for a mind or power from which such conditions could emanate, hence they are designated or defined as false beliefs which disappear as the understanding of that which is real and eternal appears. On the other hand, the ordinary comprehension of the words "unreality" and "imagination" leave the supposition of a mind apart from God undenied and uncondemned, and consequently the very root of all error untouched.

A wise Christian Science practitioner would never tell a patient that his sufferings were the result of his imagination, but, recognizing his bondage to the law of mortal

belief and his ignorance of the divine law and its activity, would gently and compassionately lift his thought to a recognition of his true being which is consciously governed by infinite Love, hence is not subject to sickness or sin. Moreover, if one should try to heal a case of sickness from the standpoint of its being imaginary, without the scientific understanding of the unreality of sickness, the failure to heal would of itself prove the error of the premise.

A case recently coming under Christian Science treatment will serve to illustrate this.

A young man having been subjected to many privations and exposures while on a surveying expedition, returned home, as he thought, with a seriously disordered system and was greatly alarmed about his condition.

He consulted a physician, an old friend in whom he had great confidence, and was told that his fears were groundless, that no medicine was necessary, and that he had simply frightened himself into thinking he had some serious trouble.

The young man accepted what was told him in good faith, and earnestly tried to dispel his fears, but at the end of a week his physical ills were aggravated and his fears intensified. He went back to the physician, who still insisted that he had nothing the matter with him. He was told it was "all in his mind" and he must stop fearing and imagining that he was sick. This time, however, some medicine was given which the physician said was not at all necessary. Another week passed, and by this time the young man was desperate. Sleepless nights were added to his list of ills, and he was in a fair way to break down under the strain. He knew the physician was honest in his opinion and competent in his profession, but the conditions were not relieved; on the contrary, he was much worse than when he first sought help.

In this state of desperation he went to a Christian Scientist. In one treatment his fears were dispelled and his physical condition so much improved that he felt and looked like a new man. In a few days all effects of his fear were overcome and he was rejoicing not only in restored health but in the assurance that he had found in Christian Science the revelation of the Christ as "God with us," here and now, healing sickness and destroying sin as in the days of Jesus.

THE BROTHER WHOM WE SEE.

SAMUEL GREENWOOD.

MAN'S rightful attitude towards his fellow-man has remained an unsolved problem in all human history. Selfishness, harder than adamant and more pitiless, blocks every entrance to human hearts, and only the "solvent of Love" can remove it and liberate mortals. Jesus gave this solution to mankind, and in his wondrous life demonstrated the supremacy of Love over all selfishness,—malice, envy, revenge. He neither gave wrong for wrong, nor hate for hate. He realized that Love is the life of all, including his foes, and that loving is therefore the necessity of living. His two great commandments of supreme love for God—Good—and selfless love for the neighbor, are the only true solution for the problems between man and man. This was later emphasized by John in the following passage from his First Epistle: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen," in which we learn that only by our love for our brother can we measure our love for God.

Infinite Love is no respecter of persons; does not respect personal evidence, but sustains forever the unchangeable beauty and completeness of God's image, unfallen man. The divine effulgence of that Light in which is no darkness at all waits to dispel the mist that arises from mortals' material sense,—that false sense which would displace God's fact of harmony with a lie of discord. Do we ever forget, in the joy of our own deliverance, that we are daily surrounded by those whose sense of life is as dark and wretched as ours ever was before the light of the Science of God—Christian Science—shone upon us? Are we loving the brothers whom we see thus? Are we quite sure that the opportunities which Love bestows are not neglected in our care of self? In the measure of our gratitude for redemption from disease, and for the priceless privilege of knowing Christian Science, we will rise above selfish considerations, so that the light which Truth has kindled in our hearts may shine brightly for those still "in the deep darkness of belief," who have not yet heard God's sweet message to man in that wonderful text-book

of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Our debt to divine Love is very great. Money could never pay it. Observance of forms, the unction of words, the letter of deeds, count for nothing; only loving can discharge it, and we must begin where we are by loving our brothers as we now see them. When Moses reached a higher plane, where he attained a demonstrable knowledge of God, he devoted his life to the liberation of his brethren from their wrongful bondage. Are not our own brethren in the flesh bearing as heavy burdens under as hard taskmasters as the Hebrews of old in Egypt? Ignorance of God, fear, false education, false laws, have laid grievous burdens upon them,—disease and sorrow, sin and want and death. These are the brothers who demand our love.

Love's nature is to give. From everlasting it is giving out the glory of ineffable bliss, the joy of purity and peace. Are we reflecting this bounty for our brother? This is the giving that enriches but does not impoverish. Are we thinking the truest thoughts, talking the purest, happiest, most hopeful things, living our best, every day for him? However much our hearts may yearn over him we cannot force him into Christian Science; we cannot drag him into our churches or influence his thoughts unbidden; we may not be, oftentimes, even on speaking terms with him. How, then, are we to love him?

What is this brother whom we see? Is it not what we see of him? In our present feeble perception of spiritual being, man appears to us as the outcome of matter rather than of spirit, and subject to merciless and degrading passions, the victim of woe and burdened with sore distresses. Through this lens of the flesh we see his unlovely traits, his faults and follies, his sinfulness and suffering. We cannot love the unlovely or look with affection on the hideousness of sin and disease; yet we are told that unless we are loving the visible son we cannot love the invisible Father. "Like father, like son." If our man is bad and unlovable, must not God, the Father, be likewise, and *vice versa*? Is it not as self-evident that it is only our own concept of man that we are seeing and not God's, as it is that the only true concept of any one is that which God has of him? To the perfect Father the child is ever lovely and beautified and good. If man does not appear

thus to us the fault must be with our perception. The lens cannot be true which presents distorted objects to the vision in place of the symmetrical original.

If our present sense of our brother is as one sinful and sorrow-laden, unloving and repellent, are we not bound in love to visit in our own consciousness this false concept with the ministrations of Truth? In the secrecy of our own thoughts we can minister to this wrong sense of our brother with the loving denial of all that is untrue to the Father, till our perception of man shall see beyond the sensuous illusions of sin and disease, and behold him as the son of God.

This love for our brother is the necessity of our own salvation, for we cannot rise above the conditions we impose upon him. Our thoughts of others come out of the mental atmosphere of our own life, and indicate our growth towards the true idea or our distance from our ideal. Only the love that "thinketh no evil" can perceive the perfect man. The infinitude of Good makes all evil unreal. Our brother's sin and suffering are as baseless as our own. Love bids us know this, so that our silent prayers, wherein we declare man's unity with God, shall include all mankind.

Declaring as we do in Christian Science the infinite Fatherhood of Good, how can we accept any sonship or brotherhood of evil? If through this Christ Science we have learned the unreliability of material sense testimony, and the utter falsity of any supposed evil cause or effect, our rejection of these conditions must include whatever of discord is comprised in our consciousness of existence. Our efforts to realize our own freedom from all that is unlike God are co-active and co-successful with our efforts to see our brother thus; for if errors do not rightfully belong to us, neither do they to him; and to think otherwise is to be a malpractitioner and forfeit the protection divine Love bestows.

And then there is our brother Scientist—do we love him as we see him? Are we willing to unite in fellowship with him in common love for our Cause, until divine Love shall remove our little differences and we know each other better? Criticism is neither the language nor the thought of love. Our brother may not be doing all that we think he should, for he may have a very different sense of working out his salvation from what we have. If love is the sentinel of our thoughts we will not condemn nor be

jealous, but in tender meekness we will cover his imperfections and shortcomings with the mantle of that charity which hopeth all things, and is kind.

This is surely no time for the indulgence of petty disagreements which dwindle into wretched insignificance beside the great work before us. The word's harvest is white and waiting for the reapers; and God is calling for those who will make self nothing and His work all, to thrust in the sickle of Truth. Oh, may we, as Christian Scientists, strive daily for the Christ-mind, for more selfless love, that we may lay upon the altar of Christian Science all personal strife and vainglory, so that these shall no longer be "spots" in our "feasts of charity," nor a blot before the world upon the fair name of the Church of Christ, Scientist, which stands for universal love and harmony. Dear Love divine, hasten the day when we shall have but one reply to all error: "Dust thou art, and unto dust shalt thou return."

FREEDOM.

WE are not free: Freedom doth not consist
In musing with our faces toward the Past,
While petty cares, and crawling interests, twist
Their spider-threads about us, which at last
Grow strong as iron chains, to cramp and bind
In formal narrowness heart, soul, and mind.
Freedom is recreated year by year,
In hearts wide open on the Godward side,
In souls calm-cadenced as the whirling sphere,
In minds that sway the future like a tide.
No broadest creeds can hold her, and no codes;
She chooses men for her august abodes,
Building them fair and fronting to the dawn;
Yet, when we seek her, we but find a few
Light footprints, leading morn-ward through the dew;
Before the day had risen, she was gone.
And we must follow: swiftly runs she on,
And, if our steps should slacken in despair,
Half turns her face, half smiles through golden hair,
Forever yielding, never wholly won.

James Russell Lowell.

A VIEW RETROSPECTIVE.

W. A. SPENCER.

FOR some time I have been deeply impressed with the wonderful progress our Cause is making in the world. and, as a student of Christian Science, I take a vast deal of pleasure in noting some of the many marvelous changes that have taken place in the universal thought, in regard to Christian Science, in the past eight or nine years, during which time I have been an interested and persistent investigator. Some of these changes in public opinion are very interesting to Scientists, and point conclusively to the fact that the Christian Science leaven of Truth and Love is surely leavening the religious thought of our country and, I might say, of the whole civilized world.

When the writer began to investigate this truth, he found that it was not always safe to mention the subject even to his most intimate acquaintances, for fear of disrupting long established friendships, and of taking the risk of being called a fool for opinion's sake. Now, however, he is pleased to note that his friends and acquaintances give respectful attention when Christian Science is mentioned, and many are now ready to be enlightened on the subject.

After I had withdrawn from the old church of my childhood, and identified myself with this new gospel of healing, some of my former church associates declared that I had lost my mind; and in fact I had—I had lost the false sense of it, but I had gained the true. Of course I did not realize it then, but soon thereafter I felt very certain, and I now know, that during all my life before coming to Christian Science, I had been mildly insane, a victim of that mortal-mind lunacy which has placed a mighty barrier between man and his Creator. It is now very clear to me that all mental obliquity, all aberrations of mind, all the varied manifestations of morbidity, madness, and evil thinking that distract humanity and palsy human effort and aspiration, are due wholly to the illusions and vagaries of mortal mind; and Truth is the only remedy. True sanity is spiritual lived and demonstrated, and I believe the day will come, though perhaps many generations distant, when the spiritually minded only will be considered perfectly sane.

It will be remembered by all who were then students in Christian Science, that eight and ten years ago the newspaper and magazine publishers of our country were almost a unit against Christian Science, and it seemed that none of them ever lost an opportunity to say harsh and uncharitable things about our Cause. This was true of religious as well as secular publications. If a death occurred anywhere outside the regular medical practice, such fatality was invariably taken up by the press and sent broadcast in great flaming headlines, and characterized as another failure in Christian Science healing, which was often stigmatized as "faith cure," "auto-suggestion," etc., in a vain effort to prove that Christianity is unscientific, and that Christian Science is un-Christian. A careful investigation, however, shows that a large proportion of these charges were absolutely false as regards Christian Science. These fatalities were, perhaps, largely due to some of the many hypnotic, mortal-mind theories of healing, now quite prevalent, and which many good people believe are analogous to Christian Science methods. Nothing, however, could be further from the truth. What has been said about the various publications will apply with equal force to the clergy of the numerous orthodox churches. These gentlemen preached that Christian Science was a menace to the cause of Christianity, presumably because it healed the sick, and while none of them could give a good Christian reason for it, many pulpits resounded with the bitterest denunciations against this Science; and this blessed healing Truth, given by the great Master for the salvation of the sick and sinning of all ages, was denounced as the work of the devil. However, the stupendous fact that the sick were healed and the sinner reformed, by this new Christly gospel, seemed to have no apparent effect upon its traducers.

These conditions were so flagrant that our Leader realized that something must be done to stay this mighty tide of abuse and misrepresentation that swept the land, so she instituted the Board of Lectureship. A year or so later she appointed the Publication Committee, with representatives in each state. This committee was appointed, as is well known, for the purpose of educating the general public as to what Christian Science really is, to overcome the ignorance and prejudice begotten of a false education, to rebuke the gross materialism of the age. The effect was almost instantaneous, again illustrating the wisdom and foresight of our Leader. Thanks to the able,

persistent, and efficient work of the committee, much of the prejudice and ill feeling against our Cause was and is being removed. So thorough has been the work that it is a comparatively rare thing to see a newspaper attack upon Christian Science; and it is a matter of some pride and great rejoicing that many of the leading publications of the country are now disposed to treat our Cause fairly and with respect, some of them having entirely or partly endorsed the Science. It is also a matter of great satisfaction that orthodox ministers have greatly lessened their unwarranted attacks upon Christian Science. In some places clergymen have been invited to introduce Christian Science lecturers to their audiences, and some of them have complied in such a gracious Christian spirit, that public prejudice has been in a measure disarmed. There is also a remarkable change noticeable in pulpit utterances along lines of metaphysical deduction, and so also in the matter of treating kindred subjects in the orthodox religious press of the day. Every wide-awake Christian teacher of our day has felt in some measure the mighty spiritual awakening that is abroad in the land; and while many are seemingly ignorant of its cause, there are those who recognize in it the vital spark of a higher, diviner Christianity,—a Christianity founded upon a more spiritual interpretation of the Scriptures, an interpretation given to this age by a woman,—Mary Baker G. Eddy, the Discoverer and Founder of Christian Science. It is perhaps safe to say that a large percentage of the ministers of the churches have read her text-book, "Science and Health with Key to the Scriptures," and while very few have read understandingly, many have been impressed with its beauty and forceful logic, have been uplifted by the new spiritual thought therein, and many of these men are now voicing somewhat of the letter of Christian Science unconsciously. A disposition is being manifested in certain orthodox quarters to have more of the living Christ and less of the dying creeds, and this is very gratifying to every student of Christian Science. All this is but the logical result of the silent workings of the spiritual leaven finding lodgment in the hearts and minds of the people through Christian Science teaching and demonstration.

But if the changes which we see externally, due to the educational influences which are at work spiritually, are so marvelous, what may be said of the great transformation that has taken, and is taking place, in the hearts of Christian Scientists everywhere because of this glorious,

uplifting truth that is being revealed to us. How many of us can look back to the time when we were bowed down with sorrow and diseases, paying homage to an "unreal Master," when the sunlight of divine Love was almost entirely obscured by the vicious and evil tendencies of the carnal (mortal) mind, and now rejoice that we have apprehended somewhat of the blessed Christ Truth which does indeed make free. Thousands can testify to the healing and saving power of Truth as taught in Christian Science, for the changes here are quite as marvelous as elsewhere. The "new heaven and new earth" has become a positive realization to the Scientific thought or spiritual perception of the Christian Scientist.

Now while we may all rejoice over the wonderful results, or stupendous achievements of Christian Science during the past decade, let us not be mesmerized by the belief that the victory has been entirely gained over all the seeming forces that oppose, and that hereafter we have nothing to do but to rest supinely upon our laurels. Let us remember rather that eternal vigilance is the price of the Christian reward, that the individual consciousness is the great workshop where Truth makes its demonstrations over error; and right here the seeming great conflict between Truth and error has always been waged, and must continue to be waged in the future. All our labors for Truth begin and end in the spiritual consciousness of the Truth-seeker. These facts should be a constant reminder to every student of Christian Science that every day has its work for each of us to do, and that work well and faithfully done for to-day will not suffice for to-morrow or the next day. Every day has its spiritual duties for all, and we must perform them faithfully. This is the cross we all have to bear, and the sooner we realize it the better for ourselves as well as the Cause. A fitting climax to this thought is found in this important admonition of the Saviour, which appears as a beacon light on the first page of every *Sentinel*: "What I say unto you I say unto all, Watch!" To the loyal Christian Scientist Scriptural prophecies are being daily fulfilled. The Master said (John, 5 : 25): "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." So in this day and age the dead—those who live wholly in the material senses—are hearing the voice of the Son of God through Christian Science, and are being awakened to the true understanding of Life as it is in Christ Jesus.

"WHERE ART THOU?"

MRS. MINNIE G. MORRISON.

"TAKE therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." These words of Jesus came very forcibly to my thought the other day, after witnessing the demonstration made by the Sunday School children in regard to sending money to the Building Fund of the Mother Church in Boston. For the last year our Sunday School, a class of twenty, has been self-supporting. The scholars have bought their own Quarterlies, defrayed Christmas expenses, and after presenting the Reading Room with a beautiful palm last winter, have now in the treasury fifty-six dollars and seventy-six cents (\$56.76). As the members of our church were sending a contribution to the Building Fund, we thought it would be well to have the Sunday School represented.

We decided to have a meeting at the close of the Sunday School and get the voice of the children on the matter. When told how much there was in the treasury, one little girl said, "I think we should give all."

An eyewitness thought, "All! the superintendent or one of the teachers will take care of that; they will not be allowed to give all, the half is enough." Another little girl immediately stood and said, "I think we should give all." Then a third and fourth voice said, "All." The superintendent then said, "All in favor of giving all, rise." All rose, there was not one dissenting voice. One little girl said, "When we are ready to build our own church we shall have a lot more, but this church has to be built now, and I think we should give all."

This sweet thought of trust brought to my mind the words of Jesus quoted at the beginning of this article. There was no doubt, no fear for the future, no thought of lack, the simple trust that when the time came the need would be supplied.

Yet some one may say, "But the little child has always been provided for, he knows no limitation. He knows his father will take care of him and he trusts in his father."

Think you not that this was one of the lessons Jesus meant to teach, when he said, "except ye . . . become as little children, ye shall not enter into the kingdom of heaven"? In the Sermon on the Mount he urges the same thought: "Which of you by taking thought can add one cubit unto his stature?" "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." "Behold the fowls of the air: for they sow not, neither do they reap, . . . yet your heavenly Father feedeth them. Are ye not much better than they?"

He was talking to the doubtful thought, the thought that is in bondage to the sense testimony, the thought that limits God. We have faith that these dear children may never lack, and we hope that we the "big children," may grow more like the "little children," who never doubt that they will be clothed and fed; and may we learn a lesson from these dear ones to bring all the tithes into the storehouse.

I think it was a blessing and a rebuke to all who witnessed the demonstration. It was a blessing to know that such unselfishness existed, and a rebuke to know that we possess so little of the same unselfish and sacrificing spirit.

I cannot close without thanking our dear Leader, who through her tireless love has revealed the Truth which has enabled us to know in a measure, that Good is unlimited, that in Good is abundance, and that this abundance is Substance, the Substance that cannot be taken away from us. We find in her last message to the Mother Church these words: "The Science of man and the universe, in contradistinction to all error, is on the way, and Truth makes haste to meet and to welcome it. It is purifying all peoples, religions, ethics, and learning, and making the children our teachers." Truly in this instance have the children been our teachers.

"Honor the Lord with . . . the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

"TRUE goodness is like the glow-worm in this, that it shines most when no eyes, except those of Heaven are upon it."

A PRACTICAL EXEGESIS.

F. L. WILLIAMS.

IF we literally accept the account given in the second and third chapters of Genesis as a statement of facts which actually occurred, what conclusions as to the nature of God should we derive therefrom? First: that He engendered in man the capacity to sin, which presupposes a taste and inclination for sin; Second: that He made him blind to the nature of temptation; Third: that God Himself assisted in tempting man by putting "The Tree of Knowledge" into the garden and creating a talking serpent, which was the instrument for tempting man, who was perfectly innocent and quite unable to prevent being endowed with such weakness and imperfection of character. Can we believe all this of a just and merciful God? of a loving Father such as Jesus taught us to regard Him? No human parent with a trace of love would act in that way towards innocent, helpless creatures. Man's sense of justice and right would at all times and unreservedly condemn such a course of conduct. But this moral sense is a gift of God, man did not make it, it is a gleam of the Mind that was also in Christ Jesus; and thus the God-derived qualities in man would condemn God's own acts, which is impossible.

Is the God of the second account the same as the God in the first chapter, who made everything "very good"? and is the poor, weak-minded creature of the second and third chapters identical with the man created in God's own image and likeness, God-like in nature and character, and possessing dominion over all the earth? This second account becomes intelligible and presents a deep meaning when recognized as an allegorical representation of a past occurrence which is repeated in the mortal life of individuals.

Christian Scientists accept the first account as relating to actual facts, and herein they agree with the Apostle John, who, in the introduction to his Gospel, clearly acknowledges only this first account. He says: "We know that whatsoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Numerous other passages declare like-

wise that the thought of sin or imperfection is irreconcilable with the nature of God, and that these elements do not proceed from Him. What do we know of the nature of God? It was most clearly revealed through the character, the life of Jesus. Jesus embodied and expressed the highest conceivable type of love, mercy, justice, and purity; his moral standard was perfect throughout, therefore it must have been a perfect God, whose nature he came to reveal to mankind. The influence of this sinless, perfect nature upon all forms of evil, manifested itself in their destruction; his very presence annihilated them; they vanished before him into nothingness. This was the will of the Father according to Jesus' words.

In the presence of God the elements of evil have no abiding-place; the manifestation of His nature means destruction for sin, disease, and death, just as light dispels darkness. They are opposites and have nothing in common. That which sins, the flesh, the carnal mind, is in the New Testament declared to be God's enemy, his opposite. "The flesh lusteth against the Spirit;" "The carnal mind is enmity against God." God's standard is perfection, and this has established the standard for man, for He says: "Be ye holy; for I am holy," "Be ye therefore perfect, even as your Father which is in heaven is perfect." Can man, created in God's own image and likeness; i.e., like God in nature and character, have any other standard than perfection? If this be a fact, established by the Almighty, no human opinions or arguments can change it; the only thing to do is to acquaint ourselves with it and to discover what it may mean for us.

Here the question naturally presents itself: If it is irreconcilable with God's nature that He could have engendered the capacity to sin, and we acknowledge no creative power beside Him, how is it that human beings to-day have to deal with sin and have to struggle against it? This question, the mystery which has puzzled the ages, Christian Science no more attempts to answer by a theoretical argument than Jesus did, but it shows the way to prove after the example of the Master, that evil of any description is no part of God's creation. Christian Scientists rejoice in being able to obey their Master's command, "Follow me," in every respect, and to make practical every one of his words, although at the present time even the most advanced can have reached only a very small degree of the absolute power

over evil and matter which Jesus exhibited; but they have the rule whereby to learn, and this rule is not of human making, it is divine law, discovered by a human being, so that it is available now for any one who desires to accept it. Christian Science tells of nothing but Christ, and it is all Christ, and in its light Christ Jesus becomes truly and practically the Way-shower, and the Truth he revealed throughout his mission makes free from all bondage. We recognize in him the type of the perfect man, created in God's image and likeness, who exercises dominion over everything, and we begin to understand the man of God's creating. It is becoming clear that human existence is a state of ignorance and self-deception in which matter, material laws, sin, sorrow, disease, and death appear very real indeed, and apparently beyond the possibility of being conquered; but by degrees, through practical demonstration in the healing of themselves and others from sin and sickness, Christian Scientists are proving that none of the elements of evil are supported by divine law but are the effects and results of ignorance of God and disobedience of divine laws. They feel gratitude and appreciation of Jesus as never before, because he actually proved through his own example that every form of evil can be overcome.

To Christ Jesus there was no reality in matter. Its power to seem to act independently of the human mind and to injure man, did not exist for him, as he proved through his works. Surrounding objects lost their character as matter to him; he conquered everything through the power of Mind, and he said, the works that I do ye shall do, and "all things are possible to him that believeth." The Bible is a continuous illustration of the power of Mind over material resistance, and reveals it as the will of God that mortal man shall avail himself and use this power, the gift of his heavenly Father. But spiritual facts, including the laws which govern the universe and on which rests the life and existence of man, are not recognized and assimilated in a day, even as a short study of the rules of music or mathematics will not make one familiar with these branches of knowledge. It requires a training of mind, an unfoldment of the divinely sustained capacities of man, and a clearing away of ignorance and prejudice and blind beliefs. Spiritual facts exist outside and above the ignorant human mind; but they are available for man's use as soon as he earnestly searches for them. To get

a gleam of the stupendous fact of the unreality of matter is possible only through the awakened consciousness, so that we may recognize in the place where matter now seems to be, its opposite,—Spirit, God. And the pure in heart shall see God.

EVIL IMPERSONAL AND UNREAL.

S. B. S.

WHEN we begin to feel a sense of inharmony, seemingly from some person or in some person, it is a definite call to let our heaven be more at work in the destruction of universal error which is impersonal.

When any person manifests error it is solely because he has opened the door of consciousness to wrong thought, has allowed himself to become an avenue for error. It is no part of himself, it is not he.

The Bible declares that man is made in God's likeness and in His image, that he is perfect as his Father which is in heaven is perfect. We have to declare the nothingness of any power which tries to make man appear otherwise than upright, unfallen, pure, and free.

The feeling of indifference to those with whom we come in contact is another sign that error of some form is at work. We must immediately deny that error is anything personal, and realize often and earnestly that God is All-in-all,—the only Mind, Life, Truth, Love.

Now, if man is God's child, he is nothing more nor less than a part of the eternal, universal good. If man is not personal in the sense of being separate from God, then that which claims to oppose God, evil, is also impersonal. It is nothing, but it makes its claim as something.

The Bible declares that evil is "a lie." When we listen to this voice of error (the lie), which would like to make us think that we are better than some one else, would like to make us believe that this person or that person is wrong, we need to strangle the first murmurings of this serpent, the universal lie, only recognizing its character for the purpose of destruction. Destroy the error by letting in the true thought, which is of the Mind that was also in Christ Jesus. Then error, evil, cannot appear like a dark cloud before us, cannot appear as something real or personal; but the bright sunlight of righteous thinking will lighten the consciousness and we shall know and understand the Love which "thinketh no evil."

STABILITY.

F. W. D.

HE that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Only that is stable which abideth "under the shadow of the Almighty." In the subsequent verses of the 91st Psalm, we have remarkably concise references to the counterfeit laws of mortal consciousness. We note, also, how absolutely free "he that dwelleth in the secret place" becomes from all those seeming laws, and how like a rock he stands—"a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee," "because thou hast made . . . even the most High thy habitation."

We certainly can need no better statement of the law of God than "he that is begotten of God keepeth himself, and that wicked one toucheth him not."

There can be no variableness in Principle. Therefore Principle and the laws through which it is manifested must demonstrate stability, now and forever.

Stability suggests substance, and a secure foundation. No foundation can be secure unless built on true Substance, and of it; and no man can truly build anything unless he build it of true substance, and on it.

Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." The Greek word here translated "faith," more properly signifies "understanding," meaning an understanding of Truth—absolute Truth.

Stability, then, involves understanding, and it is self-evident that no man can build securely who builds haphazard, or without understanding that which should be built, in all its details, as well as that of which the structure should be built.

"Charity never faileth." "Now abideth faith, hope, charity; . . . but the greatest of these is charity." That which "never faileth" and "abideth" must surely be stable and built of true Substance. Charity signifies love—the reflecting of divine Love. "God is Love; and he that dwelleth in love, dwelleth in God, and God in him." Dwelling "in the secret place of the most High" must then be dwelling in Love, and no one can be said to be dwelling in Love, who

is conscious of hating any one, or of being hated by any one, or who is even in part conscious of discord in himself or others. But each one can daily rid himself of somewhat of his sense of hate, malice, and discord; thereby drawing nearer to this ideal condition, and such an one can be said, relatively with his past, to be dwelling in Love. The evidence thereof will be manifested in the "signs following," as indicated in the text. Such an one can never see less good in any one than he sees to-day, and to-morrow will always reveal more good in everybody.

Nothing is so fatal to the progress of any church as the lack of stability, which is its foundation on divine Love and understanding. "Upon this rock [Love] I will build my church."

In the individual, stability involves: Never being betrayed by a kiss; this means, having no sense of friendship or human love or sympathy that can betray us into making even a seeming reality of another's error, or cause us to voice that error, unless it be for the purpose of getting assistance to see its nothingness; an understanding of one's own progress; an understanding of loyalty; an understanding of the unreality of all material conditions, no matter how real they may seem or how feebly we may be demonstrating our way therein; an understanding, even amidst the seemingly cruel attacks of malice, envy, and hate, that right then and there God—Good—is present, and His attributes are being manifested.

Stability ceases to be, and weakness is making itself apparent, during the time we take to voice, as real, errors in ourselves or others. We do not understand the true principle of Life during the time we compare our seeming with a brother's seeming manifestation of Life.

Stability involves referring all things at all times to Principle—Good—and judging righteous judgment; namely, that Good and its reflections are all perfect, now and forever.

In the material universe there is no manifestation of life which demonstrates absolute changelessness. Time and the elements wear away even the granite cliffs. Look where you will, Mind and its manifestations alone demonstrate stability; and truly, then, Mind can only be demonstrated through understanding, for Mind, God, without understanding is inconceivable.

Finally, then, the demonstration of Truth must be by

the understanding of the Principle of the universe, including all reality.

An understanding of Truth must involve a knowledge of the real Creator and the real creation and all things involved in our concept of the universe.

According to orthodox theology, it might seem arrogant and blasphemous for one to aspire to the demonstration of stability as here outlined, but we have the Scriptures for our authority, and Jesus—the Way-shower—as our loving instructor, who said, "Be ye therefore perfect, even as your Father which is in Heaven is perfect," and "What things soever he doeth, these also doeth the Son likewise." Paul says also, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God."

Our stability, then, demonstrates our love of God,—Good,—so let us join Paul in his holy expression, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"COME UNTO ME."

WHEN men revile thee till the way grows dreary
 In which thy feet so long have blameless trod,
 When friends condemn thee and the heart is weary
 Beneath the chastening of misfortune's rod,
 Then turn unto the Master's kind bequest:
 "Come unto me, and I will give you rest."

Be not cast down; behold, the roses borrow
 Fresh buds of promise from the cloud-wrapt day—
 Buds that shall blossom in a fair to-morrow,
 And seem the sweeter for the rude delay;
 So may the clouds beget the promise blest:
 "Come unto me, and I will give you rest."

Fret not thy soul, though now misjudged and slighted,
 If thy own heart no condemnation feels.
 Thy bruises shall be healed, thy wrongs be righted
 In God's own time; He knoweth all our needs,
 And gently bids the weary and oppressed:
 "Come unto me, and I will give you rest."

Alfred Cole.

PRACTICAL APPLICATION.

ADA BEERS FOSTER.

IF Christian Science were merely theoretical; if it were not applicable to the minutest detail of daily life, then, instead of its marvelous growth, Christian Science would speedily sink into oblivion. But because of its applicability to all phases and conditions of human life; because it brings health to the sick, redemption to the sinner, and peace to the sorely troubled; it appeals to those to whom all other avenues of escape from the ills of earth, seem to be closed. They find, in Christian Science, that "there is a balm in Gilead" and "a Physician there."

The student of Christian Science soon learns that the battle is individual. In the lone thought lie the issues of life. What is this thought? Is it directed God-ward? Is it ever reaching toward the Light,—"the true Light, which lighteth every man that cometh into the world"?

In "Retrospection and Introspection," p. 127, we find this: "The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength; and when this spiritual ideal is made our own, it becomes the model for human action."

Our Master recognized the human need of his admonition to "Watch." Every Christian Scientist understands the necessity of watching and praying without ceasing. By ceaseless watchfulness and prayer, we demonstrate the ability to reverse the wrong thought the instant it presents itself; we do not permit it to augment, filling the consciousness with its consequent train of errors, but we instantly correct it by the right thought, and this prompt reversal restores harmony. In "Miscellaneous Writings," p. 114, is indicated the process by which we can live in conformity with Christ Jesus' injunction to "watch and pray." Mrs. Eddy says: "Christian Scientists cannot watch too sedulously, or bar their doors too closely, or pray to God too fervently, for deliverance from the claims of evil."

In this individual warfare, are we ever on the alert against the subtle, insistent assertion of material selfhood? Do we quickly detect its wily approach, and resolutely turn

away from its persistent clamoring for recognition? Are we prompt and firm in denial of its authority? Are we always ready to meet its demands with the affirmation of our spiritual birthright,—“dominion over all”? This spiritual capacity to rise above the material sense of self and environment, is the “strong tower: the righteous runneth into it, and is safe.”

Does the thought of personified evil insinuate itself into consciousness? If we are living in constant obedience to Principle we can destroy this error by the realization of infinite Good, filling all space, wherein is no place reserved for evil, in any form. The immutable laws of Divine Science rule out this false concept, and we look beyond the mask of personality, and see the real man,—the man Christ Jesus saw.

Are we always willing to look beyond the mask? Are we not too often content with the mask, shrinking, perhaps, from the work required to hold our brother in thought where God hath placed him? What is our work in this regard? Silent and ceaseless prayer. What is this prayer? We find our answer in “No and Yes,” p. 48: “Prayer can neither change God, nor bring His designs into mortal modes; but it can and does change our modes and our false sense of Life, Love, and Truth, uplifting us to Him. Such prayer humiliates, purifies, and quickens activity, in the direction that is unerring.”

Are we tempted to believe in “minds many”? Are we in danger of forgetting that there is but one Mind, and this Mind, Love? Do we always remember that conflicting human opinions invariably tend to engender discord? In Science and Health we are taught that “The One Mind contains no mortal opinions” (p. 399). The resultant progeny of “minds many”—sin, disease, and death—are the outcome of an insidious belief in more than the one divine Intelligence. If we are to dwell “in the secret place of the most High,” we must patiently and persistently repudiate the belief of mankind in many minds, ever at variance, ever inharmonious.

Beyond the mist of mortal mind we discern these shadowy outlines of “former things,” which, in the light of Divine Science, are gradually but surely dissolving; and we have, for our encouragement, the promise that “to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” “To him that

overcometh." To attain this victory, we do well to heed Isaiah's words: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

God has placed no limitation upon our spiritual achievement. If, like the patriarch, we learn to know His voice, we also may hear Him say, as to him of old: "I am the Almighty God; walk before me, and be thou perfect."

THE SATISFYING QUALITY OF CHRISTIAN SCIENCE.

F. F.

SOME one with whom I was talking a short time since remarked, "The one thing I object to in Christian Scientists is that they are too self-satisfied. They always say that everything is all right and do not depend enough upon individual effort."

A Christian Scientist is satisfied, but not in the self-righteous sense of the word. He is satisfied because he knows that at last he has found something which uplifts him in his daily life and occupation as nothing else has done before, something for which he has been longing and striving through years, perhaps, of discouragement and disappointment. Christian Science is truly the little leaven which leavens the heart, bringing man into closer relationship with God and his brother man, clearing away the clouds of selfishness, and leading him gently along the path of duty which otherwise would seem narrow and stony; but with this beautiful light that shineth in the darkness, he finds himself looking for the flowers by the roadside and forgetting that the way beneath his feet is rough.

Christian Scientists understand that everything is all right because God rules the universe; when we all learn that it is not individual effort, so much as a perfect understanding of, and obedience to, the law of God, which brings us into health, harmony, and happiness, then and then only can we appreciate what life really is; and what are the privileges of the children of God, who reflect His perfect image. That is the picture a Christian Scientist always sees when he says it is all right; and if we would only close our eyes to sense and open them to the spiritual realities, there would be small need of so-called "individual effort,"

which, viewed in its true light, is simply the struggle of man through material means to obtain a material result, depending upon his own finite intelligence to guide and his own mortal strength to sustain him.

When will man awaken to the fact that he is the perfect reflection and manifestation of the divine Mind, and realize his glorious inheritance?

Those who have caught a gleam of the great Light, and who realize what it can and will do for the world laden with its burden of sin and suffering, feel that at last the hungering after something, they knew not what, has been satisfied. They know that they have received the priceless gift of health and happiness promised by our Master to all who would follow his teaching—that teaching which has been lost to us for so many centuries, hidden from sight by false conceptions and man-made doctrines, and they feel grateful to her who, while claiming nothing of or for herself, has revealed to us the Principle of Christ's healing of mental and physical ills, so that we may understand and be blessed. She has borne the heat and struggle that we may find peace—that "peace of God, which passeth all understanding."

DIVINE LOVE FILLETH THE HEART.

HILDA P. HELLGREN.

BEFORE I discerned the light of Christian Science, upon the restless sea of human existence, often I, impatient, made request, in words like these: "Lord God, Thou knowest best how willing I am to do my service well, but how narrow are the bounds wherein I dwell, how straitened is my life, and how small my sphere. I am without a home and without a human tie of any kind. So wilt Thou not, my Master, increase my usefulness, tear down the narrow boundaries of my life, place me where I may share the service of those who are laboring to do Thy will? I ask not where, but only room to do Thy high behest. I count with saddened heart my passing days. Give me one great work, one noble offering whereby to praise Thy name. Enlarge my life, and make its pathways broad, so that my eager soul and longing heart may serve Thee, Lord."

As the light of Christian Science shone forth into the depth of darkness of that starless night, I mused again upon the sacred word, and the answer came: "Struggling

heart and short-sighted worker, the fault lies not in the narrow way, not in the straitened life nor in the humble lot; neither at the hearth of home nor in the dearth of human friendship. These are not the hindrances that bind thee, so ask not wider opportunities, but listen to the still, small voice at noon-tide clear. Ask for a larger heart, which is thy greatest need,—a heart enlarged and filled with faith and love. If thou only seekest this, soon indeed thou shalt learn how life below may bloom like life above; and thus with a heart enlarged with love, no path can be narrow or barren."

So under the searchlight of Christian Science I pondered earnestly, and at length, rebuked and penitent, I felt my prayer of yore was wrong. Since then I ask only that my faith be kept clear from errors bold. For I see that thus, and only thus, our steps and work draw near to God. I have learned that by slow and patient effort, endeavor pressing after aspiration and aspiration reinforcing endeavor, we shall finally attain true love and harmony. Each individual must grow into a discriminating knowledge of Truth and things, so as to be able to distinguish for himself. People must be educated by their own experience. It is indeed a satisfaction to know that our bounds are elastic; that every effort we make for a larger liberty aids us in the conquest over what is below, lifts us up; and every outreach for what is above carries us nearer our goal. To gain that goal, which is Love, peace, and blessedness; to achieve a boon so rich; to attain to a state so exalted, is worth all the efforts we can possibly make; all the struggles, conflicts, and vicissitudes of a lifetime; all the pangs and prayers of the most trying experience. For the recompense will be a heart filled with love. "I will run the way of thy commandments, when thou shalt enlarge my heart."

PEACE.

BARBARA C. ROE.

WHEREVER we go, or into whatsoever home we enter, from the humble cot to the mansion of luxury, there confronts us now, more than in the past, a general unrest among mankind. Individuals have an indescribable, insatiable, hungering desire for a something they do not possess and cannot grasp, however persistently they may

strive to obtain it. Many attend theatres, music halls, dances, concerts, and card clubs at stated intervals to pacify this longing. Others give themselves up to novel reading, to a continual round of social festivities, to money making, yet they are unsatisfied. Still others seek satisfaction from higher and purer sources. They attend church regularly; read and meditate on the Word of God; try hard to be content with, and resigned to, the dispensations of Providence; try to preserve a conscience void of offence; are faithful in the discharge of duties entrusted to them; do all in their power to make themselves as universally useful as possible; yet withal there remains this hungering and thirsting. Their striving brings them daily more burdensome tasks to perform, with less strength to do them. As time goes on, greater difficulties and trials encompass them, and the more they endeavor to extricate themselves, the thicker does the mist surround them.

The still, small voice of Christian Science shows us what this craving, hungering desire is for, and how we shall find it; fits us for it, and leads us to it. It whispers, There is a rest for God's children everywhere, under all conditions and circumstances; there need be no guess-work, no groping in the dark; "seek, and ye shall find," but remember this, seek earnestly, trustingly, honestly.

Man is hungering and thirsting for that which is beyond the knowledge of mortals; and that something is Peace; the peace that Jesus gave forth to all with whom he came in contact, that fortified his disciples, and stilled the tempest. This peace brings joy to the troubled heart to-day; gives strength to the weak, sight to the blind, hearing to the deaf, and heals all manner of sickness and disease among the people.

To find this peace we must "walk in the light," get a true understanding of what God is; keep close to, and abide in sympathy with Truth, daily following the commands of the Master by loving one another, even as he first loved us.

To be fitted for enjoyment of this peace we must pray, and work for Truth to uncover to us all the error of mortal sense, that which defileth and maketh a lie. Selfishness, vanity, pride of intellect, all that which is "easily provoked," must be battled with and overcome. All the gods of the nations are idols, and cannot be worshiped in the presence of the living God.

"Science and Health with Key to the Scriptures" by

Mary Baker G. Eddy, leads us to this peace by giving us that love, which enables us to forgive all things and endure all things. It brings us into the consciousness of the One Mind, radiant with beauty and perfection. In this divine Mind we are continually surrounded by a benign and ineffable influence that can only emanate from the Holy of Holies, the sanctuary of Soul, the kingdom of Love, the home of our Father in heaven. In His presence we may all find peace, that "peace of God, which passeth all understanding."

WATCH AND PRAY.

A. M. P.

LIST! "Sleep on now and take your rest"—

Anew the voice divine
Rings out athwart pretended zest
That suffers love's decline.

Shall the betrayer's faithless kiss
Find echo in my part?
Christ leads, and none the path can miss,
Except the cold of heart.

"Arise, let us go hence!"—Afar
From unreal sense of ease,
To where shines duty like a star
O'er error's stormy seas.

He thrice denies our Lord who thinks
No cross for Truth to bear,
No Life reflects in health, and shrinks
From Love's work, watchful prayer.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund,
Box 56, Fall River, Mass.

TESTIMONIES FROM THE FIELD.

WHEN I first heard of Christian Science, five and a half years ago, I had just been told by my physician that nothing but a serious operation, the removal of two organs, would be any benefit to me. I had undergone one operation, and felt that I would rather die than submit to another. I had been under treatment by physicians of every school, had tried electricity, spiritualism, etc., with no benefit. I was not willing to try Christian Science, as I felt that it would be like all the rest, but my husband insisted on my trying it. He knew nothing of it, but a salesman who came to his store told him that his wife had been healed by Christian Science of the same trouble, and he, my husband, insisted, saying it was either that or the hospital. So I began treatment without the faintest hope that I should be helped at all. During the second week's treatment the trouble which the physician who had treated me for three years said could never be healed without an operation, disappeared. When I saw that go I was encouraged. I had to take treatment about four months before I was healed. During that time, inherited asthma, ovarian inflammation, chronic constipation, and many smaller ills disappeared.

It would seem that any one would have been ready to accept Christian Science entirely after that, but I was not. I thought I did not want any religion. I had received the physical help and I felt just the same as I should if a physician had helped me. I had good health for about a year and a half, and then I had to come to Science again, but this time I was not helped so quickly. It was not until I awoke to the Truth and realized that I must work out my own salvation that I was healed. Then I worked and have tried to be faithful ever since. I thought I did not need God, and had often told myself and others that I did not think there was any. I had not attended church or opened a Bible or read a religious book for twelve years. But as the Truth began to unfold to me through the study of the Bible and Science and Health, I began to see how serious had been my mistake. I cannot express in words the gratitude that I feel for the moral and spiritual heal-

ing that has come to me through this study. It is immeasurably greater than the physical healing. How true are the words in the book of Isaiah, "I am found of them that sought me not." My husband, formerly an unbeliever, has now accepted Christian Science, we have taken class instruction, and are members of the church here and of the Mother Church. We are striving to show by our acts that we appreciate the great good that has come into our lives. My husband has been healed of dyspepsia, rheumatism, a weakness caused by a strain, for which he had to wear a belt, and many other smaller troubles.

Christian Science has also been very helpful to us in business. I feel that I cannot close this testimony without a word of gratitude and love to her who has revealed this Truth to me.—*Mrs. Lucy E. Doe, Brockton, Mass.*

I HAVE no special testimony to give of physical healing through Christian Science, but the slight understanding I have of this truth causes me to be glad that I was persuaded to study the subject. It has shown me how to take an interest in the teachings of the Bible, and it has also had the effect of making me contented, whereas I was formerly rather a grumbler.

Before coming into Christian Science the Bible had been for years a closed book to me. I used sometimes to read it long ago, but more as a sort of duty than for any other reason. I never could understand it and used to think that we were not meant to understand it. Some years ago I lost my worldly possessions in a shipwreck, and the last thing I thought of replacing was the Bible. I had not read it for years, so of what use was it to me? In fact, the idea of getting another one never entered my head, and I was without one until February, 1901, when I was serving in India and was given a Bible by a friend who is a Christian Scientist.

About eight months previously I had heard about Christian Science, and, being interested, I bought a copy of Science and Health and read it. Time after time I put the book down and determined to have nothing more to do with it; but somehow I always found myself reading a little more of it, though still without understanding. Soon after arriving in India I took up the study of Science and Health more seriously, reading it in connection with the Bible and with the help of my Christian Science friend,

who was always ready to answer any number of questions and to explain away any seeming difficulty, I gradually gained some understanding of what Christian Science really is. The Bible then began to have some meaning, and I have read it every day, not as a duty but because I honestly like reading it, and find it very interesting and instructive.

I would strongly urge any who are investigating Christian Science not to give it up just because Science and Health may not be understood by them when they first read it. If they persevere and honestly try to understand it, they will find eventually that it is quite worth while.

I believe some men refuse to investigate Christian Science because they think that they would at once have to give up all their amusements. It seems to me that in Christian Science we give up nothing. Some things which formerly gave us pleasure may cease to do so, and we no longer desire them, but if we no longer want a thing, surely it cannot be said that we have had to give it up; it gives us up and something better takes its place.

C. G., Orange River Colony, South Africa.

I WAS an invalid for fourteen years, suffering with an acute form of indigestion, which seemed to baffle the skill of a number of physicians, besides several noted specialists.

Each one in turn gave up my case, telling me that I should have to consider myself a partial invalid for the rest of my life, and that I must not eat certain articles of food, otherwise they would not answer for the consequences. As these included most meats and nearly all the vegetables, I was reduced to skin and bone from lack of proper nourishment. I never knew what it was to have a good night's rest, and was in a dreadfully weak and nervous state and so irritable that I now wonder how my family put up with me.

My children made me so nervous that I could not bear to have them around me for any length of time, and would spend hours each day shut up in my room resting.

Besides being a daily sufferer, I had violent attacks of pain, which were becoming more and more frequent and which completely prostrated me; my only relief was morphine, which the physicians never hesitated to prescribe.

I was most unhappy at the prospect of such a wretched, useless life before me, and it took all my strength to arouse myself out of the dreadful fits of depression that afflicted

me. I had long ago lost faith in prayer, and although I believed in God, I felt that He was too far removed from mankind to be of much use.

It was while I was in this terrible state, about a year and a half ago, that I determined, as a last resort, to try Christian Science. It was just after a severe attack, and I was so weak that I could scarcely dress myself, but I succeeded finally and called on a healer of whom I had heard. I knew next to nothing about Christian Science, and was at first ashamed to be seen going into the office. I came out, however, a very different woman, feeling as if I had been let out of prison, and that life was worth living after all. My first act on reaching home was to throw away a great quantity of medicine. In a very few treatments I was healed entirely, not only of indigestion but of numerous other ailments, including astigmatism, and I now enjoy perfect health.

No words can express my joy and gratitude to God for this wonderful truth which has come to me and mine. I am thankful to Mrs. Eddy, also to the practitioner and others who have helped me. In looking back over my life which was useless and selfish to a degree, and anything but a good one, I am surprised that my sufferings were not doubled.—*H. C. S., Baltimore, Md.*

"God is my life, health, and strength; in Him I have dominion, wisdom, and understanding." Five years ago I found that statement to be true, and the truth that makes free changed our home from one of sadness to one of joy. Only those who have been lifted out of intense suffering into the light, can understand the change that came into my life. My neglected Bible opened to the most beautiful promises of healing, and as I read Science and Health one discord after another left the home.

Kind friends and faithful doctors had done all in their power to help me out of bondage, yet I often longed to lay down the burden, and leave the home to others, that cheerfulness might reign in place of discord, for one cannot be hopeful and happy while in constant pain.

The first year in the new understanding was full of demonstrations of Truth over error. Dentistry awakened no dread, it gave me new opportunity to prove the power of Truth to banish pain.

Our father, a man of eighty, is freed from rheumatism and a severe form of kidney trouble that one of our best

physicians had said could not be cured at his time of life. Medicine failed to give promised aid, though relief was experienced at first, and after months of distress, the trouble was permanently overcome by one treatment in Christian Science.

We gratefully acknowledge now, after five years of comfort, that she who has lived so close to Truth that healing and understanding followed her efforts in our behalf, has our most earnest blessing.

Mrs. D. E. Dana, Burlington, Ia.

ALTHOUGH greatly in need of the physical healing, I did not seek Christian Science for such, but in June, 1898, I was unconsciously led to the home of a Scientist in the country; and she, seeing my need, handed me the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. With the opening of the book there came enough of light to enable me to read with a measure of understanding. I was led to read first the beautiful chapter "Footsteps of Truth," and before reading very far was satisfied that I had at last found the Truth that makes free.

Returning to the city I at once sought the help of a Christian Science practitioner, under whose treatment I was quickly healed of various ailments of long standing. But the one trouble that I very much desired to overcome did not yield entirely. Therefore, upon the advice of the practitioner, I discontinued taking treatment. She knew that with the coming of the Christ-Truth to my consciousness would follow the passing of sick thoughts with their effects on the body; inasmuch as "A sick body is evolved from sick thoughts believed" (Science and Health, p. 260). And the trouble did disappear at the expiration of my two and a half years in Science. I recognized that this healing was the result of my gradual growth in the understanding of God, and of my relation to Him; for the seemingly stubborn ailment gave me plenty of mental employment,—kept me at work, so to speak; and growth in Christian Science means work.

While the healing of sickness is a very important part of Christian Science, if the seeker could but know that it will overcome not only disease but every phase of error, he would not so often let go, but hold fast, for to such the reward is sure. But in order to overcome error in our-

selves, thereby helping others to overcome error in themselves, we must learn first to reflect the Christ-Mind, and Christian Science alone can teach us how to manifest this Mind, how to love as Jesus loved,—unselfishly, divinely. Thus to attain requires work and patience on the student's part. However, if perseverance is essential to success in worldly affairs, how much more should it apply to spiritual growth,—in the gaining of knowledge of the living God, whom to know aright is life eternal.

The daily study of the Bible in the light shed upon it by our text-book will bring man into the consciousness of the omnipotence and omnipresence of God, and he will gradually find himself in the process of transformation by the "renewing of his mind."

I have been greatly aided in the understanding of Truth by class instruction under one whose clear presentation of Christian Science, devotion and obedience to Principle, and loyalty to our Leader, has been a help not only to his students but to all who have sought a higher understanding of God.

With reference to the demonstrability of Christian Science, as proved by Jesus our Way-shower, I once asked a lawyer why it was that so many of his profession were becoming students of Christian Science. The answer was, "Because it is a demonstrable religion." And the truth of the reply becomes apparent when it is known that the legal mind is trained to think logically,—to "prove all things."

Mrs. Eddy tells us in *Science and Health*, p. 258, that, "The human capacities are enlarged and perfected, in proportion as humanity gains the true conception of man and God." So Christian Science is a practical religion, since we can apply it to our daily living,—not only in the home life but in the business world as well; and if applied knowingly, up to our highest concept of Principle, it never fails us. If in the solving of our daily problems, however, we sometimes fail to get the proper results, we have only to look into our own consciousness for the errors and, finding, cast them out by knowing that God alone governs our consciousness, and that, in reality, nothing can enter therein which "defileth, . . . or maketh a lie."

I am deeply grateful to God for His message: namely, Christian Science—God's revelation to humanity. Likewise, I am truly grateful to His messenger, Mrs. Eddy; for "without the messenger there were no message—to this or any age."—*E. H., Seattle, Wash.*

As I look back over my two and one half years' experience in Christian Science and compare the beginning of that period with the present, I find that there has been a most remarkable change in my consciousness.

Previous to investigating for myself, I had thought with much skepticism that Christian Science was simply another proposed method for curing sickness, but I have found that I was quite wrong, not only in my skepticism as to the healing, but in thinking that this was its only purpose. For through the study and practice of this Science not only have my health and morals been improved but I have been raised from a worldly, godless agnostic to a God-loving Christian.

I have been shown a loving Creator, a harmonious creation, a consistent Bible, and a healing Christianity that I never before knew.

Formerly nothing limited me in immoral and sinful gratification but fear of results, now my attitude is entirely different and I refrain from these indulgences because they have lost their attraction. To this extent has selfish fear been supplanted by a purifying knowledge of God.

I have, indeed, been rescued from the darkness of worldly discord and have come into some recognition of Life as Spirit, harmonious and eternal. Surely these are good results, and I do not hesitate to say that I am better satisfied with the results obtained during this period in Christian Science than during any other period of my life.

That I should now enjoy the Bible and the church, find goodness and morality more attractive than evil and immorality, and have better health and more happiness, indicates clearly that I have to this extent found Good; that I have touched the hem of Christ's—Truth's—garment. This is entirely the result of an effort to understand Christian Science.

"Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, has been my companion, and this has been supplemented with other writings by the same author, together with other Christian Science literature. I have also had very valuable help from other Christian Scientists and from church meetings. All of these have combined to give me a better understanding of the Bible, and thereby have led me to recognize in the Scriptures a declaration of Truth that I had never before seen.

For all this help and guidance I am deeply grateful. My understanding, though at first feeble and wavering, later developed a desire to put to the test what little I knew of Truth. The good results that attended the practical application that I made were too unmistakable to doubt. From that beginning, proofs of God's great goodness have been gradually coming into my consciousness.

During this period, I have known of the healing of too many cases of sickness and sin through Christian Science not to have absolute faith in its efficacy. In our home no material remedies are used.

In the Bible we read, "By their fruits ye shall know them," and these healing demonstrations in Christian Science have been the visible "fruits" that have enabled me to "know them," to distinguish the genuine from the counterfeit, both in person and in deed.

The healing proof has been and continues to be the convincing argument that sets doubt aside and encourages me onward to more earnest effort to understand and practise better this wonderful Science.

Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," and upon the truth of this promise, as proved to me thus far, do I rely for a still greater practical working knowledge of Christian teachings as set forth in the Bible and by Mrs. Eddy under the name of Christian Science.

To the Discoverer and Founder of Christian Science, for her work in presenting Truth so practically, patiently, and persistently, thus directing me heavenward, I gladly acknowledge my just indebtedness and express my profound regard.—*Louis H. Jordan, Toronto, Ont.*

CHRISTIAN SCIENCE was made known to me while on a visit to my people (who are Scientists) in Philadelphia. I had suffered for many years from what was considered an incurable malady, but after one treatment by a Philadelphia practitioner I was entirely healed. Every word of Truth I heard appealed to me, and I was very eager to know more of it. From a child I felt an intense longing for something better than was offered in the chapel we attended. I earnestly resented the eternal damnation theory, in fact, I left off attending any place of worship, simply because I could not reconcile this theory with my idea of a loving God. Christian Science was to my dis-

turbed thought like water to a desert traveler. Since my return to England, two years ago, I have successfully overcome, in myself and little girl, the following ailments: scarlet fever, chicken-pox, whooping-cough, measles, piles, constipation, indigestion, influenza, and many other things.

I felt it very much at first, standing alone as I did, but am pleased to say that I have succeeded in interesting many others in this truth, so I am alone no longer, and when I felt that I must have the help of another Scientist, the thought has come, God fills all space, and so is as near to me as to any one, and so I have held on, and every victory has made the next conquest easier.

We have meetings held at home, but we are looking forward to having a room in which to hold our meetings. Our progress is slow, still it is sure, and we have learned not to look for results. When my little girl was recovering from measles she awoke one morning with earache, and simply screamed, the pain seemed so real. Her cry was, "Read to me! read to me!" I got Science and Health, and read the "Scientific Statement of Being" and the Lord's Prayer; in five minutes she was sleeping quietly, and when she awoke was quite well and ready for a meal.

I have had many other beautiful demonstrations, and cannot sufficiently express my gratitude to Christian Science and Mrs. Eddy, for the understanding of Truth that has made me and mine free.

Mrs. Evangeline M. Wildman, Nottingham, Eng.

At the Wednesday evening meeting, September 10, in the Second Church of Christ, Scientist, Chicago, the following testimonies were offered:—

A lady said that a few nights before, her little daughter was suddenly attacked by a violent headache and a firm setting of the jaws which she declared interfered with her breathing. She was evidently suffering severely and screamed with the pain and fear. Her mother sought to calm her, declaring the omnipotence and omniscience of Love, read from Science and Health, and continued to treat her for half an hour. By that time the girl was much relieved, and no longer feared that she would lack for breath. Soon after, all the manifestations of error disappeared; she slept calmly through the night and in the morning awoke entirely healed of all the symptoms that terrified her so. During all the time, the mother felt no

fear but had entire trust in the power and goodness of Love.

A gentleman said that he knew of a married couple who some weeks before had gone to an orphan asylum to choose a child for adoption. They finally selected a boy of three,—blind from his birth. They immediately began to instruct him in Science, and to declare that omnipotent Love is light and destroys all darkness. His blindness was gradually dissipated, and he became able to see as well as any one. The speaker said he was impressed not merely with the cure of the child, but with the love and tenderness of the two people who passed by the more attractive and well-endowed children, to select the afflicted one, and bestow upon him the blessings not only of a home but of sight and all the advantages of which his blindness had deprived him.

A gentleman related the experience of a convict in the penitentiary who had heard from a fellow prisoner, of Christian Science and Mrs. Eddy. He also became aware that in the prison library was a copy of Science and Health. He was allowed the use of it long enough to read it through and subsequently was permitted to study it again. As a result, he was healed of terrible cramps that afflicted him at night in his cell, and which caused him most terrible suffering, nor did there appear to be any cure for them. He saw a stray number of the *Journal*, with this gentleman named as a practitioner, and wrote to him, asking for Christian Science literature, and narrating his experience in prison, the intense interest Christian Science had aroused in him, and the spiritual as well as physical comfort it had brought to him.

Another gentleman testified to having been, as he thought, overwhelmed with business and business perplexities, and of his return home depressed and almost despondent. His first thought was to resort to some amusement in order to divert himself; but he refused to listen to this temptation of mortal mind. Instead he spent the evening carefully studying the lesson for the week, and other portions of the Bible and Science and Health. This did away with all his despondency and discouragement, and next day he returned to his work, not only with renewed energy but with clearer judgment and vision, and disposed easily of all the difficulties and perplexities that had harassed him the day before.

Another one of the audience corroborated this testimony as to the value of Christian Science in business, by saying that he had at first accepted too easily the suggestion of there being a "dull season." He handled the claim scientifically and his business steadily improved.

E. G. H., Chicago, Ill.

As I lay aside the worn-out copy of Science and Health, and take up the new edition, the desire comes to thank the author for his great labor of love, and to tell just a little of what this wonderful book has done for a family of eight. Four years and a half ago, it came into our home a stranger; for living in a small town where Christian Science was little more than a name, we had never heard of it, until one day my father, who had been reading an old *Journal* sent by a friend, said, "I wish I could get that book they all write about." That very week, we found the book in a friend's library. Sunday afternoon I commenced to read it. As I laid the book aside, I said to my sister, "It is just what we are looking for, it is the truth." To show how practical it is, I will tell of our first demonstration. The next morning, my sister was taken with a severe attack of neuralgia, to which she had been subject for many years. As usual our mother went to prepare some medicine, and as she closed the door, I said, "I believe we can overcome this without medicine;" and turning to the chapter on "Healing and Teaching," read and applied it to the best of my understanding. Before my mother returned, the pain was gone, greatly to the astonishment of all. This sister was afterward healed of severe heart trouble, and of so many other ills that it is useless to enumerate them, for her thought was so full of fear for herself and others that life was almost a burden. But when she learned that God had not given her the spirit of fear, "but of power, and of love, and of a sound mind," one disease after another disappeared until she found herself free. When my father began reading the book, it was with the thought, that if he didn't get help, he could not live through the winter. Although he had learned many years before that physicians could not help him, he was still a slave to medicine, and had been for many years. After reading the book one week he dispensed with all remedies but Truth, and as he often tells his friends, is healthier and happier to-day, at eighty-six, than he was forty years ago. So I

might continue through the family, for every one was in some degree of bondage. My husband, a traveling salesman, was healed of a severe case of pneumonia, and of astigmatism and chronic sick headaches. My mother was healed of a severe malady for which the doctor had advised an operation; and when it comes to the children, I cannot tell of the blessing it has been and is. Oh, the helplessness of a mother without it! If only all mothers knew the difference between the home where Christian Science is, and where it is not, no sacrifice would be too great for them to make in order to gain an understanding of it, for at all times, and in all ways, it is the "ever-present help."

We have had many hard-fought battles, for mortal mind had many false gods to which it clung; but I can also say that we have had many instantaneous demonstrations, which give a glimpse of what the work may be when we are able to know that there is but one Mind. I wish also to acknowledge the help derived from the study of "Miscellaneous Writings." For every word of Truth that has been spoken or written, we are most lovingly grateful, and especially to our Leader, who has revealed to us this light; a light that will indeed shine "more and more unto the perfect day."

Helen M. Brown, Minneapolis, Minn.

Two years ago I knew nothing of Christian Science. My mother had been under the care of physicians for ten years or more. No two of them had ever agreed as to her trouble. She went from bad to worse. The time came when she seemingly could neither continue to use drugs nor do without them. She turned to Christian Science and to-day is enjoying better health than she has known for ten years. About this time I commenced to investigate Christian Science. Although an unbeliever, I was looking for the truth. The time came not long afterward when I could learn from experience (the best teacher the world has ever known) the value of Christian Science. Suffering with prostration, the result of overwork, and with a mental condition for which there seemed to be no relief this side of the grave, I, too, turned to Christian Science, feeling that unless these conditions could be changed, I had no further desire to live. I shall not soon forget the first treatment I had. On leaving the practitioner's office I felt that I had entered a new world, and had left my cares

behind; but I have since learned that it is necessary for me to work out my own salvation. Month after month of treatment followed, the nervous prostration seeming to yield, but the mental condition at times seemed to be as bad, or worse than ever. But through the understanding of one who is devoting her life to the demonstration of God's truth for others, this was finally overcome. I have noticed a return of this trouble but once since the treatment ceased, several months ago, and my understanding of Truth was then sufficient to overcome it.

I have yet to read a reasonable argument against Christian Science. It appeals to the reason as no other religion can possibly do, since it is able to furnish the evidence of its truth which has heretofore been missing, the evidence for which the agnostic has been asking,—proof that the Bible is the word of God.

An objection made by a prominent clergyman is to the effect that in accepting Christian Science as a means of physical healing we "abandon the accumulated wisdom of centuries." Is this true? What does the "accumulated wisdom of centuries" teach us but to make the best use of forces at our command. If I am suffering with a disease supposed to be incurable and have exhausted every means of healing of which I know, without result, and am told that my case is hopeless, and then am led to try Christian Science as a last resort and am perfectly and permanently healed, can it be said that I have abandoned the "accumulated wisdom of centuries"? On the contrary, is it not true that I have made the best use of a force at my command? As this has been the experience of thousands who are now Christian Scientists, and as these facts presumably are known to him, how can our good friend make such a statement as that given above?

If proof has never been and is not now, necessary for belief, why did our Master say, "These signs shall follow them that believe"? The fact that Christian Science can heal has led me to believe that this promise is true: the fact that this promise is true has led me to believe that the Bible is the inspired word of God.

I wish to express my gratitude to our Leader for her devotion to this great Cause through which so many have been led to health and happiness.

I know little of Christian Science; I am just beginning to learn. I do not know what the future may bring; I

intend to accept conditions as I find them, to improve upon them if I can; to do my duty as I see it, and leave the rest to God.—*G. F. G., Roxbury, Mass.*

It has been about five years since I began to read "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, but being blinded by a previous study of so-called, but spurious Christian Science, and having no true Scientist to talk with, I got very little out of it for two years. At the end of that time, God led me to the home of a true Christian Scientist, where I received treatment and was healed in three weeks of consumption of the bowels, which had disabled me for work for some time, and which was considered to be in the last stages. Many other ailments have been overcome, among which were indigestion, piles, colds, toothache, and chills and fever.

I have also been greatly benefited, both spiritually and morally, and as I grow in understanding, I can see that because my healing seemed to be slow in some ways, I was led to seek for myself an understanding of this Truth that makes us free. We are told to seek and we shall find, and Paul tells us that in due season we shall reap, if we faint not.

Formerly I knew nothing about the Bible, I now make it my daily companion. Formerly I worried over a lack of education, now I am beginning to see that the study of the Bible with Science and Health is an education in itself. For all my many blessings my heart is full of gratitude to God and to His servant, Mrs. Eddy, for her loving, unselfish work for mankind, and to all those who have helped me on step by step in this path "that shineth more and more unto the perfect day."

Mrs. M. I. Trowell, Daytona, Fla.

I WAS first brought to Christian Science about seven years ago through the wonderful healing of my invalid mother, who was afflicted by nervous prostration, and who had not walked a step for nearly thirty years without the aid of crutches. When she was gradually growing worse, and the doctors had given her up with the thought that cancer of the mouth was developing, she was kindly advised to try Christian Science. At first she could not believe the accounts of the wonderful healings effected by this Truth, but at last, with an earnest prayer to God for

guidance, she turned to Christian Science. After three treatments she walked seven blocks to the station and took the train for home, to the great surprise of all who knew her, and who had not expected to see her alive again. Now she is well and active.

The following summer a faithful Scientist was called here, and through her I was healed of astigmatism. At the third treatment I took off my glasses which I had used for two years. Since then I have had many proofs of this blessed Truth, especially the healing of my youngest child about seven weeks ago. He began to get uneasy one afternoon, but not thinking anything about it, I put him to bed and he slept quietly until ten o'clock, when he awoke with a convulsion coming on. At first we thought to destroy it ourselves, but finding we needed help, we called in a Christian Science practitioner, who worked patiently for him the rest of the night. There was apparently no change until morning, the last attack being the hardest and lasting about an hour and a half, and it seemed that with each attack he must pass on. After this, it was conquered, and he was only a little uneasy the rest of the day, and the next day he sat up and asked to play horse. Three weeks after this he walked and now he is perfectly well.

I cannot begin to express my gratitude for this blessed Truth.—*Mrs. Gustav Gutschlag, Kewanee Ill.*

CHRISTIAN SCIENCE has been a blessing to me and my family. I will tell of an experience we had about five weeks ago. My little daughter came home from school sick. She had a headache and a heavy cold, accompanied by chills and fever and vomiting. I treated her that day and the next, which was Saturday, but as she seemed to grow no better I called, early in the evening, upon another student, for help. After the first treatment she brightened up and ate her supper at the table, and then went to bed and to sleep. She seemed worse that night and the next morning, but after the second treatment, she gained steadily, and on Wednesday morning she seemed as bright and happy as ever. We were thankful that this dark cloud, which seemed so real, was destroyed by the light of Truth, and harmony reigned instead.

On Saturday night, after I had asked for help and the first treatment had been given, about ten o'clock I went to

her room, and she seemed much worse, for the fever was high and she talked at times irrationally. I was frightened and dared not go to sleep but lay and declared the truth for hours. Many pictures of error, which mortal mind tried to present, were destroyed, and finally, about two o'clock, the thought came, from Science and Health, "Divine Love always has met, and always will meet, every human need." I never shall forget the feeling of peace and perfect assurance that came with it. Just then, as I laid my hand on the little one, I found that a gentle perspiration had broken out and the fever was ended, nor did it present itself again.

For this and for many demonstrations that have come to us we have cause to be very thankful, but above all we are thankful to the one who has brought to us the understanding of Truth whereby we may know and come into our true birthright.—*Mrs. H. A. Bradley, Plymouth, Mich.*

I BECAME interested in Christian Science in November, 1900. My heart goes out with gratitude to God for the benefits which I have received through this understanding of Him. When divine Science came to me it found me a wretched, undone woman, both in mind and body. I suffered a martyrdom with headaches and muscular rheumatism. I am thankful to say that through Love, old things have passed away and behold all things have become new. I can now understand in a new sense a verse of a hymn which runs thus:—

Jesus, the name that charms our fears
And bids our sorrows cease.
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

I feel glad for the health and peace that have been brought to me through Christian Science. I cannot find words enough to express my gratitude to divine Love which has been manifested in many wonderful ways to me. I have found the path rough at times, but I have proved our Father-Mother God to be a very present help.

In closing, I give my heartfelt thanks to our dear Leader for her never-tiring love in bringing the truth to us.

Mrs. M. A. Gibson, Newcastle-on-Tyne, Eng.

THANKSGIVING DAY, 1900, was a day to be remembered, not as in the old thought, but of thankfulness to God for the new life which came to me through Christian Science.

Four years last June I was treated by a Christian Scientist practitioner for stomach trouble, and was healed.

I was reared a Presbyterian, and had no thought of ever giving up my religion, as I believed it was the only way to eternal Life; words cannot tell the mental and physical suffering I went through, before I was willing to give up the old life for the new. Two days before Thanksgiving, "Science and Health with Key to the Scriptures" was handed me to read. As soon as I began to read the book I felt that in some way I was being helped and spiritually uplifted. I wanted to read all the time. I was so hungry and thirsty for this new life that I stayed at home all day Thanksgiving and read. In the afternoon while reading, I grasped the thought that "God is Life," and life is not dependent on nerves and matter; that if I would let Spirit, Mind, have control, the body could not talk to me, saying I had weak nerves, for I seemed to be a very nervous woman. I also suffered from astigmatism, and had to wear glasses all the time, because as soon as I took them off I suffered from headache. I had to have my glasses changed once a year, and then I had very slight satisfaction. I could read only a little while at a time, and could not sew or read at night. But while reading on Thanksgiving Day, in the afternoon, the thought came to me, You do not need glasses, your eyes are healed. I stopped; I had never experienced anything like this before, there seemed to be a brightness in the room that I had never seen, and I thought, Are my eyes really healed? I lifted up the glasses to see if I could read. I could see very clearly. I was afraid to take them off lest I should get the headache, and I decided if I could leave them off next morning without getting the headache, then I should know I was healed. In the morning I forgot all about the glasses. Pen cannot write the joy that came to me, for I knew I was healed.

Then came up the question about church matters. I saw I had come to the place where I must take a stand. I went to see a Scientist, told her about my eyes, and about this thought of giving up the old church. She said I would have, some time, to make the change, but when the time came, I should know what to do.

There was only one thing which was holding me back, and that was a class of girls I was teaching in the Sunday

School. I was only three days in making the demonstration; I had to come out and stand alone with God, for which I have ever since been most grateful. I have had many beautiful demonstrations over self, which I am very thankful for, also many proofs of the power of Truth in healing others.

My testimony will not be complete without expressing my heartfelt thanks to our beloved Leader, Mary Baker G. Eddy for her faithfulness to God, and for her beautiful life.

Elizabeth Ballinger, Rock Island, Ill.

I THOUGHT I would write a few lines showing how Christian Science has been assimilated and practically applied by my family of five children who have been in Science five years. They are active members of First Church of Christ, Scientist, Sunday School in this city.

My little girl, eleven years old, was sent to the grocery recently and the grocer asked her what Sunday School she attended. She said, "The Christian Science Sunday School." One of the clerks then spoke up and asked her, "What is Christian Science? is it a religion, Mary?" She answered, "Christian Science is a knowledge of the Truth." "Oh!" he said, "A knowledge of the Truth; well, that must be a good thing."

Frances, who is nine years old, was healed in Science of a fearful case of eczema, and also healed of deafness, which had become so serious that her teachers at school had sent home to me about it. It was also noticed by her Sunday School teacher who immediately came to see me; and without any direct treatments she was healed perfectly before the next Sunday had passed. This healing I attribute to her Sunday School teacher's loving desire to help her. This same child healed herself of a severe case of bronchitis by the declaration and realization made all by herself that "God is ever present and He is all powerful; also error is nothing and I am something, nothing cannot hurt something." This I heard her declare audibly in her room when treating herself. Each of these little girls owns her own Science and Health, and it is her daily companion.

My son of five years old, overcomes all his little troubles by realizing, as he declares, "Truth is all, there is no error."

Our son of sixteen years is also a faithful student of

Science and Health and a member of the Mother Church. He takes great comfort in the Science and it has benefited him wonderfully; it has truly become All-in-all to him.

M. C. W., Chicago, Ill.

I CANNOT keep silent any longer, drinking in all the good that comes to me through the *Journal*, *Sentinel*, and *Quarterly*, and not express my gratitude. The very stones would cry out against me.

All I have worth having, and all I am, I owe to the knowledge I have gained of God through the study of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, in connection with the Bible, to which it is truly the key.

I had been a church member in good and regular standing, for more than thirty years, was a Bible student, and had taught for years in Sunday School. I thought I loved God, and tried to love my neighbor.

Ten years ago, when under the dark cloud of a so-called incurable disease, I turned in my extremity away from *materia medica* to God, and was healed. The little book came to my notice seemingly by accident, and I began reading it out of pure curiosity. At first I could understand but little; and I read paragraphs many times before I could grasp the meaning. But from the first sentence of the Preface, I knew it was the truth, and before I had finished the book that mighty Truth had made me free.

My heart goes out in loving gratitude to our Leader, God's true messenger to a waiting, sin-sick world; and may my gratitude be more than words, for "By their fruits ye shall know them."

My path has been by no means a flowery one since coming to Christian Science. The way has often been steep and rugged, and I have stumbled and fallen; but only to rise again more humble, and to go on with a stronger determination to be watchful, patient, and loving. The way does brighten, and I can sing while climbing. Would I turn back? Turn back to what? All is before me, and I "press toward the mark."

I am truly thankful for what is being done for us and the world through our monthly and weekly heralds of Truth. To all those who stand such faithful watch and ward at headquarters I am sincerely grateful. "Onward, Christian soldiers."—*J. H. C., Ossining, N. Y.*

IN grateful acknowledgment for daily and hourly blessings and in sweet assurance of joy and peace from God, our ever-present help, I endeavor to give my testimony to the truth of Christian Science. I am assured that it is the whole truth and nothing but the truth; that it can be demonstrated by all people in every nation, and I rejoice to see its growth. In following faithfully its teachings I find that I am truly returning from material sense and self to my rightful and indestructible inheritance as a child of God.

In our much-loved *Journal* and *Sentinel* are testimonies of the power and growth of Christian Science in many parts of the world, and there are many proofs given daily here at Manila in the fine results of its demonstration. Thoughts of war and militarism with all their accompanying evils would crush out the joy and peace of the realization of God's love and allness, but these things cannot drown the voice of Truth.

My companions have remarked at my freedom from sickness when they have been suffering from it. In our beloved text-book is fully shown the nature of my protection. I was once overtaken with a fever from which many were suffering, but was at once relieved by a Christian Scientist here. At another time an injured eye was quickly restored to its normal condition through one of our faithful ones in Science.

Christian Science is a continual help to me. Never in more than four years have I seen any reason to doubt its being the only real power to heal from both sickness and sin. There is a rapidly increasing interest in its growth. The Christian Science Society of Manila worship in one of the post-chapels every Sunday morning at 9.30, and the services are sweet and refreshing indeed, and the happiness expressed in the faces of those interested adds joy to joy.

My debt of gratitude to our beloved Leader, Mary Baker Eddy, can be paid only in faithful, loving obedience.

George F. Gaddis, Manila, P. I.

ON July 4, 1898, I was visiting in Wilmington, Del. I awoke in the morning with a very severe pain in my side. I tried to relieve it with material remedies but without any effect. The pain continued about the same until two o'clock in the morning of July 5; it then grew

steadily worse until half past seven, when I started for my home, some fifteen miles distant. I walked from the carriage to the house, bent almost double and screaming with pain. A large lump had appeared on my side. A doctor was called who did all he could to relieve me, but with no effect. After two days he told my parents that I must be taken to a hospital for an operation for appendicitis. I was taken to the Jefferson Hospital in Philadelphia. The operation was performed, but the suffering continued very great. I stayed at the hospital five weeks, taking much medicine, and then went home, still suffering extreme and constant pain. My kidneys had been injured in the operation and this added much to my discomfort. This trouble continued for six months when peritonitis appeared, making my condition unbearable. Another physician was called, and he did all in his power to relieve me but without avail.

In December, 1898, a surgeon was sent for and another operation was performed. I was relieved for a time and my side seemed to be healing up, but it soon broke out again and was worse than ever. I lay in bed until March, 1899, growing constantly worse. Another surgeon was called and I endured another operation in Price's private hospital in Philadelphia, this time the appendix was removed, a piece of the bowel, and a hard substance besides. This operation relieved me more than the others had done, but none of the incisions had healed, and beside the extreme pain, I suffered intensely from soreness in my side, as the openings were grown over with proud flesh. My kidneys still troubled me, and besides this I was most uncomfortable from constipation.

On Easter morning, a friend took me to Wilmington to see a Christian Science practitioner. After hearing my story, she explained Christian Science to me, and I began to gain faith, my heart felt light, and I seemed made over again. I left off all material remedies, much against my sister's will, and felt I had made a great step spirit-ward. I lost my fear of being always an invalid, and I felt sure that God would take care of me. I did not see my practitioner often, but I corresponded with her regularly. In a very short time I was healed of constipation and the kidney trouble was met. My side was a little slow, but in August, 1899, I knew I was healed.

I have been perfectly well ever since and am the picture

of health. I read my Bible and Science and Health, and I believe Christian Science is the only true healing.

Gratitude to God and love to man are my only motives in sending this testimony.

Mrs. Mary Ward, Wilmington, Del.

EARLY in the spring of 1901, I noticed great difficulty in hearing sounds with my right ear. Instead of applying my best understanding of Christian Science to correct the false claim, for a month or so I paid little attention to it. Within six weeks from the first appearance of deafness, I heard nothing but loud noises except with my left ear, which never failed in the least. I did not voice the trouble to any person. With the approach of fine weather, I, once or twice, found myself admitting, Fine weather will surely aid me in demonstrating the nothingness of this false claim. In each instance, I almost instantly denied that fine weather could aid me, well knowing there is but one Healer and that one is divine Principle.

Our beautiful summer came and passed and fall with its stormy days. Still I did not hear even loud sounds with my right ear. Late in the summer two gentlemen friends mentioned having lost each the hearing of his right ear. This aroused me to action, but it was not until the stormy days of winter came that I found I was recovering my hearing through applying Christian Science. Within a week of my first realization of the fact that my earnest appeal to divine Principle according to the teachings of Christian Science was being rewarded, I found my hearing perfectly restored. That was nine months ago. Since that time I hear perfectly with both ears. I cannot close without expressing my gratitude to the Discoverer and Founder of Christian Science for what she has done for all who have listened to her teachings as set forth in "Science and Health with Key to the Scriptures."

G. Tolmie, Ogden, Utah.

CHURCH NOTES FOR DECEMBER.

THE following churches appear for the first time in this issue of the *Journal*:—

Edison, Park, Ill.; Enid, Okla.; Hutchinson, Kan.

The following new church, formerly advertised as a Society, is now holding regular services:—

Newport, R. I.

Regular services are announced for the first time at,—

Caro, Mich.; Centralia, Ill.; Dublin, Ireland; Greeley, Col.; Palmyra, Ill.; Watsonville, Cal.

Notice of the uniting of churches has been received in the cases of,—

First and Second Churches of Christ, Scientist, in Binghamton, N. Y.; First and Second Churches of Christ, Scientist, in Lincoln, Neb.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

EDITOR'S TABLE.

WHEREFORE?

MARY BAKER G. EDDY.

OUR faithful laborers in the field of Science have been told, through the alert editor-in-chief of the *Christian Science Sentinel and Journal*, that "Mrs. Eddy advises, until the public thought becomes better acquainted with Christian Science, that Christian Scientists decline to doctor infectious or contagious diseases."

The great Master said, "For which of these works do ye stone me?" He said this to satisfy himself whereof he spake as God's representative—as one who never weakened in his own personal sense of righteousness because of another's wickedness, or the minifying of his own goodness. Charity is quite as rare as wisdom, but when it does appear it is known by its patience and endurance.

When, under the protection of State or United States laws, good citizens are arrested for manslaughter because one out of three of their patients, having the same disease and in the same family, dies while the others recover, we naturally turn to Divine justice for support, and wait on God. Christian Scientists should be influenced by their own judgment in the taking of a case of malignant disease, they should consider well as to their ability to cope with the case—and not overlook the fact that there are those lying in wait to catch them in their sayings; neither should they forget that, in their practice, whether successful or not, *they are not specially protected by law*. The above quotation stands for this: Inherent justice, constitutional individual rights, self-preservation, and the gospel injunction, "Cast not your pearls before swine, lest they trample them under foot and turn again and rend you."

And it stands side by side with Christ's command, "Whosoever shall smite thee on thy right cheek, turn to him the other also." I abide by this rule, and triumph by it. The sinner may sneer at this beatitude, for "the fool hath said in his heart, No God." It is known that the good young student, Mr. Lathrop, after he was prosecuted for practising Christian Science, finished healing the cases

of diphtheria that he had on hand. Statistics show that this Science cures a larger per cent of malignant diseases than does *materia medica*.

I call disease by its name, and have cured it thus; so there is nothing new on this score. My book Science and Health names disease, and thousands are healed by reading its name and learning that so-called disease is a sensation of mind, not matter. Evil minds signally blunder in Divine Metaphysics; hence I am always saying the unexpected to them. The evil mind calls it "skulking," when to me it is wisdom to "overcome evil with good." I fail to know how one can be a Christian, and yet depart from Christ's teachings.

No record has been kept of the preventive aspect of Jesus' ministry, and, in the very nature of things, such a record is impossible; but we can readily perceive that the divine understanding which healed all manner of disease was no less potent for its prevention.

In healing sickness and sin, the Master in no wise acted in opposition to God's law; but, on the contrary, he healed in obedience to it. He said, "For I came down from heaven, not to do mine own will, but the will of him that sent me."

Jesus came not to destroy the works of the Father, but to fulfil the law of Love; and, in healing sickness and sin, he but restored man to the true understanding of his birthright, destroyed the mistaken sense of the reality of evil which had bound him, and freed him from the effects of his mistaken belief. A clear and reverent understanding of God is not consistent with the belief that He is the creator of evil and sickness; nor can a right estimate of Jesus' miracles be based upon a belief that he destroyed that which God creates. The inevitable conclusion must be that God is not the author of sickness and sin, and that Jesus, knowing this, was able to demonstrate their unreality. The constant knowing that disease of every name and nature is not of God, that it is therefore unreal and does not pertain to man, the divine concept, renders the belief in it powerless and inoperative, awakens human understanding to the great fact that man is not the helpless and hopeless victim of disease which the accumulated teachings of centuries declare him to be, and that he is not in bondage to the fear of disease which has relentlessly pursued him.

There is no more reason why Christian Scientists should be sick and suffer, or that sickness should appear in their families, than there is for them to break every commandment of the Decalogue. There is no more reason that they should fail to prevent disease than there is that they should fail to heal it. Sickness is but the externalization of a belief that disease is real and that man is subject to it.

Which is the easier, to destroy the belief of disease after it has manifested itself, or to prevent its manifestation by knowing its unreality and powerlessness?

No question of the efficacy of Christian Science in cases of infectious and contagious diseases is involved in Mrs. Eddy's advice that until public thought becomes better acquainted with Christian Science, Christian Scientists shall decline to doctor such cases.

Attempts to pervert her words into an admission that Christian Science is impotent in cases of malignant disease are unwarranted by the facts, and fail of their purpose. The healing of cases of this character, diagnosed and designated by physicians, and recorded by Boards of Health and other health officers, proves beyond question that Christian Science is most efficacious, and every effort to controvert this evidence must signally fail if public records are correct and medical diagnosis is of value.

Mrs. Eddy's advice is wise and timely, and we can best serve our Cause and express our gratitude for her loving care, foresight, and leadership by giving heed to it.

When we fully awaken to the necessity of preventing disease instead of waiting for its manifestation, we shall see more clearly the wisdom of her advice, and that we have been led to a potent realization of the powerlessness of all evil, whether present in manifestation, or feared for the future.

ARCHIBALD McLELLAN, *Editor*.

He is a freeman, whom the Truth makes free,
And all are slaves besides.

As we grow in the understanding of Christian Science, the consciousness of possible dominion through Spirit impels us upward, out of the mists of sense into higher altitudes, Mind's domain.

With the ascent, vanish many qualities which, under the dominance of mortal mind, we regarded as indissolubly con-

nected with us as individuals,—temperamental peculiarities, moods, likes and dislikes, all seemingly innocent, mere pygmies, indeed, but each busy welding its link in the chain of limitation which will eventually bind the strong man hand and foot.

As inharmonious conditions, either mental or physical, suggest themselves, instead of meeting them valiantly and relentlessly casting them out, we are too apt to justify ourselves by arguing for the error, and giving it power. Perhaps through heredity: "My father had a jealous nature, and I have inherited it." "Rheumatism belongs to our family, and I'm not surprised that it begins to manifest itself." Not surprised? Why, of course not. The fear, though latent, has been in thought and now it is simply picturing upon the body the undestroyed conditions of erroneous belief. But we will not linger, since the only good effect of a dark picture is its tendency to turn us to the unfailing Light, and through Light we come to the realization that God is the infinite Father, omnipotent Life, and that our only possible inheritance is love and harmony. As we realize the sweet sense of protection which pertains to peace and purity, our true heritage, the fear of entailed proclivities to sickness and sin are cast out and we are free. The likes and dislikes that either excessively applauded or else defrauded personality are lost in brotherly love which sees above and beyond all eccentricities and peculiarities.

Material environment, which is so often credited with power to make the man, is entirely dethroned by Truth. The door of poverty swings open in quick response to the touch of Love. The Christ power is present there to bless and multiply the scanty loaves. The bare, hard lines of penury are seen no longer, for the halo of Love rests upon all.

Greater yet is the miracle wrought in the palace of the rich. Luxurious appointments yield their proud import and become the requirements and conveniences of a generous hospitality. Artistic and beautiful belongings fall humbly into line with the things of secondary importance which were to be added to those who seek first the kingdom of God. To the enlightened consciousness, the only inheritance is perfection, the only environment is the "atmosphere of Love divine."

S.

AS CHRISTMAS TIME draws near, the cherished impulses of every Christian heart lead thought away to Bethlehem of Judæa, and we rehearse again, with an ever new delight, the incidents of the world's sweetest story. It is well if our pilgrimage must needs be one in thought only, for a personal visit to the hallowed place brings keen disappointment as well as great satisfaction, and quite as much of pain, perchance, as of pleasure. The old time simplicity and naturalness, the traditional atmosphere of the story's setting, is now conspicuously absent. The sky is indeed fair as of yore, and the rounded hills that echoed the angels' song fall away in unmarred grace and with the same inviting pastures between, but the "Little Town" is cramped and unkempt, and in the festal season its streets and marketplace are crowded with a motley assemblage which appeals no less strongly to our sense of pity, than to our sense of the picturesque.

When we reach the grotto of the nativity we find its soldier-guarded shrine invested with a tawdry embellishment which offends at every point, and saddens one with the discovery of the pettiness, the pathetic credulity of those who blindly yield themselves to superstitious reverence. And when we would escape to the fields we are met ever and anon with the plaintive leper cry, "Unclean! Unclean!" revealing the grievous fact that even these in Bethlehem, have not yet found the Christ child.

It is well, and we are glad that the babe is honored in the world's cathedrals and confessions, in ritual and in song, but the representative wretchedness and mendicancy at Bethlehem's gate turn our thought away from the exterior, the symbolic and the suggestive, to the deeper spiritual meaning of the event itself, the dawn of the Christ life in the cloisters of a sincere and humble heart.

Christmas finds its real significance only when it is rescued from time and history, and given its true place as the consummate and abiding fact of individual experience. Then we may indeed realize that "When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: 'Unto us a child is born, . . . and his name shall be called Wonderful'" (Science and Health, p. 109).

As light neither fears nor spares any darkness, but seeks it out to dispel its every lurking, so Jesus came into the ill-kept and noisome enclosure of an Eastern khan, to illu-

mine, to purify, and to save; and the comforting word is thus brought home to each, that no sense of self-degradation, self-distrust or self-contempt need deny to any man the possibility of the sweet and cleansing visitation of the Christ-truth.

The most blessed promise and assurance of Christmas is this, that into the dark and disturbed interiors of mortal consciousness, where the baser forms of human sense, instinct, impulse, and lust have rioted, even here the Christ idea comes, a daring and incorruptible light, to cleanse the trail of the serpent, sin, and to banish the darkness and despair of disease and death.

Little wonder is it that the angels sang "Glory to God in the Highest" when Jesus was born in Bethlehem of Judæa, and it is little wonder if human lips take up the strain when his long-hoped-for presence is revealed in us, and the light of his face has dispelled the dread and dominion of sin.

This is the joy and rejoicing of our Christmas-tide, that as we yield ourselves to the guidance of Truth, we are led, as were the wise men from afar, to find our Bethlehem and its child within. Christ is born anew in us and we too are permitted to hear and to join the angels' song.

Christian Science has come to beget a truer understanding of the Christ idea, to re-interpret the meaning of its embodiment in Mary's son, and to repeat in the chambers of individual consciousness the gladdest event of history.

How sacred our call, how sweet our privilege, as we bear to those who have waited and suffered long, the good news that God is indeed with men, "to give unto them beauty for ashes, . . . the garment of praise for the spirit of heaviness," until the sodden and depressing round of human life shall be replaced by the joyous experience of a perennial Christmas.

O humble son of Mary, once again
Make thou a manger in our hearts, and when
Proud names have gleamed and gone,
Speak Thou! Amen.

W.

SINCE many of the branch churches will hold their annual meetings within the next few weeks, and since some of them contemplate changing their by-laws in order to meet new requirements, a few words of counsel will not be amiss.

It is of great importance that the by-laws conform to the laws of the state in which the church is incorporated, and if the state law prescribes a line of procedure to be followed in the amendment of by-laws, it should be ascertained, and strict attention should be paid to it. If the state law does not prescribe a method for amending the by-laws, it is necessary that they themselves do so.

Some of the branch churches, in their zeal, have adopted a by-law to the effect that any rule promulgated by our Leader shall immediately become a part of the by-laws without formal action by the society. The loyalty and good intention of such churches are to be commended, but by-laws cannot be legally changed or amended in this manner. Formal action is necessary in every instance.

We believe that our friends in the branch churches will be glad to have us suggest to them that a democratic form of church government, which lodges the responsibility for the management of church affairs with officers selected by the membership at large, instead of with some one or two persons in whose election the members do not participate, will be found to be conducive to unity and harmony, more consistent with the liberty which all desire, and more certain to enlist the hearty co-operation of progressive and capable students.

In the election of officers, personal attachment and partisanship have no place, and work ill. What is most needed is the service of competent persons to do the work, and in selecting them, nothing less than infinite Intelligence can guide us without mistake. Individual demonstration is as necessary here as elsewhere. Personal ambition and desire for authority are very poor equipment for the responsibilities of office in a Christian Science Church, and such qualities have not worked for the advancement of our Cause. Humility and unselfish consecration are necessary, not only for the advancement of the spiritual interests of the church, but as well for the harmonious conduct of its business affairs.

M.

—THE— CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty
through God to the pulling down of strong holds."

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No. 10.

VICTORY OVER FEAR.

CAROL NORTON.

FEAR appears as an assertion of being in opposition to the one great universal essence, divine Love. The Scriptural statements are therefore significant: God is Love. Whosoever dwelleth in Love dwelleth in God and God in Him. Perfect love casteth out fear. Whosoever feareth is not made perfect in love.

Fear is the world's greatest slave-holder. Monarchs and peasants, learned and unlearned, the old and the young, the civilized and the savage, all in greater or less degree yield temporary obedience to the arbitrary dictates of this most cruel of cruel task-masters. A mouse may stampede a whole herd of elephants. The greatest conquests of human history have not been the much heralded victories of nation over nation, army over army, or of man over the forces of nature. Such triumphs may be and have been great, but there is yet a greater conquest. This conquest is the victory gained over fear in the individual consciousness of every human being. The processes of man's awakening in the divine image and likeness of God seem to be from beginning to end a succession of victories over fear, in both the abstract and in the concrete. Fear is both the tempter and the tempted, the torment and the tormenter. Fear is the world's torture-chamber to which the race, through erroneous belief, commits itself. In-

dividual effort, moral courage, and mental ascension into oneness with the divine nature, reverse this sentence and destroy the element of human nature which would lead every individual into this place of torment.

Fear is parent to such mentally debilitating moods as apprehension, worry, timidity, cowardice, depression, superstition, self-deprecation, self-limitation, and that merely animal or fool-hardy false courage, which under stress will hazard the most unnecessary risks. Fear of suffering and of the discipline consequent upon the infraction of moral and spiritual law often begets dishonesty of thought and action. Hence fear is frequently the parent of dishonesty. Fear is little less than atheism. It is a mood, belief, or sense of things which practically denies the ever-presence of God as all Truth, Life, and Love. Fear is a component part of the Adamic or animal nature; a re-actionary state of thought which is at all times delusion. Fear is the prolific cause of day-ghosts, and of the nightmares of darkness. It has been well said that "fear is the devil's ablest representative agent, the child most resembling the features of its parent." Fear is the intimate and congenial accomplice of evil in the majority of the great tragedies of human experience.

The healing, saving consciousness of the all-Good, all-Love—God—cures disease, destroys sin, enthrones the contentment of peace, and annihilates the false claim of remembered or present fear. This normal state is heaven's native atmosphere.

The weak links of the chain of individual human nature are the cardinal fears of that nature, therefore an individual's weak points include his leading fears. The conquest of these fears through the acquisition of the thoughts of divine Mind constitutes the divine process through which is acquired the Mind of the Master and the gradual possession of immortal sovereignty.

Fear is a mood of error that has many subdivisions, and is in human belief especially contagious. Through the long centuries of human progress, fear has been the chief weapon in the hands of tyrants. In the ages past, fear rather than love has ruled the race, but the present hour sees the exaltation of Love as the supreme power.

Fear will always be found arguing for the interests and victory of its own proteges,—catastrophe, loss, demoralization, accident, defeat, death. Fear rules over a house divided against itself, for it is the law of friction in itself

and ultimately proves the occasion of its own destruction. The de-animalizing of the human mentality, and its purification through the recognition of pure Mind, leads consciousness by sure degrees into the repose of spiritual activity wherein progress is painless, and individuality is progressively discovered.

As the history of the individual is identical with that of the race in its upward climbings from sense to Soul, from the slavery of fear to the liberty of spiritual fearlessness, so the actual history of the mental struggles of the race as a whole is identical with the history of the individual. The conquest of a sense of indefinite fear must be the starting-point for our victory over human limitation, and an innumerable succession of victories over fear constitutes the history of every ascending career. From earliest times tribes, nations, and peoples, like individuals, have risen from low to high conditions by this overcoming.

Fear does not always define itself. At times it is without form or argument, instinctive and depressing. Under other conditions it conjures up from the dark chasm of materialism, the bottomless pit of nothingness, some mountain-peak of defined catastrophe, collapse, or fatality. Surrender to what may be denominated the fear mood, brings the mind into the mental realm of false argument, erroneous concept and chaos, and effectively excludes peace, courage, and happiness. A man's leading fear is that man's personal devil. His minor or lesser fears may be termed the devil's satellites. His happiness and success are therefore in his own keeping, and it is largely his own fault if he is mentally hospitable to this devilish sovereign and his troop.

Strange as it may appear, the first tendency of the human mind seems to be to ascribe reality to the unreal. With further analysis and thought, however, the positive reality appears, and easy victory is gained over the condition feared. At all times it should be remembered that fear gains its power over thought from the fact that a false sense entertained, argues for the reality of the obnoxious unreal. Fear is at all times a pessimist, an enemy to health and happiness, and a continued adversary to the normal rights of the individual.

"Be not afraid, only believe," said the Master. He who refuses to think a fear thought and mentally affirms Love's

allness, dwells secure in the embrace of the eternal. Thus is salvation wrought.

Because sickness, mental and bodily discord, and death menace the instinctive love of life, these errors are most feared by the human mind. Forgetful of the harmful effects of fear, this mind fails to master the deep philosophy of the Pauline utterance, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Throughout the ages the realm of religious belief about God, man, heaven, hell, suffering, and individual salvation, has been more invaded and ruled by the monster fear than any other department of human thought. Past and present religious thought relates largely to man's future. Wherever the unknown or future tense enters in, there fear will always be found on the spot ready to give a lurid description of that which is liable to happen. It has been truly said that "the fear of ill exceeds the ill we fear," and it is a true statement which reads, "Death is the fear of death."

Argue as we may, analyze as we may, search and penetrate as we may into the farthest domains of the enemy's country,—thought comes back to the original proposition that the belief in error is error, as the sense of sin is sin.

Victory over fear is not won in a moment. We are fearless and spiritually courageous in the ratio that we are developed in the understanding of Love, Spirit, God, our Father-Mother. Fear has been analyzed for what it is and what it does; not to cast reflection upon those holy souls who are nobly and bravely fighting the good fight of faith and overcoming with surety and certainty this common enemy. The fearless nature is neither brusque nor harsh, but honest, tender, and brave. Moral courage is moral because it has the fearlessness of morality, and is the offspring of a limited spiritual understanding of the first great commandment, "Thou shalt have no other gods before me." Therefore moral courage in its higher sense is spiritual courage, and is truly "the lion of the tribe of Judah." Men possessed with a single idea, not at all commendable or exalted in itself, often face disease, catastrophe, and death with visible fearlessness, but these forms of courage do not triumph in the great inner battles of life, or bring the individual to the realm of divine and immortal sovereignty. The most sensitive, and spiritually enriched natures often tell us that

their lives are beset with many fears and their mental processes register many hours of silent conflict with self-distrust and timidity. They also tell us that these conflicts steadily lead to places of peace, repose, mental quietude, and bodily health, where God's children can rest from their labors and enjoy the blessedness of dominion, and plenitude here and now.

As Good, divine Love, and Truth, the synonyms of God, dwell forever, self-conscious and harmonious, so man, the image and likeness of perfect Being, is forever conscious of harmony, dominion, and immortality. Eternal Life is progressive Life, and the man of Us, even now and here, has dominion over sin, sickness, and death,—over fear and its myriad sub-divisions. The consciousness of the allness of divine Love as the infinite guide, healer, sustainer, and ruler of man's destiny, begets faith, which leads men to believe all the promises of the Most High, because so many of them have already been fulfilled in demonstration.

In no one way does fear show itself in a more pernicious garb than in its seeming power to perpetuate pain and disease. Physicians admit that the most hideous diseases are engendered by fear, and the severest form of sickness prolonged by its presence. Therefore love and faith as mental conditions are of especial healing value. Where fear is, love is not. Where there is real love, there can be no fear. We never really love those whom we fear, and the nature that is fearful has not yet tasted the bliss of true love from which the fear element is forever absent.

Many temperaments are kept in bondage to organized and personal domination because their fears are constantly played upon by the particular dogmas of the institution by which they are enslaved, or by the threats, arguments, and methods of some controlling mind. Slavery to duty is often a form of fetish worship, an attenuated expression of fear. The broad, hopeful, generous, pure-minded, and unselfish nature easily blends with the love order of the universe, and, conscious of its own individual sovereignty, makes of life one progressive song of triumph, and well-doing. Fear is the habitual mood of tyrants, and those who most control others by playing upon their fears are the greatest serfs to fear's despotic sway. It is a true saying that "the fear of the unknown and the unlived future exceeds the fear of the known, even the fear of the possible

repetition of past sufferings." Therefore there is an infinitude of value in the utterance of Jesus, "Sufficient unto the day is the evil thereof."

If children are guided, restrained, and educated through the sweet, patient activities of love, with a proper recognition of the child's individual rights of self-government when old enough to enter into their possession, this is the Scientific method. But children made to obey through fear of punishment are in constant terror of their parents and are made haters of the law of right rather than lovers of it. Is it unnatural that with the first privileges of individuality a mental reaction against enforced obedience takes place? This reaction is inevitable, and parents and guardians have themselves to thank for their grave disappointments in connection with those whom they have labored to educate in the right way. Even animals respond to the sweet influence of loving patience, and resent severity and government through fear. The natural and normal love of the good and pure expresses our recognition of the nature of infinite Principle, which is thus reflected more and more perfectly in us; whereas an enforced adherence to righteousness represents an abnormal condition which inevitably leads to retrogression and collapse.

The jealousy that is born of fear is curable through the understanding of that divine Love which is at once just and logical. An understanding of the law of relationship between individuals is in itself a positive cure for what can be called jealous fear, and the love that prefers another's good above its own is at all times a destroyer of every kind of jealousy, so truly defined by Shakespeare as "the green-eyed monster which doth mock the meat it feeds on."

Moral cowardice is a form of fear which shows itself most conspicuously. Fear of public opinion, censure, criticism, and misunderstanding, is a prolific cause of mental torture and defeat-begetting timidity. Public opinion should not be thoughtlessly or stupidly defied. On the other hand, it should neither be worshiped nor blindly obeyed. Public opinion is but the aggregate sense of the enlightened masses on a given question, person, or thing. To the extent that such opinion has a right basis and is made up of accurate deductions, which lead to true conclusions, it should be deferred to as a guiding influence in human affairs. But he who through fear of a mistaken public opinion does less than his duty, proclaims half truths

where whole truths are needed, will be punished with many stripes for disobedience to the heavenly vision.

Moral timidity, another of fear's proteges, inculcates the erroneous idea that tradition, custom, and usage, because hoary with age and supported by the multitudes, should receive obedient deference from the individual. Herein fear again comes to the front and endeavors to keep man enslaved to mere institutionalism, or conventionalism.

Fear of evil is the self-destructive characteristic of mortal mind, yet evil is the selfhood of this mind and, logically analyzed, it is afraid of itself. And why should this not be so, is it not the law of annihilation to itself? Therefore it fears itself as its own destroyer.

The human mind, always ready for new frights, is stampeded at the sight of our numerous modern synonyms for the one evil which Jesus defined as a lie without any truth in it, and because the modern terminology is couched in scientific phrases it begins to yield itself to a new reign of terror at the awful character of "the ghost" or "man of straw" that it is called upon to oppose and overcome. This very mind would laugh at the thought of fearing evil under its Biblical names, while it cringes and crouches in trembling fear before the apparent power of this same old lie under its modern terminology.

One of the grandest, bravest characters in the history of the race is the law-giver and moral reformer, Moses. The moral standard, which is the forever afterglow of this "man of the Law," stands as a sturdy bulwark of the highest good of the race, and in a foundational way it made possible the greater work of humanity's greatest spiritual Leader and Regenerator, Jesus Christ, who added to his superb moral courage the richness of spiritual courage and faith, making morality mental as well as physical, and leading thought and life through a spiritual interpretation of the Law and Prophets to the celestial glory of ultimate sinlessness. Moses and Jesus stand amidst the eternal ways of man's progress as beacon lights of manhood's highest form of fearlessness. Moses stands for moral integrity, Jesus for spiritual law, and both witness to the law of Spirit, the triumph of true manhood over fear in all its forms. In our own age we are privileged in the degree of our worthiness and spirituality to participate in the wondrous triumphs of a type of moral-spiritual courage unique in the annals of history.

When amidst our present observations of the world-wide growth of Christian Science, its educational and institutional extension, we pause and go back in thought to the time when Mrs. Eddy in the human loneliness of her position as Discoverer and Founder of Christian Science, stood on one life platform, with virtually the whole world on an opposite one, do we not stand face to face with a remarkable instance of woman's fearless courage? At that time cannot we picture her as saying:—

Whoso hath felt the Spirit of the Highest
Cannot confound, nor doubt Him, nor deny;
Yea, with one voice, O world, though thou deniest,
Stand thou on one side for on this am I?

And so on through the years, by utterance, act, and example, this torch-bearer has borne witness to the Christian Science religion of love. "It requires courage to utter Truth" (Science and Health, p. 97), and it certainly takes a divine fearlessness to uncover the myriad operations of the claim of evil,—the origin of all human fear. Therefore is there not visible in the life-work of our Leader's history the grandest illustration of womanhood's progressive victory over fear?

Finally, thought turns away from the contemplation of all that is fearful, or that is associated in any way with the element of fear, either in the abstract or in the concrete, and with attention fixed on the eternal type of humanly divine character revealed through Christ Jesus, we behold as in a glass the glory of the Lord, and are changed into the same image from glory unto glory, even as by the spirit of the Lord. The mind freed from fear, purified, chastened, and ennobled by the strength gained in holy warfare, mounts as on wings of eagles, partakes of the primary glory of Man, and enters into sonship with God. All types finally merge into the Christ type, as the seven primary colors make the perpetual chastity of white. Jesus prayed that all men should be one with the Father, even as he was, and that all should with him partake of the life celestial. Therefore when fear presents itself to the man or to the woman who would be an imitator of Christ, when timidity projects into human thought the fallacious argument of self-limitation, when apprehension would doom the clear-eyed vision of aspiration and spiritual longing, when distrust of one's ability to fulfil the law and enter into the possession of the promises of Christ seems to eclipse hope and limit courage, let the individual rise in the conscious strength of God-

given dominion into the eternal likeness of the all-Perfect. Let us remember that the Father of Jesus is still our Father, and that as with the virgin, our own pure sense, immaterial and supersensual, still "doth magnify the Lord." Let us be fearless and untiring in demonstrating that the pure in heart are eternally blessed because they see God in man and in the universe, and are forever the fearless children of the eternal Love.

GIVING AND RECEIVING.

If deeds of love you would achieve,
This one great truth you must believe:
By giving you can best receive.

With prophet poor your cruse divide;
The little left is multiplied,
And want is kept far from your side.

Scatter the seed across the field;
Expect that when the scythe you wield
Abundant increase it will yield.

Give all you have in faith that more
Will be supplied from God's own store;
Blessings will fall beside your door.

The naked clothe, the hungry feed;
What would supply a brother's need
Lay not aside in selfish greed.

God sees the gift before Him laid,
The liberal soul shall fat be made,
The deed of love full well repaid.

Rev. Norman Plass.

PANTHEISM.

MARY TRAMMELL SCOTT.

IN the study of Christian Science we learn that the purely spiritual record of creation is given in the first chapter of Genesis, when God said "Let there *be*," and there *was*, and all was good, and God ended His work.

The 4th verse of the 2d chapter introduces "Lord God" (the Jewish concept of God). The disjunctive conjunction "but" beginning the 6th verse, might be interpreted "on the other hand," or "on the contrary," and then follows the account of the mist that "went up from the earth," and the formation of man of dust with the breath of life breathed into his nostrils.

The root meaning of breath, according to Webster, is, "scent," "odor," "vapor," etc., and is significant, since it may imply that odor, vapor, or even a temporary semblance of life was what constituted the dust man. The acceptance of Adam as the first man, or the belief that breath in dust constitutes man, is pantheistic, and results now, as aforetime, in dust or death. Discarding this theory, in which all die, and accepting the man made in the image of God as the true basis of creation, is Christian, because Christ was the first to prove understandingly that Life did not result in dust, but that knowing no other Father but God, Spirit, enabled man to demonstrate life, not subject to death or dust.

Milton believed that the heathen had some "knowledge of the temptation and fall of man." The mythology of the ancient Greeks and Romans is an extinct religion, but this fabled account of the origin of mortals and evil is not unlike the story of Adam and Eve. According to mythology, the first mortal woman was named Pandora. Like Eve, she was supposed to have been responsible for all evil coming upon man; curiosity caused her to open a box from which escaped a multitude of plagues for mankind, "such," says Bulfinch, "as gout, rheumatism, and colic, for his body, and envy, spite, and revenge for his mind."

The Hebrew thought of Eve, and the Greek thought of Pandora, are human concepts of mortal woman; the one has long since passed into the realm of fable, and, as the age

progresses in the understanding of Christ's teachings and life, the other will be seen to be an erroneous statement of the origin of man. As we have likened Pandora to Eve, so we might liken Pan, one of the Greek gods, to Adam. Bulfinch, in his "Age of Fable," says: "As the name of the god signifies all, Pan came to be considered a symbol of the universe and personification of nature; and later still to be regarded as a representative of all the gods, and of heathenism itself."

A study through Webster and the Century dictionaries of some of the words formed from "Pan" as a prefix, is interesting.

"Panic: Sudden terror, without visible or reasonable cause, was ascribed to Pan, and so called panic."

"Pandemonium: The abode of all the demons or evil spirits."

"Pander: One who ministers to the evil designs and passions of another."

"Panjandrum: An imaginary personage of much power and pretension."

"Pantheism: The worship of all the gods" etc.

Mrs. Browning's poem, "Pan is Dead," is founded on a tradition that at the hour of the Saviour's agony, a cry of "Great Pan is Dead!" swept across the waves in the hearing of certain mariners. That Mrs. Browning's poet-vision glimpsed faintly the meaning of those significant words is seen in parts of the poem. It was written in reply to Schiller's lament that the age of fable was past.

The poem begins with reference to the crucifixion:—

'Twas the hour when one in Slon
Hung for love's sake on a cross—

and leading on through the destruction of false gods, of "mystic fancies," rejoices thus in the expression of reality:

God Himself is the best Poet,
And the Real is His song.
Sing His Truth out fair and full,
And secure His beautiful.
Let Pan be dead.

Oh, brave poets, keep back nothing;
Nor mix falsehood with the whole!
Look up Godward! speak the truth in
Worthy song from earnest soul!
Hold, in high poetic duty,
Truest Truth the fairest Beauty!
Pan, Pan is dead.

The study of Christian Science not only gives health and spiritual joy, but it enriches and illumines thought; one gains a keener appreciation of good literature, and a deeper insight into the works of the best writers. I am constantly grateful to Mrs. Eddy for Science and Health, and am beginning to think that it is not only a key to the Scriptures, but to every good book that ever was written. The words of the philosophers, essays, and especially poems, take on a new meaning in this light, a truer meaning than the prophet-writers themselves could have realized without an understanding of Mrs. Eddy's inspired book. Almost every page in "Science and Health with Key to the Scriptures" contains a blow to Pantheism. Mrs. Eddy's smaller works also are clear in their denunciation of a theory which presupposes that "God sleeps in the mineral, dreams in the animal, and wakes in a wicked man" (Miscellaneous Writings, p. 257). One of her most interesting booklets is devoted entirely to this subject. If she had never written another word than the seven lines in Science and Health, on page 468, in reply to "What is the Scientific Statement of Being?" the knell has sounded that is to awake a slumbering world from its "deep sleep," the word has gone forth that is to annihilate pantheism, the "all" error, the belief that life, truth, intelligence, and substance are in matter.

"NEITHER STOREHOUSE NOR BARN."

K. B. G.

SIDE by side with the demand for physical relief the problem of supply continually presents itself to the Christian Science practitioner, and surely no healing can be a greater boon to the world than the healing of poverty. Our Leader says, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261). Could we fill our consciousness with the thought that every individual idea of God is as fixed in its place in divine Mind as the "steadfast stars" in their orbits, it would help to dispel the illusion that any one of God's children is out of a position, displaced, out of line with the Source of all supply. No one in that universe which is "unseen and eternal" is

ever out of place, for God is without variableness or shadow of turning, and His ideas reflect His stability. No skepticism seems quite so deep-seated as that which concerns money. We are more willing to trust God with our bodies even, than with our pocket-books. The perfect Love which casts out fear must be poured in double measure upon this quivering surface of mortal thought, and for this a sovereign balm will be found in our Leader's words: "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). The same phase of impersonal evil that binds thought to a sense of life in structure and organism, holds us also to limitation in resource; to antidote which let us remember that "Soul hath infinite resources wherewith to bless mankind" (Science and Health, p. 60), and that "Spirit duly feeds and clothes every object, as it appears in the line of creation, so that it may express the fatherhood and motherhood of God" (Science and Health, p. 507). Anxiety as to material ways and means promotes unguarded use of the human will, and it is wise, under such stress, to abide by the Bible injunctions: "In quietness and in confidence shall be your strength," and, "It is good that a man should both hope and quietly wait for the salvation of the Lord." This does not mean stagnation or inertia, but the holding in leash the human will, in order that "the unlabored motion of the divine energy" (Science and Health, p. 445) may be manifested. We know that the same Lord over all is rich unto all that call upon Him in truth. Surely to seek Him "in truth" means to hold thought in that clear spiritual attitude where "there is nothing covered that shall not be revealed; and hid, that shall not be known." Greed, avarice, covetousness, "the lust of the flesh, and the lust of the eyes, and the pride of life" must be cast out as "morbid secretions," mental poisons, which obstruct the free and harmonious circulation of that spiritual thought which creates, feeds, clothes, and shelters all God's ideas. The mortal law of heredity must be denied, for it usurps the authority of the one Law-giver whose ruling has made us "heirs of God, and joint-heirs with Christ." He "giveth us richly all things to enjoy" is our warrant for claiming our birthright boldly, and "God is no respecter of persons" is equally our warrant for insisting upon the impartiality of divine Love. There is no law of reversal in God's universe. "He spake, and it was done; He commanded,

and it stood fast," and the "dominion over all the earth," which was given man "in the beginning," has never been modified or revoked.

To those in the world of commerce the thought of the perfect balance forever maintained between supply and demand, in a perfect universe, is a basic rest and assurance. Mind being "the source of all movement," as our text-book says (Science and Health, p. 283), it follows that Mind must move buyer and seller together to their mutual benefit. Justice, Truth, and Love must govern the relations of employer and employee, that there may be "no stoppage of harmonious action" (Science and Health, p. 420), no paralyzing strikes. When greed, avarice, and covetousness are eliminated from human belief,—envy, jealousy, malice, hate, and revenge will the sooner loosen their grasp, the Golden Rule of Love will have full sway, and the curse of poverty return to its "native nothingness."

GREETING.

I SAY to thee, Do thou repeat
To the first man thou mayest meet
In lane, highway, or open street,

That he and we and all men move
Under a canopy of love
As broad as the blue sky above;

That doubt and trouble, fear and pain
And anguish, all are shadows vain,
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;

Yet if we will our Guide obey,
'The dreariest path, the darkest way,
Shall issue out in heavenly day;

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

Richard Chenevix Trench.

APPLY THINE HEART TO UNDERSTANDING.

GEORGE H. MOORE.

IN their first approaches to the subject of Christian Science, many people find themselves baffled and annoyed, if not at times utterly amazed, by the Christian Scientist's evident familiarity with the terms and attributes of Deity, and his repeated attempts at definition of his idea of God. "Sheer impertinence and wholly unprofitable," they say, "are all such efforts to comprehend by definition the Infinite."

Superficially taken, such objection has possibly a show of reason. In its strict etymology "to define" means simply "to place the limits or determine the boundaries of a subject." As applied to the Infinite, this is a task manifestly impossible. But let us remember that definition, to be effective, quite as surely implies the "settling of a thing in its compass and characteristics, as well as in its extent." To do this exhaustively with regard to the Infinite, is for the finite understanding as clearly impossible as is the other task. But, even though its full realization be remote, to define God in an ever increasing measure is not impossible; and this—a fuller determination of the attributes and characteristics of Deity—is the task which Christian Scientists are chiefly concerned to accomplish and to establish in human consciousness.

Taking the word in this latter sense, it is evident that a man's definition of God measures his comprehension of God. To the fearful and ignorant worshiper, He is ever but the unknown power. To the mediæval Christian, He was little more than the capricious and irresponsible supreme will. To the philosopher, He is often but pure reason, to the physicist, force, and to the infidel, blank darkness. But to the thought reaching out beyond all such limited conception, and yearning to know as much of the Infinite as is possible, it is plain, though the task in its entirety be life-long, that the constant effort to define God to one's self more completely is increasingly rich in result and in reward. This is true, not only because of the ends thereby attained, but as well, for the steps involved.

The footsteps to spiritual attainment are initiated in the

eagerness of fervent desire and pure affection, and made firm in the gladness of renunciation and the absorbing earnestness of absolute consecration. The ends secured in following such guiding are seen in clearing away from consciousness the rubbish of false conceptions of God, in the joy of striving for that spiritual insight, in whose light only we shall see Light; in the constant enlarging of one's comprehension of Good, and the consequent power of moulding one's life thereby.

As thus influenced by the "personal equation," it appears that all present definition of God is, and as yet must be, somewhat tentative and individual. Exclusive of the gains of purely speculative faith, the definition based on understanding but answers the question: "What is God to me?" the answers to this question being limited only by our powers of appreciation and expression. To those who mourn, He is the Comforter; in sickness and distress our great Physician; in doubt and fear He is our Rock a sure defence; in the darkness our Light; in the gloom of disappointment and discouragement, the tender Father-Mother. When men would hate, He is abiding Love; in the strife and confusion of apparent chance and caprice, He is unchanging, all-controlling Principle; in the waste and decay of the material, He is Mind, Substance, Spirit, Truth. If men are unjust, He is just, the Judge of all, unbounded Wisdom and all beneficent. He is these and more because He is All-in-all.

May we not then legitimately undertake to sum all such partial appreciations in one definition, and so doing, reach out after God as the one infinite, all-satisfying Good, the eternal I AM manifested to humanity through the infinite ideal, Christ, and perceived by spiritual sense alone. This ideal manifestation of God includes all that to our holiest, most exalted, and best instructed thought is real and good, and gives to even the largest understanding incentive to strive humbly for greater achievement. It proclaims our God to be the sum and source of all true excellence, the object of all adoration, the goal of all spiritual attainment.

The true understanding of this Christ-ideal divorces at once from our thought of God, all that is material, restricted, or merely human; all that is harsh, threatening, chaotic, or calamitous, all that is mystifying or distant. It assures us of Love that is wise, of Truth that is unchanging, of Life that is unending.

Practically considered, such an idea of God asserts itself in our thought as an holy, inspiring presence; ever operative in human life and making for wholeness. A presence whose ownership of one's thought precludes the tenantry of evil, and blots out of our vision the apparent seductiveness of the bad. A presence leading naturally and gently away from self, purifying and instructing ambition, directing and rewarding effort, energizing and exalting thought, healing sin and its following, and glorifying the universe with confident hope.

Thus is brought about in natural and inevitable sequence the climax of the Christian Scientist's definition of God, that is, understanding embodied in reflection and demonstration. In and by this union only can man ever hope to approach that fulness of understanding manifested by Jesus the Christ, who defined God by his simple declaration, "I and my Father are one," "He that hath seen me hath seen the Father." And yet by the same law, this climax is and must be inevitable, for in so far as we hold our thought to the Christ-ideal and live as we think, in that degree do we of necessity put on godliness. Only by the way of most insistent and persistent reliance on God do we come actually to "live, and move, and have our being" in Him, and thus prove that it is possible for us now, reverently, confidently, and with ever-approaching fulness, to define by clear thinking and even more by forceful living, the God whose "witnesses" we are.

WHY READING HEALS.

F. R. W.

WHEN I began reading *Science and Health*, I remember how my attention was drawn, constantly, to a statement which said the sick were healed by simply reading this book. That statement printed on the obscure fly leaf, has at last become clear. How reading a book could cure the sick was a question with me. I could hardly believe that statement. It would have been easier to believe if it had said we were to use some method in our reading. But no method, no system, no plan for the reading was required. All you had to do was to read. After six years' "reading," the truth of that statement has dawned upon me in a remarkable manner. Remarkable in its clearness.

I discovered one evening, while reading, that every paragraph I read was a declaratory statement of some sort,—of Truth against error; and that the whole of Science and Health, if examined from this point of view, becomes a compilation, a collection, of declaratory statements of Truth; and it never leaves any one statement partially declared. The declaration is complete. If in reading you find the sentence (I have here opened the text-book at random, p. 394), "By conceding to discord such great power, a large majority of doctors depress mental energy, which is the only recuperative power," you will notice the first part of the sentence that "a large majority of doctors depress mental energy," is finished by a declaratory statement of Truth, that it [mental energy] "is the only recuperative power." Thus the reader is constantly protected. The author, Mrs. Eddy, has shown once more her spiritual understanding in the construction of these sentences forming her remarkable book.

By this inspired thought is made possible the presentation of enough of the picture of error to meet and destroy it, and yet, by constantly meeting it and denying it as we are being informed upon it, no bad effects can follow. Error being powerless but for the belief in its power, is unable to gain our consciousness after it has been exposed and then declared powerless by the might of Truth. Wherever you find a reference to the operation of error, in Science and Health, you will be sure also to find it is immediately met and denied by a statement of Truth.

Science and Health becomes a different book when you recognize the fact that you are making one declaratory statement after another. It makes you more hopeful, and you soon learn to look for immediate results from reading. I have read Science and Health through many times, besides picking it up frequently for random reading, and to-day I am just beginning to appreciate the fact that there is a world of wealth stored away in its pages, which I had never before dreamed of. Truth permeates its every page, and unlike most works, the same truth holds good from the beginning to the end.

The fact that Science and Health is a collection of declaratory statements of Truth, accounts for the many wonderful demonstrations its reading effects.

A FEW HELPFUL THOUGHTS.

ROSALIE G. AMORY.

I WONDERED sometimes, when I first knew of Science and Health, at what seemed to me to be a strange choice of title, but as I have grown into some understanding of the contents of this marvelous book, I have realized that in this title lies the kernel of the truth of Being, and that it is a concise statement of all that is in the book, and I have come to see that health, and an understanding of true Christian Science are interdependent, and that health,—physical, mental, and spiritual,—is as inevitable a result of Scientific thought as that “if equals be added to equals the result will be equals.” Jesus taught that the knowledge of the truth would make us free, and we understand that any one who grasps the truth in Christian Science, knows this freedom and experiences it in exact proportion to his realization of Truth.

Whatever branch of study of material conditions we undertake, we are confronted with an accumulation of facts, a maze of details, either already formulated or still to be formulated, and the very thought grows weary and discouraged before the labor involved. In acquiring Christian Science, the very reverse is true. We must constantly unlearn whatever obscures the one simple statement, “God is all, and there is none beside him,” or as it is given in Science and Health, p. 492, “*God is Mind, and God is All; hence all is Mind.*” Our task thus grows easy and our hope becomes joy.

As we learn in the study of music that in order to become a master of music it is not enough to love music and to talk about it, and to associate with musicians, but we must put ourselves in accord with the laws of harmony and think musically; so to be perfect, harmonious men and women, we must put ourselves in line with the Principle of true Being,—God,—and to be true Christian Scientists we must think scientifically, for it is not enough to love Science, talk about it, and associate ourselves exclusively with Christian Scientists.

I am sure that as Christian Scientists we soon learn that joy is as truly a “fruit of the Spirit” as honesty, or

love, or peace. Jesus frequently reminded us that he came to bring us his joy. Even a prayer in Christian Science is not complete without a ring of hallelujah in it. This joy is experienced not by contemplating the evil to be overcome nor how much we have to do in order to destroy evil, but rather by the contemplation of that which enables us to be victorious over it.

I have never forgotten a wise word spoken by a fellow Scientist many years ago when I seemed overborne with a weight of responsibility in the endeavor to demonstrate God's power to heal what seemed a critical condition. I went to my friend for a word of help, and in ending his talk he said, "Remember, you do not have to fight, you do not have to struggle, you only have to know!" This thought was like oil on the troubled waters, and the peace which came to me then, and which often comes to me now when I remember those words, was the "Peace, be still!" of Truth. This *knowing* is the resistance which St. James had in mind when he wrote, "Resist the devil, and he will flee from you." It was not meant that we should struggle with evil or fight with it, but rather that we should meet it with the everlasting resistance of the knowledge of the supremacy of Good.

When we bring a lighted lamp into a dark room, we never question as to which has the greater power of resistance, the light or the dark; neither do we have any sense of struggle with the dark. We should be as sure that the ever-presence of divine Love is in itself the destruction of hate, and all its manifestations.

When I read in the newspaper recently that a learned Jewish Rabbi had stated publicly that Jesus was a mesmerist, I was glad to remember how many times I had thought with joy that the doctrines of Jesus had uncovered the hideous nature of mesmerism or hypnotism, and that the right apprehension of those doctrines shows us how to protect ourselves from it and to avoid its unconscious use. The practice of Christian Science is not mesmerism, but it is a refusal to be mesmerized or to influence the thoughts of others, either consciously or unconsciously. The work of Christian Science healing is always purely instruction, never control.

The reason for silent treatment is solely that thoughts come thronging into the mind of a Christian Scientist for

which words are no adequate expression to the listener. Otherwise treatments could be always spoken conversation, as indeed they very frequently are. This is the new tongue referred to in Mark's gospel. This is why people are healed without special effort by reading Science and Health or by talking with some Scientist. This is what is called in Science and Health, page 445, "the unlabored motion of the divine energy" and it acts as spontaneously as when light eliminates darkness. The listener is always at liberty either to accept or reject the statements made to him, whether audibly or silently, until his own reason is convinced. The divine Mind, which is God, is the only Mind to whose control we should ever submit.

In the Old Testament (Psalm 111) we read that the "fear of the Lord is the beginning of wisdom," and this is true, as man's consciousness first learns to fear the consequences of disobeying God—consequences threatened in the future and consequences to be experienced here and now. Later we learn in the New Testament, in 1 John, that "Perfect love casteth out fear," and it is this higher thought of God which Christian Science presents to the world to-day. It has taught us to love and adore God because He is altogether lovely and adorable. The ideals of Christian Science are so lofty and pure that it reforms the sinner; its teachings are so loving and tender that it comforts the sorrowful; its precepts are so uplifting and so holy that it heals the sick, and its logic is so clear and so invincible that it satisfies the scholar, and to-day, truly, a man is not a well-educated man, even on the basis of material physics, who does not understand the nature of matter as explained in Christian Science. What wonder is there, then, that we should love and reverence a condition of consciousness so high and so pure, so tender and so logical, that it could perceive and formulate this Science.

To-day the message which Christian Science delivers to mankind, whatever the standpoint, is "Acquaint now thyself with Him, and be at peace."

WE act as if we were alone in the world fighting a solitary battle against an invisible foe; as a matter of fact there is no unseen foe, and our only battle is with ourselves.

Hamilton W. Mabie.

THE MINISTRY OF THE WORD.

JUDGE ROBERT H. LOVETT.

WHEREVER I turn the sacred pages of the Bible, I continually find passages which tell of God's goodness to those who trust in Him. In that wonderful masterpiece, the world's greatest oration, Christ's Sermon on the Mount, Jesus said: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Just previous to making this declaration, Jesus had been talking of all those things which are necessary for mortal man's needs. Now, can it be possible that in order to get you and me to worship at His shrine, God holds out inducements which fail to materialize? Is it possible that He makes His promises in order to get us to follow Him, and then when we do follow Him as He demands, that He should laugh us to scorn, and by not answering our prayers give us to understand that He only meant half that He said, and that the smallest half? I do not want to worship that kind of a God, do you?

I believe that what the Bible says is true, and if I do not receive the blessings in store for the true follower of God, that I am to blame because of my lack of understanding. And when I look around me and see good, honest, honorable, upright men, who have dedicated their lives to the preaching of the Word of God and the up-building of His kingdom, when I see these men, one by one, laying aside their clerical robes and leaving their chosen profession, because their health is broken and their constitution wrecked, I feel that there is something wrong in the common understanding of the religion of Jesus Christ. And, when I leave the pulpits and visit the pews and find great numbers of those who worship in these sanctuaries who are weighed down with disease and its accompanying pain and sorrow, and sometimes poverty, and I turn to their Bible and read, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," I feel again that something is wrong somewhere; for, in the tenth chapter of Proverbs at the twenty-second

verse, we read, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." And believing the Bible as I do, I feel that the mistake is with him who suffers, and not with God.

If all these discordant results above mentioned are God's doing He is worse than the average man; for the average man will bestow good gifts upon his children instead of bad. Would you reward a faithful follower of yours in such a manner? Would you thus recompense your child who might be following in your footsteps to the best of his ability, preaching your gospel and proclaiming your goodness throughout the land? Of course you would not. And you are only a human parent, while our heavenly Parent is divine. If the cattle on a thousand hills were yours and you had a daughter who was a widow and who loved you with her whole heart and served you as best she could and honored your name above all others, would you stand idly by and hear her little children cry for bread or see them suffering with cold? Of course you would not; and you are only a human parent, while our heavenly Parent is divine. It is just such conditions as these that have provoked remarks like the following: "While the poor Christian widow was breaking her crust and thanking God, the rich profligate was sitting down to his feast and saying, 'What a great man am I.'" I say to you that it is deplorable that the beautiful theory of the Christian religion and the actual condition of its followers should be such as to furnish an absolute basis for those words of the critic.

In the book of books, we read, "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry." "Is not thy wickedness great? and thine iniquities infinite? . . . Thou hast sent widows away empty." "The Lord preserveth the strangers; he relieveth the fatherless and widow." "Let thy widows trust in me."

The religion of the lowly Nazarene, his inspiring words of health, holiness, and happiness are proclaimed by the average Christian of to-day, but not practised. The world is to-day asking you and me, as the professed followers of Jesus, to use a little of the commonest kind of common sense in our religious lives, and not to proclaim all the word and practise half of it.

Let us not forget what David said: "I have been young,

and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "The righteous shall inherit the land, and dwell therein forever." And again, "For the world is mine, and the fulness thereof."

In Proverbs we read, "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee." And in the 91st Psalm, which has proved for many of us to be one of the stepping-stones out of the darkness of despair and into the beautiful sunlight of God's presence, where He reigns supremely, we read: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."

The Bible is filled with these beautiful promises, and we might as well make up our minds now, that the people at large are demanding, and will demand, that we demonstrate, that our God will keep His promises as well at least as the average man of to-day.

If the Scripture which I have quoted means anything, it means that God will supply all the wants of his followers according as they understand and live His teachings. And it does not mean that to be a true follower of Christ your burden must become heavy or your pathway become weary, or that you must have the heartache, the backache, or the dyspepsia; and if any of us are suffering from a lack of health, happiness, or prosperity, I trust we will not charge it up to God; but that we may know that it is occasioned by our lack of understanding of His word.

Mrs. Eddy says, in "Science and Health with Key to the Scriptures," p. 384, "Let us reassure ourselves with the law of Love. God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagion. If he incurs the penalty through matter, it is but a belief of mortal mind, not an enactment of Wisdom; and man has only to enter his protest against this belief, in order to annul it." And when things seem to be going wrong, when the pathway becomes weary, and the burden seems heavy, instead of looking in the wrong direction, instead of wondering why God is sending afflictions upon you, banish such thoughts, and look in the right direction; look within yourself.

ONE VIEW OF PRAYER, ACCORDING TO CHRISTIAN SCIENCE.

REV. JESSE L. FONDA.

A MEMBER of the Board of Lectureship was present at a Wednesday evening meeting in one of the churches of Chicago and spoke at some length upon the conversation at the tomb of Lazarus when Martha remarked to Jesus that had he been there her brother would not have died. He said that her thought seems to have been that, if Jesus' human personality had been there the result would have been very different. That is so clear an interpretation that it has led to further thought upon the subject.

Jesus finally met all her thought with those words which have been like a window in the heavens letting down the radiance of Immortality; "I am the resurrection, and the life."

It will be noticed that Jesus spoke of it as a present fact, as a constant reality. Not, I may be; or, Perhaps I shall be some time; or, After death I shall be; but he said, "I *am* the resurrection and the life." That is, I represent an ever-present, constant reality!

This leads to one great difference between Christian Science and the other thought in the religious world. It affirms present actual facts and conditions and does not merely *hope* they are true or expect that they will bring good to them. We do not hope that God will be Good, but we assert it as an ever-present fact; that God is All-in-all, and there is none beside Him and there is no power opposed to Him that has a shred of authority over us! We assert that God and His infinite universe contain the abundance of Life and Being, and this is the glorious reality of existence; and the greater the consciousness that we have of this, the more will this abundance come out in our lives.

This is especially applicable in prayer. While there is a place for petition, the expression of desire, yet the great need that mortals have is the consciousness of God and the universe in their fulness; and one means of gaining this is the affirmation of this as the ever-present fact and joy. We do not need to pray the sun to shine on

us, all we need to do is to put ourselves into his light as it is radiated into all space. That is the affirmation of the truth. So we do not need to petition God to come to us. He is radiating life, truth, and love into all the universe and what we need is to assert this fact to ourselves so that the consciousness of it shall be clear to us.

We do not need to pray for the air to be about us, we cannot well get away from it, there is a pressure of fifteen pounds to the square inch exerted upon us all the time. All we need to do is to put ourselves into the open space and let it flood us round about. So we do not need to pray God to be present with us, for no figure can adequately express the fulness and constancy of God's presence in the universe. All we need to do is to affirm the fact and assert the reality of it so continuously that it will be an ever-abiding consciousness.

It has been asked why Christian Scientists omit the word "Amen" at the end of the Lord's Prayer. Without assuming to be authority, one sense of it is this: the word "Amen" is a sort of added petition that the prayer just made be answered. "So let it be;" "Let this prayer be answered." But the spiritual sense of this prayer as we have it in the chapter on "Prayer" in "Science and Health with Key to the Scriptures," is that of simple affirmation of the great facts of God and of Being. The great fact which we need to know is that he is "Our Father-Mother God;" He is the "Adorable One;" "Enable us to know,—as in heaven, so on earth,—God is supreme;" "Love leadeth us not into temptation;" "God is now and forever *all* Life, Truth, and Love." So there is no need of a final petition.

The great sin of material sense is that there is some doubt about God, about His presence, His power, His goodness; about His response to us in need, His care for us; His mercy and His healing. The great work that Christian Science is doing for this age is to reinstate the consciousness that God is the one fact that is greater than all the universe, and we need to dwell absolutely and forever in the glory of this fact. We need to assert that the presence of God is like the presence of space and there is no possible escape from it, and in that is the great hope of mortals. We need always to be conscious that in all causation there is no other possible power than that of infinite Wisdom and Love. We need the constant denial of the error and the most persistent affirmation of God and His infinite

abundance, as the ever-present glorious facts of life and being.

The condition of mind that this method brings us into, is very different from that in which we are always petitioning God because of the underlying doubt about gaining any benefit from Him. It is a condition of assurance, confidence, rest, and peace. We know that there is a greater abundance crowding continually about us than we can possibly receive; and the great effort is to gain an ever-increasing sense of this fact. Jesus said: "I am come that they might have life, and that they might have it more abundantly." To know this surely and affirm it against the falsehood of materiality is the work that we are to do. This takes us out of the subjunctive mood, and even the potential mood of belief, and we come into the clear, straightforward assertion of the indicative mood, and always know where we are.

"SEE THOU TELL NO MAN."

W. C.

INDIVIDUAL demonstrations are the links which, welded together in human experience by Truth, form a complete chain of convincing evidence. A single demonstration may not be sufficient to carry much weight with a prejudiced antagonist, and even seekers after Truth often find occasion for doubt in the first few apparent results of their efforts; but when a number of such demonstrations are combined, they constitute a testimony which ultimately overcomes all opposition.

How important, then, that the Christian Science student consider thoughtfully each demonstration that comes under his observation before referring to it publicly.

We find emphasis for this suggestion in the constant reiteration of the Master's command to those whom he healed: "See thou tell no man." Not that the mighty works of God were to be concealed. That were impossible. Christ's answer to John when he asked, "Art thou he that should come?" was, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached

to them." It may often be wise, however, for the healed to remain silent until the full significance of the demonstration is comprehended and they have become "steadfast, unmovable, always abounding in the work of the Lord."

Much of the criticism against Christian Science is undoubtedly attributable to erroneous concepts and the consequent misstatements of its earnest but unwise adherents or beneficiaries. Even the more enlightened have great difficulty in presenting Truth; for, as Mrs. Eddy says in *Science and Health*, p. 114, "Apart from the usual opposition to everything new, the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible by any reader who has not personally demonstrated Christian Science, as brought forth in my discovery."

While Jesus, out of his great compassion, healed many instantly, he frequently warned such to go quietly about their occupation, as in Matthew, 8 : 3, 4 and Mark, 7 : 36; but to the disciples, after patient and prolonged teaching, he gave the command, "Go, preach, . . . heal the sick."

As we come into touch with the demonstrations of Christian Science, is it not best for us as modest students to tell no one of the deep experience of our new life until the certainty of Truth thus manifested is fully revealed in the fruits of that life?

Moses, after many years of solitude in the mountain pastures, met God; Jesus, for eighteen years after the episode with the doctors in the Temple, sought the truth within himself while working in his father's shop. Paul, in the dawn of his spiritual day, "conferred not with flesh and blood," but sought opportunity for meditation and growth in the seclusion of Arabia, and the Discoverer of Christian Science, apart from the world, searched the Scriptures for years in her successful endeavor to find the rule and line of the demonstration of Principle.

All this illustrates the necessity for spiritual communion and the consequent enlarged apprehension of God in order that we may be authorized to explain to others that which, through repeated demonstrations, we have proved that we rightly understand ourselves.

FROM FOREIGN I

London.

THE Christian Science church building in Bryanston Street having become too small for the rapidly increasing audience, temporary accommodation has been secured in Steinway Hall, Lower Seymour Street, for the Wednesday evening testimony meetings, the first of which was held there on November 12. Despite the increased size of the hall, it was quickly filled, and it was calculated by the attendants that one to two hundred people were unable to enter. After the opening exercises the First Reader, Mr. W. N. Miller, spoke as follows:—

“As these Wednesday evening meetings are for the public, there must be many present who know little or nothing of Christian Science, some perhaps who are hearing about it for the first time. To those I wish to explain what Christian Science is, to tell them that it is the Science of Christianity, the light of Truth that reveals God as perfect Good and man as His image and likeness. It is the religion that Jesus taught and practised. It is the Science that enabled Jesus to live an unselfish life and to perform what the world has called his miracles from an understood Principle. It is a religion to be lived, and has been adapted, through revelation, to the needs of man to-day, just as it was, through the mind that was in Christ Jesus, to those who lived two thousand years ago.

“For hundreds and thousands of years, as far back as history reaches, man, born in the flesh, has been suffering the penalties for wrong doing caused by wrong thinking. No one has really enjoyed this state of things. Many have looked forward to death as a friend to release them from it, forgetting or disregarding the statement of Paul that death is an enemy to be overcome, not a friend to be embraced. Some, regarding their environment and seeing that they manifest perpetual misrule, poverty, injustice, malice, discord of every kind, sin, sickness, and death, and believing God to be all-knowing as well as all-powerful and ever-present, have attributed this condition of affairs to Him, thereby making God a God of evil as well as a God of good. The misconception of God has always

stood in the way of, obtaining the right conception of God and man and of realizing the truth of Being. Christian Science, the revelation to this age, solves the whole mystery. Christian Science, which is the Science of Christianity understood and applied, shows that the wonders performed in the name of Christ were not only so performed, but were done in pursuance of the understood Principle, which is the allness of God as Good, and Good alone. As this allness of God is admitted, the understanding of the reality is obtained, and clear, definite, and unassailable conclusions are reached as to God and man and the government of the universe. Christian Science understood, proves itself, for the understanding always results in the healing of both mind and body and the destruction of sin."

The meeting was then declared open for testimonies, and the first speaker gave the following testimony:—

"I purpose giving some of my experiences in Christian Science, not because they are exceptional but just because they are commonplace, and therefore will. I hope, be a help to some stranger here to-night. Before I heard of Christian Science, I had been for sixteen years an agnostic, because what was offered to me in the so-called orthodox religions failed to satisfy me. Neither indeed could I reconcile their teachings with reason or logic. I was first attracted to Christian Science by a somewhat remarkable case of healing. I began to investigate. I went under treatment and was healed in a few weeks of two troubles, one being break down from protracted and hard brain work, and the other a ruptured muscle, sustained some years before when schooling a horse for a steeple-chase. Since receiving this injury, I had not been able to ride across country without a tight bandage to support the injured muscle, and even then I frequently suffered severe pain. This was healed, and after a few weeks' treatment, I was able to ride without a bandage, and have since felt no trouble from the leg. I was also restored to complete health as to the brain trouble.

"Now as regards the study of the text-book Science and Health. When beginning, I found much to criticise and did not make much progress in understanding the book. Fortunately one day I came to see that I was foolishly attempting an impossibility in trying to make that book agree with my preconceived ideas. Either my

ideas or that book had to go. I am glad to say my ideas went, and I can honestly say that in six months' time, I had erased all my marginal notes previously written on nearly every page, and I now thank God daily for all that I am obtaining from that book."

The next speaker said:—

"The best testimony of personal healing is to have no testimony to give. When I first became a student of Christian Science I had many testimonies of physical healing to give, but as time has gone on, I am glad to say I have had fewer and fewer. Quite recently I have been reminded of an old ailment which had never troubled me since I became a student of Christian Science, and so had never been destroyed in my consciousness. Many years ago I suffered from an eye trouble which was so violent that one of the leading oculists in London ordered me to give up using my eyes for a prolonged period, and then never to strain them in any way. The advice was effective for the time being, but up to the time when I became a Christian Scientist the attacks returned with increasing frequency. From that time they disappeared, until recently they were suddenly renewed. One evening I came home with a violent attack of influenza and with the old pain in the eye. I was, for the time being, so ill that I was just able to accept my wife's offer of help and seemed to become insensible. When I regained consciousness, I was perfectly healed. This ought to have warned me to complete my own work, but as I was extremely busy I allowed the matter to slide. A little while afterwards I awoke one morning with my eye causing me the greatest pain. It was so bad that when I got to my office it seemed absolutely impossible to do any work. The first letter I tried to write, the pain was so violent that I put down my pen and leaned back in my chair, and as I did so, I remembered that years before in that very place I had been compelled to give up doing any work by this very complaint and to go away and rest for weeks. But a great deal had passed in those years; I had myself become a Christian Scientist. Picking up my pen, I went on with my letters as best I could, repeating to myself as I did so the paragraph on page 495 of Science and Health, beginning, 'When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea.' I wrote, I suppose, between fifty and sixty letters that day, and though the struggle was pretty hard at times, when

I went home that night the pain had been absolutely mastered, and I knew that I was permanently well.

"It is healing such as this that I saw described to-day as blasphemous, but every Christian Scientist knows that healing is accomplished by the struggle to overcome sin and materiality in self, and it is the healing that we are learning every day from those most helpful of all books, the Bible and Science and Health."

Another speaker was a lady, who rose to read a long and most interesting letter from Denmark, telling of some wonderful healing and the rapid progress of Christian Science work in Soro, Denmark. The writer of the letter said she had heard of Christian Science in England in March, 1901, through reading articles in the *Daily Mail*. A year later,—March, 1902,—she visited the services and reading rooms at Bryanston Street, and had an interview with the First Reader, which resulted in her obtaining a copy of Science and Health and beginning the study of Christian Science. To quote from the letter: "From the beginning of May I have been back in Denmark, and have had constant opportunity of seeing how much even a small understanding of Truth has been able to accomplish. In June, a young man was dying in the hospital with inflammation of the lungs contracted after meningitis. I treated him, and as his father told me afterwards, the very same night a change occurred in his condition. 'We cannot account for it,' the doctor said the next morning, 'but he is practically out of danger now, the fever has gone down.' From that moment he improved steadily, but was still weak, till I explained Christian Science to him. He took treatment a short time, and is now in perfect health, and beginning to study." The writer went on to tell of the healing of a peasant suffering with tuberculosis of the lungs, and given up to die by the doctors; also of an aged woman who was suffering intense internal pain, healed during a conversation in which her mind was illumined with the understanding of God's love for her. She has since been well and happier, too. The letter relates other cases, and says, "We look forward with confidence to the accomplishment of great works wrought by omnipotent Love on the virgin soil of Denmark."

Another lady spoke as follows:—

"Often people interested in Christian Science complain of their unfavorable surroundings, feeling sure if only they

lived near London or with Scientists they would make better progress. Now, we know that where there is an honest desire to gain an understanding of Christian Science, nothing can prevent it." She went on to read a letter from a lady in Rhodesia, South Africa, who had gone away, having only just heard of Christian Science and had one or two conversations on the subject, but she was so convinced of the Truth that she determined to study Science and Health and do her best to prove it. She is quite cut off from other Christian Scientists, but is having many demonstrations. She writes of a lady who had been suffering all her life with a bad eye, who recovered after a few days' treatment, also of the healing of a child. This speaker also told of the healing of sin. A woman who was being treated was studying our text-book, and her husband, who was a drunkard, also read it; and in ten days all desire for drink left him and he is a reformed man now.

The next speaker said:—

"It seems to me, that to those of us to whom Christian Science means so much, this must be a special night of thanksgiving that God has so blessed the work of those who have been trying to follow in the footsteps of the Master that we have been led from very small beginnings till our number has so increased that we have had to move into larger quarters; and I feel to-night that I must express my gratitude audibly for what Christian Science has done for me. I have often tried to tell of the number of physical ailments it has helped me to overcome; but far more important than that, it has given me the desire to overcome my faults, and shown me how to do so. It has shown me that all discord arises from wrong thinking, and that if our thoughts are right our actions will be right also.

"Now there may be some here to-night who know really very little about Christian Science and wonder why we should be so happy and grateful, and I should like to tell them, that it has done for us what nothing else in the world can do; it lifts us right above cares, anxieties, and unrest, and shows us a practical way of overcoming them. It gives us new ideas of life, and shows us humanity, not in the way we have been accustomed to regard it, but to say in the words of one of our hymns, 'Man is the noblest work of God'

"The knowledge that Christian Science has brought

us is this, that man is perfect now, even as our heavenly Father is perfect, and our work is to destroy the false beliefs that hide the perfect creation of the only Creator—God. Words seem poor in which to express our gratitude towards our beloved Leader, who through a life of unceasing work, selflessness, and faithfulness has given us this wonderful revelation; but we know that every step onward in the overcoming of all that is unlike God, brings her real joy; and from our hearts to-night, from her students here who have proved over and over again the truth of her teachings, such thoughts of love go out as will reach her who has given up all for the love of God and humanity.”—C. B. D.

Berlin.

THANKSGIVING is approaching in America,—the great holiday of the great nation. It has been my pleasure and privilege twelve times to celebrate that day with my friends on the other side of the Atlantic Ocean, but never have I felt so like pouring out my heart in gratitude as I feel this time, though I am far away and seemingly separated from all the dear ones and no one near to celebrate the day with me.

Why do I speak of gratitude? Because for many, many years I had been a suffering woman. Nervous headache, neuralgia, and other troubles had made my life hard; later on, heart, kidney, and stomach trouble almost made it a burden. Even later I had to undergo an internal operation, the after-effects of which made me grow worse. Several physicians in America and in Germany had told me again and again that I must give up teaching and live very quietly for at least two years. That I could not and would not do. So I tried everything in the line of medicine that was suggested; tried bathing, hot and cold water cure, electricity, massage, etc., but everything failed.

When I was near despair, Christian Science was recommended, but I objected at first, because I had had sad experiences with some people who pretended to be good Christians, but were really wolves in sheep's clothing. Finally I arranged to be treated for nervous prostration. Within eight weeks after that I was able to begin teaching again. My healing was very slow at first, and I can see how wonderfully patient the practitioner was

with me. I am sure I made it very hard for her, as my mental condition was far worse than my bodily ailments. Pride of intellect and will-power had to be overcome, the big self had to go down before the blessings of Christian Science could come to me. Humility and meekness, the very essence of Christian character, were lost from my vocabulary entirely; yes, I had always felt a strong sense of irritation whenever they were mentioned. It was only by small degrees that the battle over self was won. I cannot be too grateful for the kind, patient help which has been given me at all times. One after another the troubles disappeared from the body as growth in the understanding of Christian Science came to me, through studying our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

Now since I am called upon to prove for others the healing and saving power of divine Love according to the rules in our text-book, my gratitude increases every day, and I wish to give expression to it in the form of a testimony.

I feel as if every breath must be a prayer of thanksgiving for all the blessings that have come to me through Christian Science, and many loving, grateful thoughts fly across the great ocean to our dearly beloved Leader, who against a whole world of opposition has established the great cause of Christian Science, and through her wise Leadership has made its wonderful progress possible.

Perhaps a few demonstrations which have come to me would interest the Field.

A lady had been sent to me who came from the Baltic Coast. She had been suffering from a double rupture, and nervous, heart, liver, and stomach troubles for thirty-seven years. She has been under treatment two months and left a few days ago for her home, the happiest woman I ever saw. For over seven years she had been sitting in a chair waiting for death to deliver her from her suffering.

A young business man, afflicted with eye trouble which caused great suffering at times, was healed in three treatments. A few more treatments destroyed a pain which was said by the doctor to be the foreboding of cancer inherited from his father, who died a few years ago. I could tell of many more beautiful demonstrations, but must not take up more space. I wish only to add that

I had crossed the ocean five times and had been seasick from the first hour almost to the last, while the last time, with Christian Science, I was well all the ten days of the voyage and enjoyed my trip very much.

But it is not only for the physical healing that Christian Science should be praised,—far more for what it does in uplifting humanity morally and spiritually.

Miss Bertha S. Reinke.

Paris.

It would take more space in the *Journal* than the kind editor could permit, for me to tell a small part of what Christian Science has done for me. I am one of those of whom it was said, "They came from the graveyard." Christian Science was resorted to as a last hope. I was entirely without faith or understanding, given up by physicians in both the North and South. The trouble was bronchitis, which extended to the bottom of both lungs. I applied for treatment to one of the Mother's faithful workers in Denver, Col. Despite my great fear, the healing came very quickly. Three weeks saw me lifted into joy, strength, and a strange eagerness to know how it was done, and to be able to heal in like manner. The thought that came to me most often was, "I have felt the living, palpitating presence of God."

I was very slow to realize that the adversary goeth about seeking whom he may devour, even after I had been most conscientiously taught by my faithful practitioner. Typhoid fever, and later, nervous prostration, both in aggravated forms, had to be met and conquered scientifically. I am now well and strong, and with my family have been so blessed by infinite Love and Truth that every day brings a sense of gratitude. My appreciation of the love and patience of my teacher increases continually, as I try to follow her example and cast evils out of others. My respect and admiration for our dear Mother, her beautiful life, and the vastness of her work grow constantly, and I am overwhelmed by the sense of God's love to us. Truly the goodness of God causeth me to repent.

It has been my great privilege to attend the Science churches in London and Paris for the past four months. The old Jewish Synagogue in which the London service

is held is so packed on Sunday mornings that to get out after service seems an impossibility. The joyful greetings and beaming faces characteristic of true Scientists are everywhere, and the atmosphere is so good, and true, and wholesome, that it remains with one the entire day.

What was called "The little church at Richmond" (a London suburb), while it was being organized, leaped into a congregation of seventy-five in less than a month. The visitor feels the presence of that Light which dispels all darkness, and that it has come in power, and with signs following.

In Paris, Christian Science services are read in both English and French in a beautiful assembly room of the Continental Hotel, modeled after a hall at the Palace of Versailles. Here every Sunday morning, at the English service, Scientists meet from all over the world, and listen to the reading of the lessons, which seem ever to lead the student to diviner heights. Each one is like a strong hand extended to meet the individual's most pressing need. There is always a sense of Love in the Paris church, and the sound of the English language makes it most delightful to the traveler. The leaders are zealous workers. Wednesday evening service is exclusively for the French Scientists, and the First Reader is reading Science and Health in French to the congregation. Their faces show intense interest, and as they lean forward to catch every word, they nod and make French exclamations. Often the Reader pauses to explain the beautiful teaching, and her audience drink in her words as the parched ground the dew. Very few know a word of English. Think of their faithfulness, debarred as they are from studying the "little book" for themselves. The helpful *Journal* and *Sentinel* are only made known to them through translation. After seeing these eager foreign faces, one must perforce appreciate more fully that saying of our Master, "Lift up your eyes, and look on the fields; for they are white already to harvest."

Josephine Breckons.

THE individual who gets on in the world most honorably is he who makes a study of his own nature instead of the nature of other people. He will find close at hand both good and bad qualities, and the study of man should be himself.—*Selected.*

TESTIMONIES FROM THE FIELD.

FIVE years ago, I was healed through Christian Science of valvular heart disease and dropsy of twenty years' standing. At the time of my healing I was immense in size.

When first taken down with these troubles, I became very low, and a consultation of doctors was called. One said that there was no hope; I remember that another said that while there was life there was hope. I became better for a time, but never well, and could never do as others did. I was obliged to be very careful; the doctors forbade me to run or over-exert myself, telling me that if I did, I was liable to pass away at any time. There were days and weeks in which I would suffer intensely. I took the most powerful remedies given for those ailments, and I was continually under a doctor's care.

About six years ago, I was again taken down, and was considered past all help. At times it seemed almost impossible to keep life in my body, and for a period, all were but waiting for the passing away. During this darkest hour, a dear aunt sent me a copy of the *Christian Science Journal*, from the reading of which, I stopped taking medicines.

Two weeks from the day I stopped my medicine, I was strongly tempted, and I again took one kind of drug, but only for a week. Never from that since, have I taken a drug of any kind. I was convinced that if this healing was for others, it was also for me.

Then a practitioner was brought to see me, who took my case, and in six months I was a well woman. Soon afterward, I regained my normal size, and from that day to this, I have been able at all times to undergo bodily exercise of all kinds, with natural strength and endurance.

My practitioner has since become my teacher, and I feel now that my feet are planted firmly upon the Rock, and that nothing can turn me.

The physical healing was wonderful, but the spiritual healing has meant far more to me; for it has shown me strongly, that God is All-in-all to me.

I never can fully express the love I have for our dear Mother, Mary Baker Eddy. Each day my heart goes out to her with loving thoughts, and I thank her for the precious text-book, which has done so much good in my home.

Mrs. Georgiana Quinby, White Plains, N. Y.

ON the Fourth of July, 1902, I went out to celebrate the day and started in with a six-inch cannon cracker. I held it in my right hand and lighted it with the left. While I was waiting for the fuse to burn before throwing the cracker, it exploded in my hand with a report that shook the house and terribly lacerated my hand. The thumb was laid back on the wrist with a ragged wound two inches long on each side, the first finger was laid open in two places and the nail of the second was blown completely off, while the others were severely injured and burned. I suffered untold agony while waiting for help, and my arm kept jumping with pain all the time. I immediately screamed the name of a Christian Science practitioner (my mother had been interested in Science for several years and had received help when other means had failed), but while my mother was telephoning for the Scientist, the neighbors called a doctor, who came, shook his head, dressed the wounds and as the pain was growing worse, gave drugs and hypodermic injections which afforded no relief. He left me, saying he would return later and sew up the wounds. In the mean time, my mother had notified the Christian Science practitioner. She could not come at once but gave me absent treatment, with the result that I stopped screaming so suddenly that a report was circulated in the neighborhood that I was dead. After the practitioner arrived and gave me treatment, my arm stopped jumping, and I rested in comparative ease. I then told her all the laws the doctor had made, that the arm would be paralyzed to the elbow, that the hand must be amputated, that it was a bad time of the year and blood poisoning and lock-jaw were likely to follow. As I voiced these statements, she met them scientifically. She took off the bandages, washed my hand in water to remove all the medicine, and wrapped it up in clean cloth without putting in any stitches to close up the wounds. She also instructed my mother to notify the doctor that his services were not needed any further, to pay his bill, and dismiss him as kindly as possible, which she did. I continued to take treatment for four weeks, and it was wonderful to see those ugly wounds close together without stitches and without any of the doctor's laws manifesting themselves. I was soon able to wear a white cotton glove and could move my forearm with perfect ease.

At that time I was a stenographer, and my friends said

that my hand would be misshapen and that I could never use a typewriter again. I could have gone back to work in five weeks, but as my employers were not ready for me, I did not return to business until seven weeks after the accident. When I took up my typewriting I could work just as fast as ever. My hand is not misshapen, and the scars show but slightly.

I had worn glasses ever since I was five years old, having very imperfect sight in the left eye. I laid off my glasses after taking Christian Science treatment and have not had occasion to use them since. I am indeed thankful to my practitioner and to Mrs. Eddy for the benefits I have received from this truth, and also for the different ideas of life I have gained from its teachings, and am striving earnestly to grow into a fuller understanding thereof.

Hellen M. Lippman, Chicago, Ill.

EVERY day is a thanksgiving day for the Christian Scientist. How glorious it is to awake every morning with the consciousness that we live, and move, and have our being in God,—universal, unchangeable Good,—and that nothing can harm us. Even if mortal mind tries to put stumbling-blocks in our way, divine Love will remove them, and nothing can hinder our progress.

I have many times tried to send to the *Journal* and *Sentinel* some little tribute which would testify of my gratitude to Christian Science and our dear Mother in Israel.

Before I came to Christian Science, I prayed that I might die, and now I thank God that I live, and for the understanding that God is our Life. For seventeen years I suffered much. There was nothing that my dear husband would not have me try, and no money was spared to secure my recovery. First the home doctors were tried; then all kinds of patent medicines. Then we went to the best doctors in Clinton, Ia., and in Omaha, Neb., but found no relief. From Omaha I went to a clinic at Davenport, Ia., and received treatment for eight weeks but did not improve. After a time I went to Hot Springs, S. Dak., for an eight weeks' course of treatment, then to the Chicago Hahnemann Hospital, where I remained eleven weeks and had three operations performed. We hoped that would prove successful, but alas, two or three months later, my old troubles returned worse than ever.

It grieved me so much that I could not perform my

duty as wife and mother, that my mind began to fail. All my faculties were pretty nearly gone,—sight, hearing, and memory. At this time we heard of a friend who had been healed through Christian Science. My husband said, "Where our friend has been healed you can also be healed."

I went to Omaha to a practitioner and I shall never forget the friendly faces I met there, and the kind words spoken to me. I asked the Christian Scientist if it was through prayer they healed. If so, I thought it would do me no good, for I had spent many a night on my knees in prayer to God for help, but it seemed as if my prayers did not reach God, they were so seldom answered. The lady then told me that "Christian Science is more than blind faith, it is understanding."

I received a few treatments. I was then told to go home and read the book, *Science and Health*. I answered that I was German and could not read very much English. I was told that it was a book for every one to read and understand. When I came home I was not able to do much work, but was mentally much better. I then devoted my time for two weeks to the study of "*Science and Health with Key to the Scriptures*," with that precious book, dictionary, lead pencil, and note-book trying to find the meaning of words. Indeed, there were not many words that I could read or understand, but I was very willing to study, knowing that it was the last hope. I learned fast and I know why I learned fast, it was because I had become as a little child and I was conscious that the great ever-present Teacher was with me to interpret.

It was in August, 1893, that I received my first treatment, and I have since that time not had a drop of medicine. My glasses were laid off in January, 1894. My hearing also improved. I shall never forget the joy I felt when I read in *Science and Health*, "If delusion says, 'I have lost my memory,' contradict it. No faculty of Mind is lost" (*Science and Health*, p. 407). I shouted aloud and my husband rejoiced with me, and how wonderful has this great truth proven in my case. There seemed to be one point which I could not overcome, and that was a heaviness in my consciousness, as if I had a great burden to carry. I searched myself and found a great many faults and overcame them, but still this heaviness remained a constant pressure. Often the Master's words came to me.

"My yoke is easy, and my burden is light." I knew that was the truth, but what was this burden? A few days ago the thought came to me, You have taken up all the senses but feeling, and instantly I realized I have no feeling to carry but love to God and man. Surely that is the "light burden" and the "easy yoke."

I can say with humble thanks that Christian Science is the truth of God and man. The old feeling is gone and I am free and vigorous.

I have also had many proofs of God's goodness towards man in demonstrations for others.

May this experience help some dear seeker after Truth as I have often been helped by reading the testimonies in our periodicals.—*Mrs. Julia Sievers, Denison, Ia.*

SIXTEEN years ago this summer I was suffering with Bright's disease, catarrh of the bladder, and dyspepsia. My food fermented, causing great distress, so I stopped eating different things until my diet was reduced to bread and water, and even that distressed me. I was also afflicted with chronic constipation, which caused great suffering. I got no relief from doctors' medicines, to say nothing of being healed. I wished so many times, that I could be cured by my own faith, so that I would know I was living something near right. I decided to go home to my mother, who lived in a little place. I took with me a good-sized valise full of bottles, and boxes of medicines. I would not let the hackman take my satchel for fear he might break some of the bottles; you see, I had my god in my valise. After I had been home a day or two with my mother, she put Science and Health in my lap, and said, "Here is a book that they say some have been healed by reading. I bought it of a lady and gentleman who stopped here for a week or two, and who were going from place to place to spread the truth." They did spread the truth, for which I am very thankful. I looked at the book a little, but did not read much. A day or two later, however, mother and I went to call on a doctor's family, and found a lady from another place visiting there.

She told of a number of wonderful demonstrations of healing through reading Science and Health. This gave me courage, and on our way home, I said to my mother, "If any one else can be healed by reading that book I know

I can." So I put away all my medicine, and started to read. At the end of three days I was much worse, and then I went back to my medicine, for a day, but a great sense of remorse came over me. I sat down and had a good cry, and I said to my mother, "I will die reading Christian Science before I will die taking medicine." When I picked up *Science and Health* again, I opened to page 422, and read, "If the reader of this book observes a great stir throughout the whole system, and certain moral and physical symptoms seem aggravated, these indications are favorable. Continue to read, and the book will become the physician allaying the tremor which Truth often brings to error when destroying it." At this I started in with new vigor. I ate of everything I wanted. I was not afraid to do anything, if I could stand on my feet. The one expression that stood out clear and strong, was this, "God is my life, I will not die," and I repeated this over most of the time, and I believed every word in the book. I seemed to think it must all be true. Mrs. Eddy must know, for she had proved it. I was healed in three weeks' time. Then I came home.

Let me add a little more for the benefit of those who may be discouraged from having a relapse. Three months later I had some work to do out of doors and it was very cold. My mother kept saying, "You will catch your death of cold," and sure enough I came down the next day with everything I ever had, in a most aggravated form. I was greatly disappointed. I had thought I never would be sick again. I had a piece of work to do. I would try to do that, work a while, then lie down a while. I was relying on my will-power, but did not seem to know it. I read very little, but did not improve. I finally took some powders and the effect was terrible. I did not know any practitioner, or any one that ever had read *Science and Health*. I said to my mother, "I don't seem to know the Science well enough to heal myself again, and I cannot take medicine; I think I will have to die." Then the thought came to me, You have been living on will-power, now go by yourself and read *Science and Health* right. I did so. And it came like a flash of light, and the work was done, and I have had no return of the dread disease. Six months later I found one of Mrs. Eddy's students and took class instruction, and since that time I have been able to help many others out of trouble by unfolding to them the understanding of Truth that makes us free.

A. P. R., Hastings, Mich.

I WAS confined to my bed for eleven months with a running ulcer, the result of a spider bite received while spending the summer in Arkansas. The many months of suffering and the complications which arose from my long confinement left me in a very weakened condition. My limb was drawn and shrunken and my knee, hip, and ankle joints were perfectly rigid. I could not touch the floor with my foot by several inches.

Five doctors had treated me and one said I would never walk without the aid of crutches, another that an operation would be necessary. Osteopathic treatment afforded no relief, and I was getting more discouraged every day, when a Christian Scientist came to me and told me of the wonderful cures effected through Christian Science. I was doubtful at first, but finally decided to try it, and she gave me the first treatment May 30, 1902. From the first day I began to improve, and in a week was able to be up and about, using crutches. I was entirely cured of several minor ailments and to-day my health is better than it has been for years.

About the middle of October I discarded my crutches entirely, and although I still have a slight limp I am confident the demonstration will soon be complete.

I feel very grateful to the practitioner for bringing to me the light of Truth in that dark hour, and thank God daily for the many blessings bestowed upon us.

My husband recently suffered from an attack of appendicitis and his health has been fully restored by Christian Science.—*Mrs. E. R. Muchmore, McLeansboro, Ill.*

CHRISTIAN SCIENCE has done so much for me that I wish to express my gratitude to God and the dear Scientists who broke the bread of Life to me in Christ's name Through Truth as taught in Science and Health by our Leader, Rev. Mary Baker G. Eddy, I have been able to help others in this far-away corner of Utah.

Two years ago last April I first became acquainted with Christian Science, after being a member of the dominant church of Utah for thirty-five years. I thank the infinite Good that like Paul I am enabled in a measure to put off the old man with his deeds, and to put on the new man, which is life everlasting. I can tell but little of the truth that has been demonstrated in this small town of

Vernal. We are but few in number, but the bread of Life cast on the waters is returning to us after many days.

My first demonstration was over self in June, 1900. The tobacco habit left me after over forty years of constant indulgence, and since that time not one cent's worth of any kind of drugs has been applied either externally or internally. In November, 1900, I received a fracture of the bone four inches above the ankle on the left leg. Thanks to the Science of Life, not one drop of anything was applied. No surgeon was called, no doctor, not a bandage used, and in twenty days after the accident I threw away my crutch, and in forty days after, that leg was as sound as the other.

In February, 1901, I was thrown from a buggy, and being a heavy man, and falling on my right hand, I broke the bone two inches above the wrist. After a few weeks of comparatively no suffering, and without drugs or doctors, divine Love healed this break also.

Two years ago I was the only Christian Scientist in Vernal, now we are looking forward to the time in the near future when we can organize a branch church. I close with love to our dear Leader and all the officers and members of the Mother Church of which I am permitted to be a member.

Marion C. Thomas, Vernal, Utah.

IN the fall of 1893, I returned from the World's Fair in Chicago with the old sense of weariness that I knew so well, and I felt sure that something must be done very soon, if I were to have sufficient strength to go through the school year, which began very soon. My work was that of primary teacher in a public school.

I had heard something of Christian Science, but gave it no special thought until now. Medicines and tonics that used to help me, failed at this time, and I was thinking quite seriously when a friend called, and said, on leaving, "When you are ready to know more about Christian Science, call." Well, I was ready very soon, for I called the next day, and saw enough to know it was of God, and founded upon Scriptural teachings.

I soon purchased a copy of Science and Health and the *Quarterly*, and began an earnest study of the subject.

I began to improve in health at once, and friends would say, "How much better you look! What are you doing?" When I told them I was studying Christian Science, some

believed, while others shook their heads, looked doubtful, and advised me to let it alone, for they were sure it was the work of the devil.

When the summer vacations come now, instead of going to a more healthful climate or spending much of the time resting in order to be prepared for school work in the fall, my plans are just the reverse. I am learning that "Mind is the natural stimulus of the body" (Science and Health, p. 420). As I read, old ailments began to disappear, not all at once, but as the understanding came. Taking cold, which had become chronic with me, yielded very soon; also catarrhal headaches from which I had suffered a long time.

I found Christian Science a great help in my school work,—the child thought responds very readily to Truth,—and it was a pleasure to see how quickly many forms of discord that tried to manifest themselves through the children were destroyed, and the gratitude that was expressed upon the happy little faces for the help received was most satisfying.

In 1898, I had the privilege of class instruction from one of Mrs. Eddy's students.

On account of the help that several cases of healing have been to me, I should like to give them to the Field.

One was of bronchial trouble which had caused great annoyance for years; chronic biliousness, and rheumatism. Another was an abscess which was overcome through absent treatment; and the law "that it would have to be lanced," was destroyed by the power of Truth.

There was also a case of unconsciousness, the result of accident. When two of the best physicians in the place had given up the case, the patient was restored in a very short time through Christian Science treatment; the accident occurred in the afternoon, and the patient ate supper with the rest of the family and the same evening walked the distance of half a mile to stay with a friend over night. In the case of a broken arm, through the power of Christian Science, the arm was completely restored.

'Another was a cure of rupture of twenty-five years' standing; the healing was done mostly through absent treatment, and in three weeks' time.

My desire is, through the willing following of Truth, to express my debt of gratitude to our Leader for the great blessing she has bestowed upon mankind.

I wish to express thanks for the kindness and hospitality shown us, as strangers, by the local members of the Mother Church; the cheerfulness with which they labored during the last communion; their happy faces, and the loving patience they manifested towards the visiting members are sources of great encouragement and help, and are pleasant recollections of my first visit to the Mother Church.

C. Z. S., Fenton, Mich.

A LITTLE over two years ago my lingering illness culminated in hemorrhages of the lungs. For about eight years I had endured all the agonies of a dyspeptic besides suffering from a number of other ailments. One year I went to Detroit about every two weeks to have my eyes treated by an oculist of high repute. I was given three pairs of glasses to be used in turn, and sometimes two pairs at one time. I continued to wear them for eight years, but could never read more than about ten minutes at night, even with well-fitted lenses. About this time, I started on the road hoping that my health would improve by the change, but I was disappointed, for I got no relief. I went on in this way for six years, carrying a heavier load each year, yet generally hopeful of finding a remedy some day. It is needless to say that during this time I tried many physicians and remedies. I have gone long distances and paid high fees to consult noted specialists, but all with the same sad result: I grew worse. I was brought up in a Methodist home by consistent, God-fearing parents. I was converted shortly before starting on the road as a traveling salesman, and became a member of the same church. I prayed for health and wondered why it pleased God to send affliction upon me, for I was taught that He was a loving Father, all-powerful and just, and it did seem strange how such a Father could cause His children to spend their whole life and substance in search of health, while He was able to save. It is in seasons such as these that one thinks deeply upon this question. What was not vanity seemed only froth. No one could answer, "What is truth?"

When the hemorrhages came on I was out on the road. I came into the city and consulted one of our best physicians. It was on Saturday afternoon and he spent about three hours diagnosing my case, and he said everything pointed unmistakably to the lungs. This was in August,

1900. I went out on the road again and followed his instructions, but the trouble continued, and at the end of nine weeks' time, I was compelled to leave the road and go to my bed. I consulted two more of our best doctors and they told me practically the same as the first, and advised me to hurry West as soon as I was able, before the cold, rough weather began.

I cannot forget the kindness of one of these doctors. Some of the members of his family had been victims of this disease, and he did all he could to make me comfortable. In a couple of weeks' time I got on the train and went to my father's home and was forced to go to bed again. I could not hang up my coat without causing a hemorrhage. Finally my brother came to London and got my affairs in shape for my going West.

I was within two days of leaving, when a young lady who had been a friend of our family made known for the first time her religious views, and said I need not go away, for God was there as much as in any place. I had read many things in the press opposing Christian Science, and thought I knew all about it, and actually felt sorry for any one who believed in it. While we had always looked upon this lady as possessing more than ordinary wisdom and intelligence, as well as kindness and goodness, I still thought she was recommending something foolish as well as dangerous, for it was coming the rough season of the year. At last, to please my sister, I consented to try Christian Science for one week, and on my twenty-ninth birthday, November 16, 1900, I wrote to London for treatment. I gained three pounds in weight the first week, and my trouble had ceased entirely. In about three weeks' time my wife and I went to visit her people in Grand Rapids, Mich. I wrote to my former employer that I was well again, and if he desired I could come back and travel for him as before. So on December 26 I returned to London and resumed my old work. I had not yet seen the practitioner who treated me, so I called as soon as I arrived, for it seemed like a dream that I was back and going to work again in the place that I had gone from about six weeks before, never expecting to return, for the doctors told me never to stay in this climate again.

When I had talked with him a short time, I lost all fear of the return of the disease. I took my glasses off then and have not had them on since, and read for hours

at night without any discomfort. In all I had about six weeks' treatment. I have taken no medicines of any kind since, and have had no return of old troubles. I regret that so many people who need help have such a false conception of what Christian Science really is.

J. H. Clark, London, Ont.

ABOUT five years ago Science and Health came into my possession in this way. A lady of my acquaintance bought several money orders at my post-office and I learned she was being treated by a Christian Scientist. I knew nothing of Christian Science at the time, so one day I asked her what she thought of it. She said the ideal was too high for her. This strongly impressed me, since I had been a class leader for forty years and was earnestly seeking the highest Christian experience. She offered to lend me her Science and Health if I wished to investigate Christian Science, and thus I obtained the first sight of the wonderful book, "Science and Health with Key to the Scriptures."

I had been afflicted with lung trouble and catarrh of long standing, and was taking medicine all the time. I had it by my bed at night, and wore medicated flannel on my chest. After reading about seventy pages of Science and Health I gave up my flannel and medicine, and said to my wife the battle should henceforth be fought out between Spirit and matter. Since then I have never used any material remedies. I had an attack of pneumonia the summer I got the book, and my daughter became alarmed, so I telegraphed to Dallas for a practitioner, and that evening was treated by her. There were several preachers present when the lady came; they withdrew when they learned that she was a Christian Scientist. I have no doubt that my healing commenced at the first treatment.

When healed of pneumonia, I found myself cured of two other troubles, one of which was kidney complaint that had at times awakened a serious fear in my mind. With this healing came also a Christian understanding that enabled me to see something of the spiritual import of the Gospel of Love. Having so long been guided by the letter only, there were naturally doubts in my mind on many points of the Scriptures. These have been swept away or have been made plain to me through Christian Science.

After forty-five years in one church it was hard to cast out

many of the old thoughts; such as the eternity of evil, a personal devil co-existent with God, making loud prayers to be heard of men, taking for Christianity the ecstasy of emotion caused by excitement, and many others. I had now learned that the least whisper in the ear of the Lord of Sabaoth is heard, and that the desire to be like Christ has never failed of an answer. How glad I am to know of this loving presence, a Christ who was manifest on the banks of the little Galilean sea in the person of Christ Jesus, whose work proved his origin, whose resurrection proved by demonstration that the material has no presence or power in the spiritual world. Jesus left with us this encouraging word, "The works that I do shall he do also; and greater works than these shall he do." After studying Science and Health about one year, having written many letters to the Field and having received many beautiful answers, I concluded that Christian Science is the truth. Since coming to Christian Science I have had a number of demonstrations of the power of Love to save. A cattle man who had gradually drifted away from health was afflicted with kidney and other troubles. I went to see him, and after talking to him some time I left him my book, Science and Health, and he was so receptive that he seemed to drink in the truth. He is now well, and has in charge a large ranch of cattle.—*L. J. F., Lawrence, Tex.*

It has been my happy experience to witness, these past few months, the healing, through Christian Science treatment, of a serious case of consumption. Early this year, a member of my family received a letter from a young man, an inmate of one of our hospitals, asking for a little financial help, as he was "dying of consumption," and needed a few comforts not supplied by the hospital. I was asked to investigate and see if the condition was as serious as the young man thought, before complying with his request.

Calling at the hospital, I first saw the resident physician, who stated that Mr. T. was certainly seriously ill with consumption, and that he could live but a few months. I was directed to his ward, where I found him dressed, but lying on his bed. He was pale, emaciated, weak. He told me that several doctors had pronounced him incurable; that a prominent physician, and specialist on lung trouble here in San Francisco, had said that his remedies could

do him no good; one lung was gone, and there was no help. "It is hard to die so young!" said he. (His age is about twenty-four.)

As I sat looking at him, remembering something of his past life and of the death of his mother a few years ago with the same disease; and as I realized that he was surrounded by doctors and nurses, and that the general verdict had been, "No help," I thought, "Is it worth while to speak of Christian Science to him?" After a moment I said, "Why not fool all these doctors and live?" Then I told him I was a Christian Scientist, and that consumption had been cured by Christian Science treatment.

"How can lost tissue be replaced?" he asked. I gave him the address of a practitioner who lived but a block from the hospital, and advised him to call there soon and talk with the gentleman, who would explain to him all he wished to know, but for the time being to take my word for it, that consumption had been cured; that I could introduce to him, in our own city, a gentleman who had been so healed; that what had been accomplished, could be again. Then I left him.

Three weeks passed, and I received a telephone message to come at once to the hospital. I found Mr. T. in bed, where he had been ever since my previous call. He had been, he said, too weak to go even to the garden. He had not eaten for four days, his throat refused to swallow food. His sight was so dim, that he could not see me clearly, only an outline. Mortal sense would seem to say, "This is the last;" and he so expressed himself. The man-nurse in charge, on coming to his bedside that morning, had exclaimed: "Ain't this man dead yet!" A cheerful greeting from one engaged in the noble work of administering to his fellow-man! It took all my understanding of the omnipotence of Good, to declare silently, "Truth can prevail, even with these awful surroundings." I stayed with him an hour; then left him to call upon the practitioner before referred to, and to whom I had spoken of this case. When he learned of the seeming seriousness of conditions, he said, "Let us go back." I answered, "I will come in the morning and go with you, if you think best; but it is past visiting hours now." "Let us go now," he persisted. Feeling his determination, expressed in tone and words, to give of what he had to give, I said, "All right," and we went at once. Reaching the bedside, the healer was in-

roduced to the patient, and I turned aside with another visitor who had called, that the two should feel themselves alone. The ward was one in which there were a dozen or more beds, only a few feet apart, and most of them occupied. Then the Scientist introduced to this hopeless man the thought of the Christ-healing. After a short talk in which the Christ-truth was spoken, we left, the healer promising to call again. After two visits, he was recognized as a Christian Science practitioner, and the visits ceased because of the antagonism aroused. Absent treatments were kept up, the patient throwing away the medicines left for him. This too was discovered, and he was compelled to take the remedies. All this time he was too weak to be moved elsewhere. He had no home and no friends who had authority to make a change for him. Notwithstanding these difficulties he gradually became stronger; strong enough to walk about a little, and in a short time, he was able to walk to the garden. He telephoned to the healer, and later visited him. After a second visit, he received an invitation to spend two weeks in the country. At the close of this outing, he returned to San Francisco, a well man. He called on his practitioner, reported himself ready for work, and said: "I have stopped thinking of my lungs." The writer was absent from the city two months. After her return Mr. T. called, and her first words to him were: "How well you look!" A tanned ruddy complexion had taken the place of the pallid one of springtime, and he was healthy and strong. His weight had increased sixty pounds since he first heard of Christian Science, six months previous. He gives full credit to Christian Science for the cure.

This healing is encouraging to those who think their environment not conducive to success in healing; that the thoughts of those about them keep them from experiencing health and harmony. Here was a man under the eyes, the thought, of doctors and nurses, and condemned, by that thought, to an early death, yet Truth overcame every obstacle, and brought him out of discord into that health to which he was entitled, as the result of knowing man's relation to God, his Father; that he is related to Him as Father and child are related, as Mind and its manifestation, as Love and its expression. How glad we should be that we have a knowledge of one universal remedy, and that we can share this knowledge with others.

until shall come that time prophesied in Jeremiah: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." To the thought: When will this time be? the Christian Scientist gives answer: When man knows himself spiritual, and not material, as the result of knowing God, Spirit.—*M. A. S., San Francisco, Cal.*

In July, 1897, I was induced (rather against my will) to go to hear a lecture on what was called Christian (or, I think, Practical) Metaphysics. I was in a condition of great mental and physical misery, and my thought being very impressible, that which was in line with Christian Science in the lecture chained my attention, for I recognize now that what was said was not pure Christian Science teaching.

After this I joined a Metaphysical Science class, and for two years devoted myself to that teaching; but soon after taking it up, a doubt as to whether I was on the right course entered my mind and never left it. However, my mental misery was so great, that I persevered, trying to cultivate "the God within." At the end of two years of hard struggle, I found I must give it up and did so. Happily for me, a friend, knowing of my dissatisfaction, urged me to take up the study of Christian Science. At first I would not hear of it, but finding that the leading thought in Christian Science is "that we live in God," not as the other teaching has it, that God lives in us, the atmosphere cleared somewhat. I sent for my textbook and began my study, determined, however, not to join any society or attend any services of Scientists until satisfied that I was on the right track this time. For eighteen months I struggled on, meeting with what appeared mountainous difficulties, but gradually conditions improved, the bonds of slavish fear by which I had become bound were loosed, and the outlook became bright. In May, 1901, I felt that Christian Science was the truth, the whole truth, and nothing but the truth, and began to attend the meetings and services of the Christian Science Society of Melbourne. Three months later, I became a member of the Society. I still had a varying and somewhat trying experience, until, about six months ago, the false teaching was overcome. I had always shrunk from doing, or trying

to do, any healing work, for up to a certain point I was not at all sure that I might not be exercising my own will. Lately, however, I have been able to help others a little and to feel something of the peace that passeth all (human) understanding. So, though it has taken two and a half years to clear my mentality of that which I tried my best for two years to imbibe, I have gained much in experience, and I should like to know that my testimony of slow growth under perhaps unusual circumstances, and my slow healing, may help a brother or sister who is finding the way longer than was anticipated. When I first became a subscriber to the *Journal* and *Sentinel*, error always prompted me to hunt for testimonies of healing of the so-called incurable disease with which I was afflicted. As time went on, I learned the exceeding un wisdom of this, and now if any one testimony has more interest than another, it is that which tells of material conditions overcome and spiritual understanding gained in cases of slow healing. I began, some months ago, to realize that we need above all things the simple trust of a little child, recognizing that when our loving Father says, "Son, thou art ever with me, and all that I have is thine," we simply have to reach out and accept all, since nothing but good can come from God. "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles," is my daily prayer.

I. Throssell, Melbourne, Victoria, Australia.

WE hear it often affirmed that Christian Science is good enough for nervous troubles, but when organic diseases, or disorder arising from accidents appear, it is high time to appeal to the surgeon or *materia medica*. The following experience may not appeal to such as rest blindly upon this dictum of mortal mind, but it may help some one seeking for something beyond matter and material theories and their supposititious laws.

Going to my office one morning, myself and my wheel got tangled up with a sand wagon. I fell to the pavement, and the driver, not seeing me, drove quietly on. In my one desire to get my bicycle out of the way of advancing wheels, my own relation to them was forgotten, until I was sharply reminded of the fact by a sense that my foot was being crushed. My right leg was flat upon the pavement, so that my foot was lying upon the side. The

wheel passed over the foot at the instep. I have never known whether there was any sand in the wagon, but that there was plenty of weight is shown by the fact that the sole of the shoe was so warped inwardly and outwardly that it could not be subsequently worn.

The people who gathered called a carriage and I went on my way to my office. I took my shoe off at once, and pain soon began to make a very strong plea. This was met in a few moments and it never after troubled me, except the first night or two, when it awakened me from sleep, but disappeared quickly when met with Truth and Love.

I went to my office and did my work as usual, putting my foot down on the floor, but not being able to stand upon it, I was obliged to resort to crutches for locomotion. At night, when I washed the foot, it was badly swollen, hard, very hard, black and blue and bloodshot, so that not a particle of flesh color could be seen.

The fear of broken bones had suggested an examination by a surgeon, but this was met with the thought that "a bone of him shall not be broken." This all happened upon Thursday. Saturday, being under engagement to lecture in the afternoon, and knowing that I should have to stand for at least an hour and a half, the tempter said: "You had better stay at home this morning and give all your time to an effort to remove this disability." But the answering thought of Truth said: "No; your students have a right to your time, and no error can prevent the fulfilment of just obligations." Immediately with this thought came the sense of ability to walk without crutches, and I went to the classroom, and lectured without them, and never again used them. Freedom in walking was not demonstrated for about ten days, but when the claim, which seemed to be not with the foot but with the ankle, left me, it did so with the suddenness with which it appeared. That is, one moment I experienced great trouble in walking, the next perfect freedom.

Christian Science is the Word of God, not because of the healing, for that is but a sign, but because it brings the knowledge of God as ever-present and omnipotent Life and Love, liberating human hope and faith from the dungeon of material sense, revealing man's sonship in the divine Mind, and hence his at-one-ment with the "Father of lights,

with whom can be no variation, neither shadow that is cast by turning" (James, 1 : 17, Am. Rev.)—C., *Boston, Mass.*

IN a family a few miles from a neighboring city there were two children,—a girl of twelve and a boy of five. The boy had been an invalid from babyhood. He could not walk and couldn't put his hands to his face, or feed himself at all. The mother was taken sick and passed away. They lived on a farm and there was a good deal of work to do. As they were poor, they couldn't hire help and this little girl had to take her mother's place and do all the work and take care of this invalid brother. She heard of Christian Science, and thought how nice it would be if her brother could be healed so that he could take care of himself and help her. She thought of it some time and talked to him about it; and one morning she went to a neighboring town, and drove up and down the streets of the city until she saw a sign of Christian Science on the window. As the boy couldn't get out of the carriage very well, she sent for the Scientist to come down. The Scientist talked with the boy a few minutes and then declared the truth. The little hands that had never before moved, or but very slightly, obeyed the divine will and moved. They went above the boy's head. After some further talk with the child, she spoke the truth aloud, and the little feet moved. The child stood up in the carriage and walked for the first time.

The sister was delighted. She said it was the first time she had ever seen her brother move or stand up. That showed to me how earnestly a child receives the truth, and it also encouraged me to believe that what one does, we all can do.

I should like to tell of what Christian Science has done for me. Two years ago, the 5th of October, I fell quite ill, which, by the way, was not my first illness. For seven years my health had been very poor, but this was the climax, you might say, and for fifteen months I was an invalid. During that time I underwent a severe operation and all thought I would recover, but in six months I was still an invalid and it was decided that I should have to undergo another operation before I could possibly get well. But just at that time Christian Science came into my life and the results have certainly been wonderful.

I was also lame and walked with a decided limp, my left

side being very much affected. I don't think I can forget the first day I walked down street. I had taken treatments for about three weeks. I thought I would take a car, but as I went along the street I saw that the day was lovely and decided to walk to the Colonial Arcade, and did so, after walking not more than a few steps for fifteen months.

I am very grateful to God and to my dear practitioner.

Mrs. E. B. Tenney, Cleveland, O.

THE life of Christian Science practitioners and teachers should be so filled with earnest endeavor in their particular field of labor that they have time to look neither to the right nor to the left, but only to press forward towards the mark of the high calling to which they are called. When I have read the helpful articles in our publications, and have been refreshed and strengthened thereby, I have often said to myself, Why not send forth your gratitude by acknowledgment of the same? but error would say, Be silent, and let some more learned person speak. Now I cannot keep silent any longer, and error has no power over me, for God is all power,—omnipotent, omnipresent power,—and I, as a child, reflect Him. I have been consciously fed, nourished, and strengthened by this omnipotent Love for nearly seven years. When there was none near to help, I found in God, Good, a very present help in every time of need. I have been in dark places, in caves of the earth, but God's omnipotent hand has led me, and when I seemed most to need help He was ever near. I am grateful to Mrs. Eddy, the dear Mother in Israel.

I came to Christian Science, not for the healing (although I partook of that afterwards) but for the help it brought me from the Bible. It was, indeed, a new book. Old things had passed away and all had become new. My first thought was to tell it to all my friends, and my first joy was the assurance that none should be lost. When I saw that, I thought this is, indeed, none other than the gate of heaven. God, Good, was a new God to me, He was a God of love. I had been taught to fear Him more than to love Him.

Now we, as Christian Scientists, should put on the whole armor, give up so-called material pleasures, devote ourselves unreservedly to the great work which is before us, and not feel satisfied until all shall know Christ from the least unto the greatest, for are we not all workers in

the vineyard of our Master, striving to destroy anger, hate, malice, jealousy, self-righteousness, evil-thinking, evil-speaking, ever on the watch to destroy the false claims of mortal mind.—*E. J. Y., Charleston, S. C.*

A BY-LAW AND AMENDMENTS.

Art. XVIII., Sect. 7.

There shall be a Building Committee which shall consist of not less than three members of this Church in good standing, elected by a majority vote of the Christian Science Board of Directors and with the approval of the Pastor Emeritus.

Art. VI., Sect. 1, Par. 2.

The business of the Mother Church shall be transacted by its Christian Science Board of Directors. A majority vote and the consent of Mrs. Eddy shall dismiss a member of this Board. The salary of each member of this Board shall at present be seven hundred dollars per annum.

Art. XVII., Sect. 3.

REPORT OF DIRECTORS.—It shall be the duty of the Christian Science Board of Directors to report annually the amount of Church funds on hand, the amount of its indebtedness, and of its expenditures of the last year. The books of the Church Treasurer shall be audited semi-annually.

Art. XXVII., Sect. 5.

BROKEN BY-LAWS.—A member who shall break, or has broken, a By-Law of this Church, or has caused another member to do so, shall not hold office in this Church. If this offence be repeated, the name of this member shall be dropped from the roll of Church membership.

A WORD FROM MR. CHASE.

Per capita taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of the Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to the Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer*.

Box 56, Fall River, Mass.

BUILDING FUND OF THE MOTHER CHURCH.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, *Treasurer of the Building Fund*,

Box 56, Fall River, Mass.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

EDITOR'S TABLE.

WE find in Nave's Topical Bible, under the sub-heading "Love of man for man," reference to sixteen verses in the Old Testament and three hundred and seven in the New which urge upon mankind the necessity for loving, and which are in exemplification of the love of man for man. It has been truly said that the gospel of Jesus Christ is the gospel of Love.

Of the many verses referred to under this heading, none are more significant of the Principle of which Jesus taught, and none more helpful to his followers, than the ninth and twelfth verses of the fifteenth chapter of John's Gospel, and the thirtieth and thirty-first verses of the twelfth chapter of Mark: "As the Father hath loved me, so have I loved you: continue ye in my love. . . . This is my commandment, That ye love one another, as I have loved you." "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

The love that fulfils our Master's behest is not a sensual, selfish, sentimental, or ecstatic condition of mortal mind, nor is it so transcendental as to be beyond human comprehension. It is the reflection of divine Love, and is manifested in human love just as the Christ was manifested in the humanity of Jesus. This love is apparent in our experience only when human consciousness is so imbued with spiritual sense that it perceives somewhat of divine Love, infinite Principle, God. Without the capacity to reflect divine Love, humanity would be at the mercy of mortal mind, sin, sickness, death; without hope and without God. John said, "If a man say, I love God, and hateth his brother, he is a liar. for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Human love, reflecting the divine, is manifested in kindly, patient forbearance; in generous, ennobling thoughtfulness: in helpful, holy ministration; in virtue, purity, charity. "Whoso hath this world's good, and seeth his brother

have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Fear of being thought "unscientific" may chill the generous impulse and restrain the kindly promptings of love, the compassionate word, the tender encouragement, the bountiful charity of the divine reflection.

A false sense of human love, expressing anxiety, fear, pride, selfishness, sensuality, is not the reflection of divine Love; it is but an hireling masquerading as the shepherd.

M.

LET us be glad and thankful for our holidays! They come to us variously laden with the sentiment of patriotism, gratitude, or devotion. But whatever their special mission, they each and all call a halt upon the world's mad chase for gold, for fame, for fashion, and give tired humanity a moment for rest and reflection.

Perhaps none is more peculiarly significant than New Year's Day, for it is fraught with suggestions of the New Birth. Further, it is a season for introspection. We cannot silence the insistent query: "Self, where art thou? Art thou coming consciously into fuller recognition of the omnipotence of Good? Art thou dwelling in the secret place of the Most High? Do happiness and harmony and joy spring up when thou hast gone in and out among the sick and sorrowing? Morally, where art thou, self? Is thy charity greater, thy self-love less? Does thy fire warm the shelterless, does thy plenty feed the famishing? Are honesty, justice, and purity crowned? and hypocrisy, greed, and ambition scourged at thy gate? Has gossip lost its charm for thee, so that its most seductive appeal finds silence on thy lips? Where art thou physically? Art thou learning to follow less and less after the ignis fatuus of sensuous pleasures, and to fear less the beliefs of material pain?"

"A Happy New Year," indeed, is it to him who can answer these queries with assurance of progress, assurance that old beliefs, opinions, limitations are being outgrown, and a purer, higher, holier life is manifesting itself. Blessed, indeed, is he to whom the new year brings thus the gladness of growth. To him also who is dwelling in the shadow of discouragement, Christian Science extends a hope of happiness,—happiness in the possible assurance

of a present comforter, in a fuller sense for him of health and holiness.

"The Happy New Year" of Christian Science is happy in freedom from the merciless masters, sin and sorrow, happy in the hope it brings to suffering humanity, happy in the power it gives us to lighten the burden of a weary brother; new in the demonstration of the old Christliness which blessed and healed and fed the fainting multitudes who followed Jesus, new in the simplicity and humble faith that challenges the Goliath of many generations of preaching and doctoring to meet the David of a demonstrable truth which saves and heals. Surely this "Happy New Year" of Christian Science is the one day with the Lord that is as a thousand years. S.

OUR escape from the enslavement of material sense is made possible by the fact that Truth leads all the way, though our feet are yet within the territory dominated by error.

There are many temporary experiences and conditions incident to the advance of both the individual and the communal life, which render most important service as stepping-stones, when to tarry with them would be to sacrifice all hope of higher attainment. The training of an artist calls for the doing of many specific things in a consciously mechanical way which is the very antipode of that spontaneous freedom characteristic of masterly expression. The successive vantages of his schooling are, however, no sooner gained than they are surrendered because outgrown; they would prove an intolerable fetter out of their order.

In like manner, many things which have a necessary place in human progress serve us only as we pass on to better things. Their value is not intrinsic, but relative, and like mile-stones they record our forward movement only as we leave them behind. "An improved belief is one step out of error" (Science and Health, p. 296). To look upon physical strength as a basis of life or health is a very great mistake, nevertheless, the present advantage and desirability of a sense of normal physical conditions was abundantly attested by Jesus' manifold works of healing. He certainly would not have conferred physical sight if it had not been a blessing, as compared with physical blindness,

nor would he, had it not been in the line of spiritual betterment.

When the poor people gathered about him he recognized all their needs, from the lowest to the highest, and in their order he brought about an improvement of every sense. Their hunger was relieved, not by the immediate removal of the sense of want, as we can think he surely might have done, but by the multiplication of the loaves and fishes. He thus opened a way, through the improved belief of hunger's satisfaction, for the fulfilment of his higher ministry.

Improved conditions *in* the world are not *of* the world; we are brought to them by the apprehension of Truth which is seen more clearly day by day, and which will no less surely lead us away from, and beyond these intermediate stations of our journey, than it has led us to them, and all in fulfilment of the promise of divine guidance every step of our pathway from the beginnings of spiritual consciousness to the very courts of heaven. Freedom from sense bondage is thus effected by a progressive illumination which enables us to perceive and to take those successive steps in our spiritual growth which, while pertaining to a state of error, establish the order of our deliverance from error.

Right apprehension of the teaching of Christian Science will put us in right attitude toward all progressive thought and movements. Their value will be estimated not only with respect to what they are in themselves, but with respect to what they are in relation to human progress and to those conditions of thought which led Jesus to say, upon one occasion, "Suffer it to be so now." This understanding gives breadth of view, a truer perspective for judgment, a larger embrace for sympathy. It often leads us to honor and respect those who are loyal to an idea which we perceive to fall far short of the ideal, but which has its place as an improved belief in humanity's awakening to spiritual consciousness. We are thus prepared to view our fellows in the light of their devotion to their next advance step, rather than in the light of their antagonism perchance (through ignorance) to our thought and ideals, and this will open avenues of approach and ministry to many who may be widely separated from us in opinions and habits.

This right apprehension will also give us greater patience, not with error in any of its phases, but with ourselves and

with all mankind. The unchanged aspect and position of a distant mountain landmark, all panoplied with purity, may discourage the thought of advance, though we press on ever so bravely, but the remembrance of the lesser hills over which we have toiled, and which are now far behind us,—this gives ground for gladness, a satisfying assurance that if we faint not we shall reach our goal; and we are thus often comforted and helped by the way, as we contrast to-day's consciousness with yesterday's conviction. W.

CHURCH NOTES FOR JANUARY.

The following churches appear for the first time in this issue of the *Journal*:—

Charleston, W. Va.; Council Bluffs, Ia. (Second); East Aurora, N. Y.; Georgetown, Col.; Horton, Kan.; Rich Hill, Mo.; Shellman, Ga.

The following new Churches formerly advertised as Societies, are now holding regular services:—

Batavia, N. Y.; Elmira, N. Y.; Highland Park, Ill.; Port Huron, Mich.; Waverley, Neb.

Regular services are announced for the first time at,—

Alexandria, Ind.; Canajoharie, N. Y.; Connersville, Ind.; Fond-du-Lac, Wis.; Grants Pass, Ore., Lompoc, Cal.; Menominee, Mich.; Mt. Vernon, Ia.; Tama, Ia.; Westfield, Mass.

—THE—
**CHRISTIAN SCIENCE
JOURNAL**

"For the weapons of our warfare are not carnal, but mighty
through God to the pulling down of strong holds."

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NO. II.

**THE INDIVIDUALITY AND SIMPLICITY
OF PRAYER.**

BLANCHE H. HOGUE.

IT has been said, "No two men come to Christian Science by the same mental journey."

Each man comes to the threshold of his acquaintance with God, through the pathway of his own individuality. So complex is the problem of humanity, from the material standpoint, that no two people share the same mental experience, however closely their lives may be woven in external interests.

Outwardly there may be the same needs, the same educational interests, the same models in art and literature, the same standards in home and business; men may have the same desires, struggles, ambitions, failures, and achievements; may speak a common language, weave together a universal social fabric, eat and sleep, work and play as one family in this school of experience which we call the world; and yet individuality remains uninvaded. Experiences may be similar in kind, but lives touch only at points of common interest. Because of the individual problem, one may in a measure understand another's need, or loss, or victory, but the fact remains that each man lives in his own world and pursues his own mental pathway to the working out of his own salvation.

It is not strange that from this complexity of thought, many theories of existence and salvation should arise. In-

dividuals, communities, and nations have groped in the darkness of uncertainty, abandoning with each progressive step the beliefs and opinions which had before been deemed invaluable and indispensable. The crumbling of past supports, through the failure of some cherished theory to save in an hour of trial, makes evident the need for help outside and above this uncertainty and confusion.

The things which once satisfied the intellect and heart fail in their promises, or are outgrown and forsaken as are a child's toys, and thus experience pushes the individual to the first faint utterance of real prayer in the determination, "I will arise and go to my father." In his mental journey he has come to the desire for something better than materiality; to the place where his thoughts join the current setting Godward.

Whether he has been prayerless heretofore, or whether he has had a form of prayer more or less satisfactory, the substance of true prayer has been unknown to him until this awakening is reached. Turning from husks, desiring a living knowledge of his heavenly Father, a relationship hitherto unknown and unappreciated is discovered. Hope is awakened, doubt is dispelled, and thought begins its journey onward, upward, homeward, through this open doorway of access to divine Love.

This process of thought, which reaches Godward, has been termed prayer. Technically the word has been used to designate a formulated thought of petition, confession, supplication, invocation, adoration, or thanksgiving, but in its broader meanings it covers any individual approach to the loving Fatherhood we call God.

Richard Chenevix Trench says,—

Say, what is prayer when it is prayer indeed?
The mighty utterance of a mighty need.
The man is praying, who doth press with might,
Out of his darkness into God's own light.

Mrs. Eddy has said in *Science and Health*, page 1, "Desire is prayer." Many weary Christians have been refreshed and cheered by the simplicity of this statement. Learning that the desire for a higher knowledge of Good is the one open doorway through which this Good is found, these tired hearts have taken courage and have journeyed onward.

Because of righteous desire, thought is led from the valleys of sin and the mountains of selfishness, from vary-

ing forms of belief and dogma, from the depths of agnosticism and superstition, from the darkness of fear, sorrow, and suffering, to the threshold of the Science of Christianity.

This mental journey, under the guidance of right desire, brings humanity out from the complex conditions of ignorance or immersion in theories, into a common experience, an experience in which all mankind may unite; the acquaintance with the revealed Truth given to the world in Mrs. Eddy's book, "Science and Health with Key to the Scriptures."

We stand together at the threshold of this great discovery. The Science of God, man, and the universe dawns upon the awakened thought, but the transition from the old to the new is not immediate. This surer acquaintance with God and His laws brings an upheaval of old theories, an overturning of old methods. The student may find the old forms of prayer inadequate, yet he hardly dares abandon them. If he has had no prayers in his old pathways, he knows not how to begin to pray. On the one hand, he may fear his prayer of petition to be unscientific, or on the other, that his declaration of the perfection of man lacks humility. He has learned that he cannot plead with a changeable God, he may be bewildered by his first knowledge of a God who sees not evil, but he feels the need of some method of humble approach toward the Giver of all good.

May not the disciples have reached this same point in their mental journey when they said, "Lord, teach us to pray?" And for an answer Jesus gave them that wonderful prayer, so complete in its simplicity, which *turns* with reverent acknowledgment to God, *affirms* "Thy will be done," *asks* for bread, *measures* mercy received by mercy given, *pleads* for protection and deliverance, and *knows* that the kingdom, the power, and the glory, belong to God and God alone. In this, Jesus clearly showed his students that they could approach God in any way which seemed right and good for the individual. And may not the disciple to-day, who stands bewildered between the complexities of his old beliefs and the dawning of Truth, receive the same assurance, that if his thought turns honestly to God, the manner of its turning need cause him no anxiety? Must a flower be technical in turning its face toward the sun? Need a child use set phraseology to merit and find the loving care of a parent? If, as students of

Christian Science, we are growing into a living companionship with "Our Father which art in Heaven," if we are daily striving for better acquaintance with Him, and are profiting by that acquaintance, we may well trust that "The desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void" (Science and Health, p. 2).

Students of Christian Science sometimes reach this point of growth, only to be confused and hampered by the careless speech of those whom they look upon as older and wiser than are they. It may have been said, "Well, you know, in Christian Science, we pray very differently from the old way," or, "If God has already done everything, it is not scientific to ask Him for anything," or, "You must just affirm that you have all good," etc. And what is the result? The student may become almost afraid to approach God at all for fear that he will not do it in the right way. He has abandoned his old forms of prayer and goes through a desolate stage of believing that prayer, in Christian Science, is such a difficult and complicated thing that he cannot clearly attain to it. Or worse, he may go his way, saying that Christian Scientists do not pray as Christians pray, and so do not pray at all.

Have we not as Christian Scientists encountered some of these misconceptions concerning the true teaching regarding prayer, and should they not humble us? Should they not teach us to avoid intellectual discussions and to turn inquirers and ourselves to the simplicity of the written word upon this subject? The Bible and our text-book, Science and Health, reveal more than we have yet discerned regarding prayer, and we may well leave the sacred unfolding of each individual to this loving guidance. As we learn that the mental process of longing for God is in itself an action which opens all the windows of thought heavenward, we see that an honest, hungry heart cannot pray wrongly. Elaborate attempts to explain how to pray are abandoned, the hem of the garment has been touched, and we bow reverently in the simplicity of true communion.

The growing Scientist may well watch and pray that he be not led into the temptation of too much metaphysical declaration and too little Christian humility. The need is not for anxious striving to be correctly metaphysical in the approach to God, but for the abiding trust that he may pray in any way which helps him to the discovery that God is

with man, here, instead of in a far-away heaven, listening to him; that this actual Presence understood is the answer to even the unformed, unbreathed prayer.

When we learn that prayer is a statement to be heard neither by God nor by men, but the active mental exercise, the mental process which quickens and purifies our thought, enlarges our understanding, and ushers us into a knowledge of our relationship with the Father, we will trust it to be fashioned aright and bring its blessing, whether it assume the form of petition, declaration, or thanksgiving. It is a stepping-stone to a higher altitude, and must be as individual in its expressions as we are individual in our needs.

In the Christian Science Church services, no man formulates a prayer for another, but each man approaches, through the vestibule of his own quiet thought, the clear spiritual interpretation of that mighty prayer, the one given by the Master, which is the inspiration of all Christendom. Thus are we taught not to molest the sanctity of individual access to the throne of grace.

David speaks of the secret place of the most High. Longfellow, in his "Saga of King Olaf," gives to the world a beautiful picture of a heart refreshed by abiding in this place, secret only because unknown to those who seek it not:—

As torrents in summer,
Half dried in their channels,
Suddenly rise, though the
Sky is still cloudless,
For rain has been falling
Far off at their fountains;

So hearts that are fainting
Grow full to o'erflowing,
And they that behold it
Marvel and know not
That God at their fountains
Far off has been raining!

The Christian often asks himself, "What does it mean to pray without ceasing?" There are many hours of the day when one's occupation prevents formulated prayer, either mental or audible; yet the command stands for "unceasing prayer."

Christian Science has answered this question in teaching that all right thinking about God's man and God's universe, the constant effort to see things as God sees them, to do things as God would have them done, is prayer; and that all righteous action springing from this righteous effort, is the fruitage of prayer.

Prayer has as many modes of expression as there are human needs. It is the upspringing of every holy purpose, the budding and blossoming of every pure aspiration. Its pathway lies through the patient daily struggles with self, through quiet humility, steadfast endeavor, unfaltering trust, glorious victory. At times it is found in the hidden corners of thought, as the violet grows in a sheltered nook. Again its mighty pressure bursts through all obstructions, demolishing mountains of fear and doubt, flooding a life with sunshine, illumining a world. It is the open door through which God's actual presence finds its way into the currents of our daily living, cleansing, ennobling, transforming all experience. Whatever may be its purpose, its form, its fruit, it is the continual effort to adjust thought to the highest Good we know, and so may be trusted to "mould my will to Thine."

To quote again from Richard Chenevix Trench, in his poem, "Prayer,"—

Crooked and warped am I, and I would fain
Straighten myself by Thy right line again.

Christian Science makes a mighty demand upon its students for activity in right thinking and right doing, an activity which is the only obedience to the command, "Pray without ceasing."

Recently, a very helpful illustration was given by a student in analyzing the question of purity of thought. The statement was made, that in one's present environment, purity is impossible without activity; that stagnation always means impurity and obstruction, while activity brings purification. By way of illustration, reference was made to the stagnant pool, which has become defiled and is cleansed only by the inflowing of water from a pure outside source. Water which is in motion is in process of purification, and the degree of its activity determines the rapidity of the process. Throughout the universe purity and activity go hand in hand, in evidence of the fact that the incoming of that which is clean and wholesome, removes the unwholesome accumulations of stagnation.

Unquestionably this applies to the trend of our daily thinking. After we are convinced that Christian Science indicates the way of right thinking, we have before us the task of clearing away the accumulated effects of wrong

thinking. We learn that every thought cherished produces its direct results for good or for evil, for health or for sickness, for the comfort or discomfort of daily life. The mental laziness which awaits "a more convenient season," or relies upon another's activity, leads the student who is tempted thereby into a multiplication of disappointments and discouragements which not only obstruct his own pathway, but become a stumbling-block to the onlooker who is judging Christian Science by the achievements or failures of its adherents. The mental activity which establishes systematic and persistent right thinking, never questioning, never doubting, never losing time by worrying about results, never delaying error's destruction by its temporary indulgence, is opening the way for healing, uplifting currents of righteousness which must sweep through consciousness and touch each receptive man and woman with saving grace.

The difference between theoretical and practical Christianity lies in this. One believes and stagnates, the other understands and acts. One waits passively for future deliverance, the other works actively for present accomplishment. One lies dormant, in anticipation of a future awakening, the other is a Christianity kept in continual motion, in constant practice, because it is awake now.

May not the operation of such consecrated mental activity rightly be called prayer? Is it not individual? Is not the process simple?

The trend of history, as well as individual experience, shows us that not until man recognizes in some way, his own helplessness, does he turn to his God for help. But history and experience show us, as well, that somewhere, sometime, each man does find himself helpless, and does cry out for a knowledge of better things. Gratitude untold should be ours, that one in history has radiated the glory of Divine understanding so clearly, that in the individual hour of need each man may find his Saviour in the Master's life and teaching, may learn from his wondrous example how to seek and find Divine acquaintanceship.

Jesus is recorded in the tenth chapter of John's Gospel as saying, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Modern thought may explore all lines of philosophy and psychology, seeking salvation through the tangled webs of human opinion, but it must needs return meekly to the life

and teaching of Jesus the Christ, as the one open door through which the actual knowledge of Good may be found. Through this doorway,—the understanding and practice of Good as Jesus revealed it,—man may, indeed, find pasture,—sustenance, shelter, rest.

To those in this age who are being led from the quicksands of human philosophy to the secure foundation of the Christ-Mind, there comes a mighty sense of thanksgiving; and to the Christian's gratitude for the open doorway Jesus the Christ has set before us, is added the Christian Scientist's gratitude that a century has come which found a disciple so pure, so devoted, that she could not only "go in and out, and find pasture," but could, with Scientific certainty, point a world to that waiting doorway. This disciple not only discerned the pathway leading to this open door, but has seen, and has had the magnificent courage to point out, the treacherous by-paths of mortal thought which, with false promises, would lead the seeker in ways other than the simple one of Christliness.

Mrs. Eddy's life gives evidence of loving desire to guide "tired humanity" into the way of peace. Those who hear her message, and hearing, understand, are rising, a mighty throng, to seek and follow, with her, the Mind of Christ. And as the way grows brighter, as the wilderness blossoms, as the abundant fruits of righteousness multiply on every side, they unite in a great prayer of thanksgiving for the knowledge that simple and individual access to the Father, with signs following, may be found by all who long to pray aright.

THE inquietude of the heart which doubt has robbed of its faith in God, is an evidence that skepticism is a malady, not a normal state. The sadness of our times under the pressure of positive disbelief and negative uncertainty has in it the "promise and potency" of a return to health and happiness. Already we can see, if we look with clear eyes, the signs of what I have dared to call "the re-action out of the heart of a doubting age towards the Christianity of Christ, and the faith in Immortal Love."

Henry Van Dyke.

MAXIMUS.

I HOLD him great who for love's sake
Can give with generous, earnest will;
Yet he who takes for love's sweet sake,
I think I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives;
Yet nobler is the one forgiven,
Who bears that burden well and lives.

It may be hard to gain and still
To keep a lowly, steadfast heart;
Yet he who loses has to fill
A harder and a truer part.

Glorious it is to wear the crown
Of a deserved and pure success,
He who knows how to fail has won
A crown whose luster is no less.

Great may he be who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are those who die for God,
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in his sight.

Adelaide Proctor.

THE FOLLY OF DISCOURAGEMENT.

SAMUEL GREENWOOD.

WE not unfrequently hear new students of Christian Science express discouragement because some discordant condition does not yield readily to their treatment; but we all need to learn that these problems are the test of our real understanding of Truth, and are as necessary to the attainment of a demonstrable knowledge of Christian Science, as the sums we had to do at school were necessary to a correct and practical knowledge of arithmetic. Through demonstrating the unreality of these conditions we reach a higher understanding of the infinitude of Good, and make just that much progress toward man's rightful dominion. The exactness required of us by divine Principle in working out our deliverance from physical and moral error, through Christian Science, does not vary a hair's breadth any more than it does in mathematics. In the Christian Science text-book, *Science and Health*, we read, "Divine Principle never pardons our sins or mistakes till they are corrected" (p. 11).

Take an illustration from the work of an accountant. At regular intervals he is required to prove the correctness of his work by means of a trial balance; if his work has been rightly done the books will balance; if they do not, he knows there has been a mistake; there is something about his work that is not true, and that the only way to restore the harmony, or correctness, of his books is to discover and correct the mistake. To complain of the hard work this may entail avails nothing; even the discovery of the troublesome error does not release him; but when he corrects it, it has ceased to exist, and is unreal in the most literal sense of the word.

And so it is with our human life-work; we are frequently called upon to prove the correctness or truthfulness of our work, or thought; and as even one cent on the wrong side will throw the accountant's books out of balance, so what may seem the most trivial of faults, if uncorrected, will sound a note of discord in our sense of life. Jesus referred to this absolute, unyielding exactness required by Truth when he said, "every idle word that men shall speak, they

shall give account thereof in the day of judgment." The apparently petty mistakes in the day's thinking and doing do not disappear with the day, though seemingly forgotten; they remain in the individual's consciousness to bring forth fruit after their kind, until destroyed. The accountant's mistake of one cent may pass unnoticed, but the balancing time will show it up as surely as if it were a thousand dollars, and the standard of mathematical truth requires its correction just as imperatively. Why should we wish the standard of Christian Science, or right living, to be less exact than the science of numbers?

A sense of discord arises in our consciousness, things do not come out right; and we are discomforted, or diseased. In Christian Science this is recognized as the consequent of a mistake, an antecedent error in thought and practice, the following up of something which has not been true. If we are wise we shall seek at once for the hidden cause, the wrongness in our work, that we may correct it. Until the disturbing error is discovered and corrected we are not delivered; but when this is done it has ceased to exist, and is as absolutely unreal as the corrected error in a mathematical problem, and can trouble us no more, unless repeated. Discouragement in this work effectually hinders our success, and is a phase of selfishness, doubt, anxiety, unfaithfulness. Patience and persistence are indispensable elements in all successful work, and no less so in our efforts to gain a living knowledge of the Christ-Truth which delivers us from evil.

No Christian Scientist will deny that, to the sense which clings to material selfhood, the way in Christian Science is toilsome and difficult; but this work needs to be done. it cannot forever be avoided. The divine compulsion of the fact of Good, supreme and omnipotent, will ultimately lead every mortal to relinquish the illusion of evil and seek the way to God. Though we often fail in reaching the object of our desire, the imperative need of salvation should impel us to greater diligence and more perfect work. Discouragement would be a confession of indolence; the folly of expecting to reap a harvest we have not sown.

The Christianly Scientific healing of sin and disease is not the result of human will or thought suggestions, nor can it be accomplished apart from mental and moral rectitude. A wicked man may work a problem in mathematics correctly, or he may through the sin of hypnotism lull a suf-

ferer's thought for a time into deeper delusion; but he cannot demonstrate Christian Science, for it is the knowledge of Good, and only a good man can understand and practise it. The human mind must be purified to reflect the Christ-Mind through which alone it can reach the demonstration of Christian healing.

If our efforts to demonstrate Christian Science in any case are not successful, we know the causative error has not been corrected, hence not destroyed. Cain was discouraged because his offering was rejected, and made his complaint before the Lord, as so many have done since; but he was shown that his work was not accepted because his thought was not true toward God. "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." Discouragement under such conditions is dishonesty, for it covets the possession of that which has not been earned.

Christian Science treatment is not a formula, or a magic charm, which does its work in some mysterious way independent of our state of heart; it is living, intelligent prayer, which actively recognizes man's unity with God as the divine reflection, and is satisfied. In the letter alone this prayer is as dead as the vainest heathen repetition. Sincere and faithful treatment will surely discover for us the errors uncorrected, for the abiding desire to be no other than God made us, will reveal whatever in us is not Christ-like; but it will be our task to make the needed reformations. Apparent failure should stimulate us to more constant effort in bringing every thought "to the obedience of Christ." Discouragement because of our small reward is either our spiritual idleness (lack of prayer), or the love of self (sensuality).

If we think we can go on indulging in temper, jealousy, bitterness, unkindness, gossip, and kindred errors, and when trouble appears that we can simply treat the discomfort away, we shall be humbled, for this would be to make a mere charm of that form of prayer the most exalted the world has yet received. Reformation alone can complete our pardon, for "The way to escape the misery of sin is to cease sinning" (Science and Health, p. 327). Discouragement in such a case must be the love of sin not yet quenched.

We must climb to get above the clouds; to whine discouragingly in the valley is to waste golden opportunities,

and prolong the period of storm and tempest. Let us thank God that we can climb higher daily, though it may seem a long, dark, and weary way before the clouds are left quite behind; but our dear Leader in this new-old faith in God, who has gone the rugged road before us, says in Science and Health, "the angels of His presence . . . are our guardians in the gloom" (p. 174), and we should rejoice in the assurance.

The recognition of Truth which will remove every error from our experience is not reached in a day or a year, but some time even this will be ours. Discouragement in this progress only weakens our ability when we need to be strong for the pulling down of the strongholds of fear and sin. It is indeed a glorious thing to know that we can gain on earth that knowledge of God and His Son which is eternal life; that nothing, absolutely nothing, outside of self can hinder our obedience to Truth. With an intelligent, unfaltering faith in God as omnipresent Love, we will look ever to the ultimate goal of our labors rather than to the imperfect things of to-day, when we only see through a glass darkly. The encountering and overcoming of evil is inevitable until that which is perfect is come; and until then let us remember that "The glory of human life is in overcoming sickness, sin, and death" (No and Yes).

A PRAYER.

It is my joy in life to find
At every turning of the road,
The strong arm of a comrade kind
To help me onward with my load:

And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live,—
God make me worthy of my friends!

FRANK DEMPSTER SHERMAN.
In *Frank Leslie's Monthly*.

ORIGIN AND GROWTH OF CHRISTIAN SCIENCE.

EARLY in the last quarter of the nineteenth century, press, pulpit, and layman became conscious of a new factor in religious thought and life, but few expected that before the close of the century they would see a large and flourishing denomination of earnest Christian people grow from what seemed such an intangible beginning; but the growth of Christian Science has been as rapid as its history has been simple, and its achievement as great as its purpose is noble.

In the year 1866 a woman born and reared in the religious atmosphere of New England, when seemingly helpless and almost hopeless, turned in her extremity to God and was healed, as thousands throughout all ages have been healed and saved when they have trusted God. This fervent, religious woman, knowing that God is no respecter of persons, entered upon the task of searching out His immutable law, by which she was healed and by which she knew that all mankind might be healed. The fruit of her consecrated labor was given to the world in 1875 in her book, "Science and Health with Key to the Scriptures." This book is the text-book of Christian Science, and its author, Mary Baker G. Eddy, is the recognized leader of the most remarkable religious movement of modern times—a religion founded upon the sacred revelation of Scripture, and which insistently and persistently declares that Jesus the Christ revealed the Father to all men for all time. Under the wise leadership of this wonderful woman, who but thirty-five years ago stood alone as the one Christian Scientist in all the world, the denomination has prospered and has grown to such proportions as to compel the attention of the civilized world and command the respect of unprejudiced thinkers.

Mrs. Eddy, whose history cannot be separated from the history of Christian Science, was born in Bow, N. H., a little hamlet situated in the beautiful valley of the Merrimac, and but a few miles from her present home on the outskirts of Concord. She is of English and Scotch ancestry, and was the youngest child of Mark and Abigail Baker. As a child she was thoughtful and studious, and of

a deeply religious nature. Of her early studies she says in "Retrospection and Introspection:" "At ten years of age I was as familiar with Lindley Murray's grammar as with the Westminster Catechism; and the latter I had to repeat every Sunday. My favorite studies were Natural Philosophy, Logic, and Moral Science. From my brother Albert I received lessons in the ancient tongues, Hebrew, Greek, and Latin." At the age of twelve years she was admitted to membership in the Congregational Church, and continued in fellowship with that denomination until she established her own church.

Her book, *Science and Health*, was written while she was a resident of Lynn, Mass, and her earliest proofs of the adaptability of her system of healing to the needs of mankind were shown in that city. Later she removed to Boston and remained there until 1889, when she returned to her native state and took up her residence within sight of her birthplace. Her home, just within the city precincts of Concord, is appropriately named Pleasant View, and is one of the most beautiful spots in New England. It has on several occasions been thrown open to her followers, most notably in June, 1901, when she personally welcomed about three thousand visitors. The house is large, but not larger or more pretentious than thousands of modest New England homes which bespeak moderate means and comfort rather than wealth.

Mrs. Eddy's daily life is extremely simple, although one of great industry. As the active leader of a movement which has engaged the attention of probably a million people, it may well be conceded that she is one of the busiest women in the world. The statement so frequently made that her followers worship her is a misrepresentation of the attitude of Christian Scientists toward her. Christian Scientists are constantly reminded, through daily benefits received from Christian Science, that they are deeply indebted to her for the consecration of her life to their service, and for her wise counsel and self-sacrificing example, and they would be less than human if they failed in gratitude to her, but to worship her would be abhorrent to them and to her, and contrary to the teachings of Christian Science.

The denomination founded by this New England woman presents the marvel of the age. It has in its short history enlisted the enthusiastic adherence of men and women of high mental, moral, and spiritual attainment—editors, min-

isters, doctors, lawyers, college professors, teachers, bankers, merchants, clerks, laborers, farmers—in fact, people of every walk in life and every condition of thought. It has healed the sick, reclaimed the sinner, brought peace to the troubled, happiness to the miserable, and hope to the despairing; but, like every reform, it has been denounced from the pulpit and platform, ridiculed and misrepresented by its enemies, and forsaken by a few who found its moral and spiritual requirements beyond their capacity. But notwithstanding all this, the movement is to-day firmly established as a force successfully working for good morals, good citizenship, and a greater spirituality. Its mission in human affairs is to stem the tide of materialism, to lessen, and in time overthrow, selfishness, brutality, and greed, and to usher in the realization of the brotherhood of man.

In 1867 Mrs. Eddy established the first school for teaching Christian Science. In 1876, with six students, she organized the first Christian Scientist Association. In 1879 she organized the first church of the denomination. In 1881 she opened the Massachusetts Metaphysical College, chartered by the State of Massachusetts. In 1883 she established *The Christian Science Journal*, the first denominational periodical, and became its editor.

The Church organized in 1879, with twenty-six members, has become the Mother Church of the denomination, and has a present membership of 22,127.*

The Massachusetts Metaphysical College has graduated about five thousand students, who in turn have become teachers of many thousands more. Its class graduated in June, 1901, included students from twenty-five states and territories and five foreign countries.

The Christian Science Journal has been supplemented by the *Christian Science Sentinel*, a weekly paper, and the *Christian Science Quarterly*, which contains the Sunday lesson sermons used in all the churches of the denomination.

The number of organized churches and societies holding regular Sunday services and Wednesday evening meetings increased from one in 1879 to 415 in June, 1900, and to 661 in October, 1901. The increase in the number of churches and societies in the seventeen months preceding October, 1901, was about fifty-four per cent. Greater New York has eight Christian Science churches, Chicago five, Philadelphia,

* These figures were compiled in June, 1901. The membership in November, 1902, was 25,220.

four, and Buffalo four. Quite recently the doctrines of Christian Science have secured a firm foothold in England, Scotland, and Germany, and the present indications are that the growth of the denomination in those conservative countries will be as rapid as in the United States and Canada. The directory of practitioners published in a recent issue of *The Christian Science Journal*, includes the names of persons in Mexico, Australia, the Bahamas, China, France, Hawaii, Italy, the Philippine Islands, and Switzerland.

The last few years has been an era of church building during which many beautiful and costly buildings have been erected, notably the Mother Church in Boston, costing about \$240,000; Second Church of Christ, Scientist, of New York, costing almost half a million; First, Second, and Third Churches of Christ, Scientist, in Chicago, costing in the aggregate nearly four hundred thousand dollars, besides many in the smaller cities, and many more in course of construction, including First Church of Christ, Scientist, of New York, which will cost about seven hundred thousand dollars, and First Church of Christ, Scientist, of Denver, with a seating capacity of twenty-three hundred. An unwritten law of the denomination is that a church shall not be dedicated until paid for, and the relentless and harassing burden of the church mortgage is unknown.

Not the least interesting of the church buildings erected by Christian Scientists is the church edifice at Schofield, Wis., built and owned by a society composed of children, the oldest not over sixteen years of age.

The growth of the denomination has not been due to any effort on the part of Christian Scientists to proselyte from or misrepresent other denominations, but is due to the fact that the practical application of the teachings of Christian Science has proved beyond contention to thinking people who have investigated the subject that salvation is possible and within the reach of all who faithfully and earnestly strive for it. It is not the purpose of Christian Scientists to interfere with those who are satisfied with their religious beliefs, nor do they seek to force their views upon those who do not agree with them.

It may reasonably be asked why this denomination has grown so rapidly, and an equally reasonable answer would be that in all ages humanity has been crying out for some certain, demonstrable system by which it might be relieved from pain and suffering, and find health and peace and

happiness, and, above all, that it might know God, whom to know aright is life eternal. Those who have turned to God through Christian Science gratefully testify that they have found health, peace, and happiness and a demonstrable knowledge of God and His Son, Jesus Christ, applicable to all their needs, and never failing when honestly applied.

The "American Encyclopedic Dictionary" says, "The foundational truths of Christian Science are the reality and allness of God, the unreality and nothingness of matter, the spirituality of man and the universe, the omnipotence of good, the impotence of evil. The demonstrative actuality of Christian Science essentially distinguishes it from all other religions of the age."

The "National Cyclopaedia of American Biography" says of Christian Science: "Many people of the thinking class are turning to this science and adopting it, because in it they find a solid foundation, a sure abiding peace, the verification of the promises of Jesus, and a demonstrable Christianity."

ARCHIBALD McLELLAN.

In The Chicago Record-Herald.

THE LOVING FATHER.

ALICE ADAMS RUSSELL.

With loving arms He bore them on,
Through all the days of old;
And carried them with tender care,
As lambs of His own fold.
With pity He redeemed them all,
With love He bore their woe,
The angel of His presence came,
The toilsome way to show.

So trusting in His tender care,
As shepherd of one fold;
We know He bears and carries us,
As in the days of old.
In all our griefs, His pity saves,
His love our sorrow heals,
The angel of His presence still,
The Father's care reveals.

CHRIST THE CHURCH.

MAJOR W. E. FELL.

IT matters not to what denomination we belong, if only we realize that *Christ is the Church* and that there is no other. The Bible says God dwells not in temples made with hands. We cannot consecrate anything to God that is not already consecrated, for all is His and His dwelling is everywhere. Shall we present Him with what is His own? shall we set aside a dwelling-place for Him when already He dwells there and everywhere? Let us realize His omnipresence, and that we have no being apart from His Being, and all will then be recognized as the consecrated temple of our God, where we may "pray without ceasing." Christian, let nothing come between you and Christ, Truth. Whatever does, is another god, and a false one. "In Him we live, and move, and have our being," never let this assurance depart from us, and no evil, mental or physical, can touch us, for He is all good, all Life, all intelligence, all health, all harmony. Christ is the Church; a Christian is a member of Christ the Church.

The time draws nigh when the new Jerusalem will be with us, and it is written, "I saw no temple therein: for the Lord God almighty and the Lamb are the temple of it;" "and they shall bring the glory and honor of the nations into it." For at that time, "All shall know me from the least to the greatest."

What is to weld together again this multiplicity of sects? The further we go on the present road, the more are they divided, till, like Pilate, the people cry in their despair, "What is Truth?" They cannot all be right, for we see they hold views diametrically opposed to each other, yet all are alike earnest in their search for Truth. What is to be done? This: all must retrace their steps to the fountainhead; all customs, all traditions, all other gods must be discarded, and in brave humility of spirit must all learn again from the Mosaic decalogue and the Sermon on the Mount, how to live, how to serve, and, most important of all, how to pray. That sermon contains the supply for our needs. Then, will be found the cement of love to bind the sects together, that love which brings healing and hap-

piness when the Christ knowledge has been won. Put yourselves in His hands absolutely, like a little child learning to walk, and He will lead you to Truth step by step. Be humble, be patient, and "come gently to Spirit."

Take up now the new revelation of the old, old Truth, sent to us in God's great love and mercy "lest we forget"—because we have forgotten. Take it up, "Science and Health with Key to the Scriptures," approach it with an unprejudiced mind, Bible in hand. Before you shall have finished the first chapter, you will find you are retracing your steps up stream. You will know it by the peace and joy that will take possession of your soul. How simple is it in the spirit of conformity to custom to go with the crowd down stream. The banks are trodden, the way is easy, but there is no reward. The stream, perhaps contrary to your expectations, has become less pure as you progress. Turn again, and though you are jostled and bruised by those following the stream, heed it not, for the crowd grows less, and soon you have nothing but the natural difficulties of the path to encounter. The stream has become purer, and as you drink, comes added strength to face the hardships of the upward way.

HELPING, NOT JUDGING.

To sit in judgment on our fellow-man
Is awkward work, if we the truth confess;
For though with eyes severe his deeds we scan,
Brought to the bar of our self-righteousness,
How well we know that every fault we find,
The folly, weakness, guile, and evil shown,
Have equal place firm-stationed in our mind,
And that the sin we punish is our own.

There's but one human way—or weak or strong,
Standing or stumbling, as the chance may be,
Oh, kinfolks, hand in hand, let's grope along,
Helping and being helped, in our degree;
The road is weary and its perils great,
It is not ours to make it wearier still;
We need love's kindliness. Judgment can wait
Till at the end the Master speaks His will.

R. D. SAUNDERS.
In St. Louis Republican.

THE LOS ANGELES CASE.

WE regret that our space does not permit us to publish in full the very able address of Mr. Will A. Harris of counsel for the defence in the case of the People *vs.* Merrill Reed, *et al*, recently tried at Los Angeles, Cal. The following extracts are sufficient, however, to show Mr. Harris' line of argument, and the nature of the charges. On another page will be found extracts from the testimony of some of the witnesses, given under oath, in this case. The jury found a verdict of "Not guilty."

Mr. Harris spoke in part as follows:—

We have not here the surroundings of a criminal case. We have a man who labors from day to day and toils as an American citizen for the wife and children who are his, and we have a mother whose life has been given to her husband and to her children, as defendants; and those who have appeared as witnesses are not from among the criminal class, but they are from among those who make this country great. Aye, gentlemen, were every man and woman in America as those who have appeared before you in procession from day to day, then you could abolish your court-houses and your jails, and there need not be one policeman in all of this broad land to keep the peace. And this is a matter for your consideration and for your profound consideration. It is a part of the struggle that has been going on during all of the ages; those in power, those who entertain different opinions, say it to those who differ from them, "You shall not;" and "We will lay the heavy hand of the law upon you if you differ from us."

Now, let us consider first the testimony of the prosecution and how it is presented to you in this case. And the fact must occur to you as the witnesses for the prosecution testified, that nothing could more graphically illustrate the crude state of human knowledge as represented by the medical profession than the testimony of witnesses who claim to be graduates of the same schools of medicine. Just consider,—just consider, I say. Now mark you: they are asking you that you convict a father and mother of negligence because they differ from Dr. Powers, Dr. Quint, and Dr. Kearney in the treatment of their children. That

is the groundwork of this prosecution; because these defendants differ from those three persons and the class that they represent, they are to be convicted of negligence to their own child. Now consider the testimony of some of those witnesses.

Dr. Kearney went upon the witness stand and testified that she was a graduate of a certain institution; that she had had hospital experience in Chicago; that she had practised medicine in Los Angeles for three years. I think; that she belonged to the regular school of practitioners. And she testified that antitoxine was a dangerous poison, and that an overdose was dangerous to the patient. You remember that testimony. She stated it repeatedly from the witness stand, that it had to be administered with the utmost care; that it was prepared so that it could be administered with the utmost care because it was a poison. She was followed by Dr. Quint, who never lost a diphtheria case, a gentleman who has practised medicine in Los Angeles for three years. He did admit that sometimes he made a wrong diagnosis, but he never has lost a case of diphtheria; and he testified that antitoxine was not a poison and that an overdose was practically an impossibility; that it could be administered as water could be administered.

Now there is the testimony of two witnesses who graduated from the same school of medicine, in the second year of the twentieth century.

Why, gentlemen, that is the state of knowledge on the part of the medical profession. I do not say this by way of reflection upon those gentlemen, but for the purpose of impressing your minds with the fact that those who are seeking the truth should have a free field and no opposition. Medical men undoubtedly make wrong diagnoses.

I don't say these things by way of reflection upon the medical fraternity. I have no denunciations to make of them, but I say that their knowledge is not such that a human being can rely on it in all cases or in all instances, and that they themselves differ radically, as two of them differed here within twenty minutes of each other in your presence.

The methods of twenty years ago would be called mal-

practice to-day. The methods of to-day I hope will be called malpractice twenty years from now. They for ages permitted fever patients to burn and burn and burn upon the couch of suffering and pain, until death came to relieve them; and to-day they pack the same patients in ice. Now, that has not been long ago. For ages they performed surgical operations with the knife without the antiseptic treatment, and then somebody who was not tied down to the ancient method of treatment, discovered the antiseptic treatment, and now they use that universally. And so it goes.

Diphtheria was a disease for ages and the antitoxine method of treatment was not dreamed of until within the past few years. Seven years ago it came into general use according to those of the regular school; and even yet there are doctors in Los Angeles, which is the most civilized community on earth and has the best doctors in the world,—even yet there are physicians, according to Dr. Powers and Dr. Quint, in Los Angeles, who refuse the antitoxine method of treatment.

If ever there was a conservative institution on the face of the earth, it is the institution of medicine, or the practice of medicine. That has been shown in this case. They appeal to the law when anybody attempts to do a thing as they say it ought not to be done. Why, as late as 1876, there was a great battle before the California legislature between the homœopaths and the allopaths, and not until 1876 was the homœopathic school of medicine recognized in California, and then it was recognized over the tremendous opposition of what is called the regular school of medicine.

Now let us turn for a moment, as briefly as possible, to the testimony in behalf of the defendants. And I must speak to you somewhat of my able friend, Mr. Shaw's, argument; and I want in the first place to remind you that the bulk of his argument was this: that this thing was not right because he didn't understand it, and there were others who didn't understand it, and therefore it must be wrong. Why, gentlemen, the world is full of things that we don't understand. We have things now that are around us every day that have become so common that we never reflect upon them—that our fathers didn't understand. Why, less than fifty years ago, the father of General Lew Wal-

lace, the author of "Ben Hur," that wonderful book, was defeated for Congress in the grand old commonwealth of Indiana, because he voted twenty-five thousand dollars for building the first telegraph line; and his opponent went over the district ridiculing him for voting the people's money, wasting the people's money on the biggest fool thing that ever took form in human brain. Why, he told those people in Indiana (and better people never lived in the world except those in Tennessee where I came from, and in California where we live) that it was the supremest height of absurdity, and depth of absurdity, and circumference of absurdity to claim that a message could be sent along a wire from one city to another by electricity. And he meant it. It was still in experiment and the people didn't understand it; and twenty-five thousand dollars had been wasted by the vote of Lew Wallace's father, a member of Congress, on an experiment that was an absurdity according to their way of thinking.

And here my friend, Mr. Shaw, and my friend, Mr. Chambers, would have you convict this father and mother of neglecting their child, because they don't understand Christian Science. I think it is somewhere said in the Scripture that there were some people who would not understand a thing although one wake from the dead and tell them about it; and we don't claim that we are able to educate these distinguished gentlemen in so brief a period of time as has been given us in this case. We have attempted to educate you, gentlemen, but we have not attempted to educate them.

Now, you are not to convict these people because you cannot understand their beliefs. Why, gentlemen, that is the reason Jesus Christ was nailed to the cross, because he taught things that were not down in the books of the regular school. And there is one thing in this case that, while I think of it, I want to recall to your memory.

A mother in Israel went upon the witness stand. Do you remember it? She told of her suffering. For years and years she had been a sufferer, and somebody recommended to her Christian Science. She said she had a prejudice against the name Christian. There spoke the prejudices of two thousand years. Isn't it a commentary? Isn't it a commentary upon the Christian people upon this earth, that any man or woman in the twentieth century

should say that the word "Christian" created a prejudice in his or her mind? Why did it create a prejudice? Jesus Christ brought truth to this world, and for a time there were men and women who understood in part that truth, and they lived lives showing their understanding of the truth. They acted Christian truths and there were many Israelites among them

You remember one of the jurors who was dismissed spoke the language of many and many a good man, but it shows how narrow, after all, we are. The question was asked him if he had prejudice against the Christian Science treatment, and he replied very frankly, "I have." Then the question was asked him if he knew of any circumstance where Christian Science treatment failed. He replied, "I have." Then the question was put to him, "That is the reason you entertain a prejudice against Christian Science?" He said, "Yes, that is the reason." And the next question was, "You have known of many instances where doctors have failed to cure, haven't you?" and he replied, "Yes." It never had occurred to him before to reflect upon other failures. Then the question was, "Did that create any prejudice in your mind toward the doctors?" There was some confusion about that time, and I don't know what his answer was; but probably it was that it did not, because he had never reflected upon the subject.

So now here the child of these defendants passed away under Christian Science treatment; and the newspapers of Los Angeles heralded it to the world as a reason for the condemnation of Christian Science. Think of the health report; twenty-five per cent in some years of diphtheria cases lost. You didn't see anything about that in the newspapers; you didn't condemn the doctor because he loses one case or ten cases or twenty cases, by a certain method of treatment; but just some new proposition or something that is not understood, let it lose one case, and a great noise is made of it; and so in this case.

Judge Works sat on the Superior Bench of San Diego County, and so satisfactory were his services as Superior judge in the extreme southern county of the State of California, that one of the great political parties of California nominated him for Supreme judge, the highest judicial tribunal in the State of California. He was elected

and served a term as Supreme judge for twelve years, and refused renomination that he might return to the practice of his profession. He has lived in California for many years. He is not a romancist. He has been married many years, and is the father of a family. I believe that Judge Works knows as well as my friend Mr. Shaw whether or not he suffered, and I believe that Judge Works knows whether his wife suffered. I believe that Judge Works knows that for years his wife was an invalid; and I believe that Judge Works knows that by Christian Science treatment he was relieved, and his wife was relieved. Why, gentlemen, the very counsel upon the other side will read in their practice from day to day, decisions written by Judge Works when he was upon the Supreme Bench of California. Your property rights, your personal liberties, are in part based upon decisions written by Judge Works when he was Supreme judge of California, by the voice of the people. Now you cannot brush aside such testimony as that. He knows.

And in this connection I want to read to you one of the most beautiful stories in the Bible. I will not read it all. It is one of the most touching stories in the Bible, and has about as much human nature in it as any story that ever was written by sacred or profane writers. It is the story of the blind beggar whose sight was restored by Jesus Christ. And I think that it is so graphically told that I will read to you that story; and I am going to read it to you because I think it illustrates the testimony of these people, twenty of whom of both sexes, all ages, and all occupations, have appeared before you. This blind beggar was passed by Christ, and his sight was restored to him. And then it was that his neighbors appeared, and they were not different from Job's neighbors. You remember those who came to comfort Job, and in one place Job said to them: "No doubt that ye are the people, and wisdom will die with you."

These neighbors appear after he had been restored to sight. He came seeing, and the neighbors, therefore,—and they before had seen him that he was blind,—you remember he was blind from birth,—said, "Is not this he that sat and begged?" Some said, "This is he." Others said, "He is like him," but he said, "I am he." Therefore they said unto him, "How were thine eyes opened?" And then he describes to them the opening of his eyes; and he

told them that a man named Jesus had opened his eyes. Then said they unto him, "Where is he?" He said, "I know not." Then they brought the Pharisees,—and the Pharisees of that day belonged to the regular school. They were not homœopaths nor osteopaths, nor Christian Scientists. They belonged to the regular school. And it was the Sabbath day when Jesus made the clay and opened his eyes. Now, remember that it was the Sabbath day. Then again the Pharisees also asked him how it was he had received his sight, and he told them again. Therefore, said some of the Pharisees, "This man is not of God, because he keepeth not the Sabbath day." Others said, "How can a man that is a sinner do such miracles?" And there was a division among them, just as there is a division now among the people. They said unto the blind man again, "What saith thou of him, that he hath opened thine eyes?" He said, "He is a prophet." But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him that had received his sight, and they asked them, saying: "Is this your son whom you say was born blind? How then doth he now see?" His parents answered them and said: "We know that this is our son, and that he has been blind. By what means he now seeth we know not, or who hath opened his eyes we know not. He is of age; ask him. He shall speak for himself." These words spoke his parents, because they feared the Jews, for the Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, "He is of age; ask him." Then again called they the man that was blind. Now you see they didn't understand, as my brother Shaw does not understand; and this is the third time that they have repeated the question to the man whose eyesight was restored. And they said unto him, "Give God the praise. We know that this man is a sinner." They were talking of Jesus. "This man Jesus is a sinner." He answered and said, "Whether he be a sinner or no, I know not. One thing I know: whereas I was blind, now I see."

Now, gentlemen, take the words of the blind beggar: "One thing I know: whereas I was blind, now I see." He didn't understand how it was that he saw.

Afterwards the chapter tells us that he was cast out. He hadn't been cured of blindness by the regular school

and the regular methods, and because he had not been cured by the regular school and the regular method, they cast him out; but Jesus Christ found him, and the blind beggar became a follower of the man Jesus. "One thing I know: I was blind, and now I see." Judge Works may use the same language: "One thing I know: I was sick: I am now well. One thing I know: my wife was an invalid: she is now well."

Gentlemen of the jury, the gentleman who opened this case for the prosecution had something to say about the healing that had been claimed for Christian Science, and he said that they hadn't had time to find out and discover the errors of Christian Science. We have brought witnesses here who have lived in Los Angeles and who have given their life's history, and whose history could have been searched out by the other side, because it has been before the world: who have sworn to you (and their appearance carries conviction with their words) that they have been healed of that dread disease.

Now, unless your minds were foreclosed before you were sworn as jurors, you cannot reject the testimony of men and women who are as good as you and I are, who are as intelligent as you and I are, who have no purpose to subserve. Why, what purpose has Petermichel to subserve in this case? He is a laboring man, a stenographer. He had sought relief; he had earnestly sought relief. What cares he selfishly for this man or this woman? Of what concern is it to him what your verdict may be?

And Mrs. Young, you remember her testimony. She was of a consumptive family. Her sister has been healed by Christian Science. Do you remember, gentlemen, the words that fell from her lips, "We were hopeless; we were to die, as our fathers had died." And I thought that I never had heard a more pathetic expression fall from the lips of mortal being than fell from the lips of that mother while she was upon the witness stand. Oh, the most beautiful thing in this world is motherhood, and the most beautiful picture that ever was left upon canvas by the plastic hand of genius, is Raphael's Madonna, the mother, and you know the dearest and sweetest thought to a mother is the thought of the child upon her breast. Mrs. Young testified that when her children were babies she had not had the privilege of other mothers, of resting her children upon her breast. Does she know whether she has been healed

or not? She can say with the blind beggar, who, in reply to the jeering remarks of the Pharisees of ancient times, said this: "I know that whereas I was blind, I now see." She can say this: "I know that whereas I was sick, I am now well." Can the medical profession bring witnesses to testify to a similar state of facts? Can they who believe that antitoxine is a poison or that it is not a poison? And yet consumption has slain its thousands and its tens of thousands throughout all the ages of the past.

Now, gentlemen, I just want to go over the names of these twenty witnesses and their occupations to recall them to your minds.

In the first place, Judge Works, upon whose testimony I have already commented: a lawyer and an ex-judge.

Then Mr. Giffen, real estate agent.

Then Mr. Bruner, fruit and general commission merchant, his own child treated by Christian Science for diphtheria: not a foolish man. You saw him on the witness stand. He is a man of experience.

Then Mrs. Berens, the Jewess. Her husband and four children rely now entirely upon the Christian Science treatment.

Mrs. Muller, the wife of a man who for years was a druggist.

Number five, Mr. Bishop of Bishop & Company, manufacturers, one of the most prominent business men in this city. You saw him upon the witness stand. He is not a foolish man; he is a man who controls large business interests. He tells you that Christian Science treatment relieved him of consumption.

Then Mrs. Young of consumption. You saw her. I was just commenting upon her testimony.

Seventh, Mr. Brown, commercial broker, a young man, says that the treatment is used alone in his family; a business man whose residence is and long has been in Los Angeles.

Eighth, Mr. Petermichel, cured of consumption, a man who follows an honorable occupation, and who lives in Los Angeles.

Ninth, Mr. G. O. Newman, a scientific civil engineer, a Swede, an educated man in his line of business, for many years the chief engineer of the Riverside Water System, and now the chief engineer of one of the great electric light systems, putting in a plant in Kern River.

Tenth, Mr. Holt, a newspaper man.

Eleventh, Mr. Reed, one of the defendants, a mechanical laborer.

Twelfth, Ben E. Ward, city assessor, and county assessor elect. Is Mr. Ward a foolish man? Is he carried away by his imaginations? For four years he has served this city as its assessor; and so well has he served the city that he was nominated by his party by an overwhelming majority for a higher office, that of county assessor, and the most responsible office in the county; and he was elected by an overwhelming majority by the people of Los Angeles. Ben Ward—known of all men in Los Angeles. You remember his testimony. He is a Christian Scientist.

Mr. Pridham, the head of fifteen hundred miles of railway service, Wells, Fargo, & Company. He is the controller of large numbers of men; a business man, sixty-six years of age, a man of experience. He tells you what came to his wife from this treatment.

Mr. Lindley, another man sixty-six years of age, a real estate agent.

Miss Winifred Whitehead from Pasadena. Do you remember what she said? When she was taking this treatment the Christian Science practitioner said to her, "God is here, and God can relieve you." Why, the gentlemen on the other side can understand, or at least they know, God moves the constellations; that God controls the movements of the suns and systems of suns, and that He causes the seasons to follow one the other. And this they do not deny, and it is not a mystery to them; but that God should heal a girl who is lame, is a mystery and they cannot understand it.

Why, gentlemen, if God can do all of these things, can He not relieve us of our suffering? I know not how it affected you, but I could not restrain the tears that came unbidden to my eyes when that girl told of her suffering and her relief from that suffering. You remember she said, "I wanted to die." Her suffering had been so keen and so intense that she did not care to longer live.

Sixteenth, we had Dr. Paine, a man who practised medicine for years, and his wife was healed seventeen years ago.

Seventeenth, Mrs. Corby, whom I shall speak of hereafter.

Eighteenth, Mrs. Launceford, who had been treated for

diphtheria, and who was poisoned by antitoxine and relieved by the Christian Science treatment.

Nineteenth, Eldridge, the hod-carrier. His flesh had shrunk. He had sciatic rheumatism, and now he is a hod-carrier and in perfect health.

Twentieth, the old man seventy-six years of age, Mr. Kurrle, who at the age of seventy-four received the accident which he described to you, and obtained relief by Christian Science. He said to you that although he had read the Scriptures more than twenty-five times from lid to lid, he was astonished to find what they contained.

From the mouths of a cloud of witnesses we have shown the efficacy of this treatment. Were this father and this mother justified in calling for that treatment for their child? Was it criminal negligence in a father and a mother to call the treatment that has accomplished so much for them?

The gentleman spoke about the number of our witnesses. Why, gentlemen, we could have put witness upon witness upon the stand here for days and weeks and not gone outside the city of Los Angeles. They came to us; they knew the benefits that they had derived, and they wanted to tell the world. Not one of them is interested in these defendants; not one of them with a selfish interest in the result of this case. They came to court without a subpoena. Business men, who have large interests to attend to, came here and waited until they were called to testify in behalf of the faith that is in them.

Now, were they justified? I don't mean in this to speak with reference to the rights of individuals. We have a right to be mistaken in this country. But I ask if they were justified. I want to turn to the testimony of Mr. Ward. In the first place you will remember that Mr. Ward stated to you that he had a little girl three years of age and a little boy nine years of age. And this question was asked him, after he had testified with reference to his own experience with Christian Science treatment: "And you and your wife with your little girl three years old, and your little boy nine years old, and with them and for them, rely upon Christian Science treatment and believe in it?" And Ben Ward's answer was, "Absolutely." And he testified that he had called Christian Science treatment for his little children. If these people should be convicted, it will be the sworn duty of the prosecuting attorneys to

have Ben Ward and his wife arrested for neglecting their children. If Ben Ward is justified in calling to his aid Christian Science, then are Mr. and Mrs. Reed justified in calling Christian Science to the treatment of their children? And you know how firmly Ben Ward spoke, how strongly convinced he is that Christian Science treatment is the treatment for his little children, himself, and his wife. He has had experience with it, and he is not a foolish man. He has been honored by the people of this county, and he has by his conduct deserved the confidence of his fellow-citizens.

Now, gentlemen, in view of all this testimony, I want to say that the object of introducing it was to show that sensible people and people who love their children had a right to call to their assistance Christian Science treatment; and they are not criminals because they did call to their assistance Christian Science treatment.

You have seen the class of people who believe in Christian Science. They are not all rich; they are not aristocrats; they don't belong to one class: but they belong to all classes of citizens who inhabit this beautiful city of Los Angeles. We have had the judge of the Supreme Court; we have had the city assessor; we have had the capitalist; we have had the mother; and we have had the hod-carrier. And not one single witness who has been introduced upon the stand has shown anything but intelligence and conviction in what they testified to.

Now, you would not hesitate to believe if a man went upon the stand and testified that he was cured of diphtheria by antitoxine. Mr. Bruner testified that his child was cured of diphtheria through Christian Science treatment. What is there to cast any reflections upon testimony of that character?

Then take what Mrs. Reed said about this little girl. She said that the appearances of diphtheria had passed away or nearly passed away from the throat; that the child was cheerful, and she thought the child was improving. Well, suppose she was mistaken about it: are you to hold to a more rigid rule than you would hold the eminent surgeons who were called to the bedside of William McKinley? They were deceived, and they sent broadcast the statement that he would be restored to his people. And will you hold this mother and this father to a more rigid rule than you would hold if you were called upon to try those gen-

tlemen for neglecting their duty to the President of the United States?

Why, gentlemen, it is an absurdity, to talk of convicting these people of the charge that is brought against them. a mother and a father wilfully neglecting a child is something that very rarely happens. And would you by your verdict—would you gentlemen by your verdict say that this mother, with almost the face of a saint—would you say by your verdict, and stamp upon the record for all time to come, a verdict which would say that this mother has neglected her child? I don't believe it! I don't believe it! I say from my place at the bar that it would be an outrage, and that my countrymen never will register such a verdict as that.

Now, gentlemen, I have spoken about the testimony of these witnesses. I want to speak now but briefly upon some of the things that have appeared in this case. And let me say to you that in all of my life I have never felt so mentally and so spiritually exalted as I have during this trial; and I believe—I know that I am a better man because I have listened to these earnest people and learned something of their belief. I know that through the remaining years of my life I shall carry some of the lessons that have been taught me by these people.

And then Christ came to the world bringing the truth. His coming was announced by a cloud of angels, who proclaimed peace on earth, good-will towards men. And he mingled with the despised of the earth. He taught sublime truths. He healed the sick, and he told his disciples to go forth and teach the gospel of truth and kindness and beauty and love to the whole world, and to heal the sick and cleanse the leper. But they could not understand him, and because they could not understand him they crucified him; but he understood and overcame death.

But those truths were understood by some men of his time, and they were taught by some men of his time; and during all times some of those truths have been taught by some of the people. But he was rejected because they couldn't understand him. Trifling things caused them to reject Christ.

I read you that beautiful story this morning of the blind beggar, and the Pharisees rejected him because he healed the beggar on the Sabbath day; and in another place we

are told that they condemned Christ because as he and his disciples walked across the grain field they plucked the ears of corn for their own use, and the Pharisees, losing sight of the great truths which Jesus of Nazareth brought to the world, hung upon the miserable fault that he did these things on the Sabbath day: as though good could not be done on any day. And we find those were the reasons, or at least the reasons that they gave, for rejecting the teachings of Christ.

Now, gentlemen, can it be that all truth came at one time to the world, and that all good was for one time in the world? Can it be true that we may not reach harmonious relations with the great and divine Mind that controls this world and all worlds that wheel through space? There are those who believe that the human mind may be brought into harmonious relations with God, and that the truth will displace error and sin, and that all evil comes from sin. And we are told by God himself that that is what brought sickness and evil into this world. It was sin, the knowledge of sin, the knowledge of evil.

Why, gentlemen, consider for a moment. We cannot understand a proposition unless we take it universally. Just for a moment imagine all the people of this world believing as these people believe, and earnestly striving for the truth. What would be the result? There would be no more wars, and there would be no more crime.

Now, I say to you that this is an important case, because we are, as it were, upon the threshold of these investigations. The truth has always existed. Shall we pause and say to these people who are earnestly striving for the truth, these pure men and women who are praying that the truth may come to them—shall we say to them that they are committing crimes? Why, gentlemen, no greater crime could be committed than to lay the hand of the law ignorantly on such investigations and upon such efforts. And I entertain no fear that it will be done. Too long ago we reached light enough to tolerate the opinions of others and to permit and encourage those who are investigating. Oh, in the Lord's name, don't stop anybody who is making an honest effort to relieve humanity of its errors. Oh, think of it! Twenty-two millions of men in Europe armed and training to kill other men! And they claim to be followers of Jesus Christ! Navies that belch forth death and destruction maintained by Christian nations! Those

also claim to be followers of Jesus Christ! Are they not in error?

Why, gentlemen, were the doctrines of these people professed by all nations of the earth, the armies would dissolve as snow dissolves before the heat of the rising sun. The fleets would be converted into messengers of peace, and instead of sending our armies into heathen lands, or into lands that are at war with ourselves, we would be sending the glad tidings brought to the earth by Jesus Christ.

Now, let me read you just a little and then I will close. What are these people and what do they believe? You heard from the lips of Mrs. Corby what their belief was; but I want to read it to you as it was given in a few words at the close of her testimony. The gentlemen on the other side don't understand her; they don't understand her belief; and she said to you that the Christian Science people were progressing and reaching out for the truth. They don't claim to have all of the truth like some other people. They don't claim that wisdom will die when they die, like the friends of Job; but they claim to be searchers of the truth, and they take the simple language of Jesus Christ, spoken when he was upon the earth, to the people who followed him, and recorded by those who were his associates, and brought down to us. There are just two questions and two answers which contain all the law and all the Gospel of the Christian Science people; and they were given at the close of Mrs. Corby's testimony. "Your doctrine is to turn the mind from sin and evil to reflections upon Good, and to harmony with God?" and the answer to that was, "It is; it is to bring the thought in accord with God." The next question, "And fill the world with love and do away with war and contentions and make man as he was created in the image of God?" A.—"Yes, the mission and desire of Christian Science is to bring the fulfilment of Jesus' prayer when he said, 'Thy kingdom come on earth as it is in heaven.'"

FOR what is it to thee, whether that man be such or such, or whether this man do or speak this or that. Thou shalt not need to answer for others, but shalt give account for thyself. Wherefore dost thou entangle thyself.

St. Thomas.

TESTIMONIES FROM THE FIELD.

WE feel sure that our readers will appreciate the following extracts from the testimony of a number of the witnesses in the case of *The People vs. Merrill Reed et al.*, recently tried in Los Angeles, Cal. The testimony was, of course, given under oath, and subject to cross-examination. Its correctness is assured by the certificates of the court reporters.

Hon. John D. Works of Los Angeles testified that he is a lawyer, that he was at one time judge of the Superior Court of San Diego County, and later one of the associate justices of the Supreme Court of California. The principal part of his testimony was as follows:—

Q.—Have you had any experience in the matter of Christian Science treatment as a remedy for disease?

A.—Yes, sir.

Q.—You may state to the jury what your condition was personally and the treatment that was employed and its effect.

A.—I had been a great sufferer for a good many years from stomach trouble mainly. I had resorted to all kinds of treatment by pretty much all kinds of physicians, allopathic, homœopathic, osteopathic, and my condition had grown no better but had grown steadily worse. Within the last eighteen months, up to within the last month or six weeks, I had been worse than at any previous time; had lost something over thirty pounds in flesh, had weighed one hundred and eighty-three pounds, and my weight was reduced to about one hundred and fifty-one and one half pounds. During that time I was during most of the time taking active treatment from physicians for my condition, some of them attributing it to one cause and some another and directing their remedies to whatever they conceived to be the cause of my trouble. None of them seemed to do me any good. Latterly, I was a sufferer almost constantly from headache, mostly in the back of my head, which was exceedingly distressing, and to a very large extent towards the last incapacitated me for the kind of work that I had to do. I was really not able to do my full day's work. Generally I had to quit at three or half past three o'clock, unable to finish out the day's work. As I say, I had tried

all of these other remedies and I went to what I regarded as thoroughly competent physicians in their different schools and whom I had no doubt were entirely conscientious in their treatment of it. But deriving no benefit from that sort of treatment or the taking of medicine, I finally resorted to a Christian Science practitioner here in this city.

Q.—At that point, judge, were you advised by any physician that medicine would be of no avail to you?

A.—I was by one physician that I asked advice from. He told me candidly that medicine would do me no good and that it would be purely a waste of the medicine and my money if he undertook to treat me in that way. He put me upon a course of exercise that did do me temporary good, but it was only temporary. I was advised by various of the physicians to change my diet. At one time I was put upon a very strict diet that was prepared by the physician, and I followed it conscientiously a long time with no apparent benefit. At the time I resorted to Christian Science treatment, I was taking two meals a day under the advice of two physicians, upon the theory that my stomach was not able to take care of and assimilate the food that I ate, and for that reason I was losing flesh and strength. But that did not seem to reach the cause of the trouble. I finally went to the Christian Science practitioner and told her what my condition was and what I had done and what I was doing in order to relieve my condition. She told me to eat three meals a day, eat what I wanted, and that she would take care of the balance. I commenced to do so and I am eating my three meals a day now, and eating as heartily as any one, for I have always had a good appetite. I suffer no discomfort from it. I have been relieved from the headaches almost entirely. I have regained eleven pounds of the flesh I had lost. I am able to do my full day's work without discomfort, and am benefited generally in every way. In addition to the stomach trouble that I have had I have been a sufferer from catarrh almost all my life, since I was a small boy. That has not been cured but it has been very materially alleviated.

Q.—Judge Works, I omitted to ask you Wednesday, when you were on the stand, whether you know of treatments having been given to any member of your family other than yourself?

A.—Yes, sir.

Q.—To whom?

A.—To my wife.

Q.—You may state what her condition was, and how long it had existed, and what the effect, if any, of Christian Science treatment was.

A.—Mrs. Works had been a great invalid for a number of years.

Q.—State how many.

A.—I suppose I may say from fifteen to twenty years, at least, and she had been a frail woman for a good deal longer time than that; but she was so afflicted that she hardly was able to get out anywhere, to get any pleasure or enjoyment out of life. Amongst other things she was a great sufferer from very frequent attacks of sick headache of the most violent kind, and the doctors ordered all sorts of remedies to relieve her from that condition. She was confined almost entirely to the house on account of her sickness, and unable to get out and get any pleasure or enjoyment; and I may say that my going to Christian Science was very largely the reason why Mrs. Works was induced to go, to see if she could get any relief from a condition which had been very distressing to her. She did go, and the effect upon her has been much more marked than it has in my case, if possible. She seems to have been entirely relieved from her condition. She goes out now when she pleases without any discomfort to her, and gets some enjoyment out of life. She has been relieved from those attacks of sick headache that were so distressing to her, and her general condition is so changed that it is absolutely remarkable to me. It was something that I must say I didn't expect, because I had never been a Christian Scientist. I had my own skepticism about it, like a good many other people, but I had just reached that point where we resorted to that as a last resort, and with the most gratifying results.

Q.—State whether she had very severe sick headaches.

A.—Yes, sir.

Q.—Any other special trouble that you can mention?

A.—I presume that trouble was the result of a very bad chronic condition of constipation which she suffered from more than anything else.

Q.—How long had she suffered from that?

A.—For fifteen years.

Q.—Has she been entirely relieved from that?

A.—Entirely so.

Mr. G. M. Giffen, who is in the real estate and fire insurance business in Los Angeles, testified in part as follows:—

Q.—Mr. Giffen, I will ask you whether you know anything of the treatment by Christian Science as a remedy for disease?

* A.—Some little, yes, sir.

Q.—Have you had any experience of your own, any personal experience?

A.—Yes, sir.

Q.—You may state what your personal experience has been so that the jury will get your statement.

A.—During the earlier part of this year my health began failing, and for several months, something over three months, I was troubled with acute nervousness, as well as my kidneys and heart were bothering me considerably. I had been under the care of my family physician during that time, but was eventually incapacitated from work. I was compelled to give it up entirely.

Q.—State as fully as you can the extent of your incapacity and what it consisted of.

A.—The chief trouble that I had was intense pain at the base of the brain and sleeplessness, general nervousness, unable to concentrate my mind upon business matters in my line of work, and irritable—such as men are when they are nervous. This pain was with me constantly night and day. I would go to bed with it and wake up during the night with it, and in the morning again wake up and the same pain was still there. I took one trip out of the city up North in order to gain relief, but without any visible effect, and eventually my physician advocated or advised me to leave the city again, take my horse and a camping outfit, and go out into the mountains, leaving business cares of all kinds, where I would be with nature and rest up. I had determined to do so along in the evening of one Friday afternoon. Acting on his advice, the next morning I had instructed one of my men in the office to get the camping outfit ready and to bother me not at all with the details, I did not wish to be annoyed with them, and prepare to take me away for some weeks, as long as might be necessary. However, at noon on that day a friend of mine prevailed upon me to subject myself to the treatment of a Christian Science healer. At his earnest solicitation I did so. That was in the latter part of May. I met the Christian Science healer about five o'clock that

evening, still suffering. There was no change of any description. After about an hour's treatment I returned to my home, ate my dinner as usual, and instead of retiring immediately to bed I became quiet and sat on the front steps with my wife and family—we were naturally worried over my condition—for a few hours, and went to bed and went to sleep, and the next morning when I awoke the pain was gone, for the first time in something over three months.

Q.—How long?

A.—The first time in something over three months. I supposed it was a temporary relief, although there had been no cessation for weeks past. According to my arrangement, I called on the Christian Science healer again that morning, Saturday morning, at eight o'clock. After taking a treatment I asked his terms, etc., stating that I proposed leaving the city in the morning, and being asked my reason why, I stated because of my health, and that I could not confine myself to business and was utterly unfitted for it. He simply assured me there was no necessity for doing so, and stated that I might go on about my work and about my business. I went down to the office and instead of going on a vacation, I am still working. However, in addition to that, the trouble that I had experienced for months past, making it very painful for me to ride in my buggy, was entirely removed. Within two days' time I could ride, and yesterday I drove forty odd miles, returning to the city, not worn out as I ordinarily would have been even with the ordinary drive of an hour in the city. My heart trouble that would make it impossible for me—not impossible, but would prevent my going upstairs rapidly because of the effect it would have upon my heart, causing me to be short of breath and palpitation and fainting—within less than a week's time had entirely disappeared and I would go up the stairs three at a jump if I was in a hurry. That is practically my experience with Christian Science healing.

Mrs. F. F. Muller, the wife of a druggist, testified in part as follows:—

Q.—Will you please state to the jury what your experience was and how you came to use the Christian Science treatment, and what the results of Christian Science treatment were with yourself?

A.—The 2nd of April, 1901, I was healed in Christian Science of a complication of diseases that for over fifteen years had resisted and baffled the best efforts of six able, competent physicians, under whose treatment I was at various periods during that time. The physicians under whose care I was, treated me for gastric trouble, very severe stomach trouble, disorder of the bowels, nervousness, nervous prostration, insomnia, and two other internal diseases that caused me much distress and anxiety. Two of the physicians under whose treatment I was, informed me that I had ulceration of the stomach and intestines, and perhaps both. After coming to Los Angeles to reside, the change of climate, and perhaps other conditions, had a very beneficial effect on my health for about six months. After that the old conditions returned and I kept growing worse all the time. During the summer of 1900 I had several severe prostrating spells, and during this time I was taking remedies I had from the last physician before coming to Los Angeles, and also remedies that my husband thought would be beneficial for me. And early in October, two years ago, my condition became so serious that I decided to employ a physician again. At first there seemed to be a change for the better for about two weeks, and after that prostrating attacks kept getting worse all the time. One of the first things the physician advised was the use of a stomach tube, which he told me to use for nearly six months, at first once a day, and then two, three, and four times a week, and sometimes oftener, as the occasion required; so many times after taking food of such nourishing kind that the physician had advised, we would have to use the stomach tube and wash out the stomach: and life certainly became a great torture to me. In the early part of November I had the worst attack that I had ever had.

Q.—Of 1900?

A.—Yes, sir; two years ago—that I had ever had since coming to Los Angeles. And after that prostrating attacks returned every six or seven days, lasting from two to four days. During February and March my condition became gradually worse, and it was at this time that a friend of my husband advised we should try Christian Science. At first we did not do so, as we did not believe in it, had no faith in it, but after this friend had spoken to my husband I think for the third time, speaking and insisting so earnestly that we give Christian Science a trial, we decided

to do so; and since receiving my first treatment in Christian Science, the scale has turned from the very worst to the very best. Since that time, now nearly twenty months, I haven't missed a meal, eating whatever food I desired, something I never did in my life before. I have not had the slightest return of the prostrating attacks or insomnia, and have steadily gained in health and strength. I have gained nearly twenty pounds in weight and feel perfectly well and strong, able to do whatever I want to do, to go wherever I want to go—something I had never been able to do in all the years I have been a woman to the time of my taking Christian Science treatment.

Q.—Life is no longer a torture?

A.—No, sir. It is a great happiness to me.

Q.—Your husband has always concurred in this treatment and is in hearty accord with you?

A.—Yes, sir; for it certainly has brought great happiness to our home.

Mr. R. P. Bishop, of the firm of Bishop & Company, manufacturers, Los Angeles, testified in part as follows:—

Q.—The question I asked you a moment ago, you have had experience, you say, in Christian Science treatment? Please proceed and tell us what success you have had, what your bodily conditions were, and what experience you had had in trying to obtain relief and the results of Christian Science treatment?

A.—For five years I had lung trouble, and during that time I had the best medical advice that I could get here, and I seemed to make no improvement. I made occasional trips away from here in the hopes of getting better, but it was only temporary relief, and when I returned I seemed to grow weaker; I was so much so that I was feeling unable to give my whole time to my business. After five years of constant treatment I finally decided to give up my business for a year and go away. On my way east I stopped at Chicago and became interested in Science. I heard of it there, and after a two weeks' treatment I was entirely relieved of my troubles. That has been six years ago, and I have never had occasion to use medicine, and have been perfectly well during that six years.

Q.—To what extent had your lung trouble progressed as to being serious or not, Mr. Bishop?

A.—Well, it seemed to be largely weakness. I didn't seem to be able to put in the whole day. In the afternoon I seemed to get weaker and had to lie down at the office.

Q.—Were you advised by your physicians with respect to your condition?

A.—Yes, during those five years.

Q.—What did they say of the probability of your recovery under medical treatment?

A.—I don't think they had any hopes. I had none.

Q.—Did they at any time advise you that you had any chance of recovery under medical treatment?

A.—Well, no, I think not.

Q.—And had you any other difficulty than lung trouble?

A.—Yes, I had dyspepsia.

Q.—How long a time had that continued?

A.—Two or three years, possibly.

Q.—What was the result of Christian Science treatment so far as that was concerned?

A.—I was relieved of all trouble.

Q.—Relieved of all physical ills?

A.—Yes, sir.

Q.—And have considered yourself in a state of good health ever since?

A.—Ever since, yes.

Q.—When you said it was lung trouble, Mr. Bishop, so understood to be, did your physicians advise you that it was consumption?

A.—They didn't say that.

Q.—Did you have what is commonly called consumption?

A.—I had no hemorrhages.

Q.—Was there anything hereditary in the matter? that is, in the common acceptance of the term?

A.—I lost a brother with consumption.

Q.—You were of the opinion, were you not, that you had consumption?

A.—I was satisfied of it.

Q.—That was your own personal opinion? You were not advised by any physician that you had consumption?

A.—No, they never pronounced it consumption.

Q.—But the physician did pronounce it lung trouble, did he?

A.—He said my left lung was very badly affected.

Mrs. Lila Young testified in part:—

Q.—Have you had any experience in the matter of Christian Science treatment for disease?

A.—Yes, sir.

Q.—You may state to the jury what your experience consists of.

A.—I was healed of consumption. My people, my mother and her family, consisting of six in the family, all died with consumption, which was what they used to call the old-fashioned lingering consumption, and I was doctored for many years. There were twelve years that I was in bed the greater part of the time, and an eminent physician of San Francisco was the last physician that told me—he examined my lungs and shook his head and said that he didn't know what to do for me. He said he knew of no climate—he said, "I can only compare you to the sensitive plant; heat or cold, you will wither away." It seemed to me he explained my situation better than I could. And at that time, there hadn't been a day, I presume for more than a year, that I sat up all day. I had, among other complaints,—my spine was also affected. This same physician burned my spine at the time I was under his care in San Francisco, and I was healed by Christian Science after I had no other hope.

Q.—How long ago was that?

A.—I first became interested in Christian Science fourteen years ago. I went East, and before that I had had a Science and Health, which is the text-book of Christian Science, sent to me, but I had never paid any attention to it. I was very antagonistic to it, as most people are until they understand what it is, and I went home and I found my sister, who had been given up by all the physicians with consumption, well; but she had quite a time convincing me that there was anything in it. But I found daily, with all my opposition in the atmosphere of Christian Science which was all they had in their household, that I was gaining, and when I returned to California I began the study of Christian Science, and I have been perfectly well for over seven years, and I began gaining immediately upon my knowing something of Christian Science.

Q.—Was your sister affected in any way with any bodily disease?

A.—She had consumption also.

Q.—I refer to Mrs. Trahn.

A.—Yes, sir.

Q.—State if you know the facts of her case, and as to what she did as a remedy.

A.—She had Christian Science after she had been given up by all the physicians.

Q.—What was her trouble?

A.—Consumption.

Q.—It was the family disease?

A.—Yes, sir; it was inherited by both of us. We were the only children and it was the only inheritance that seemed to be left to us, was to die, the same as our mother did.

Q.—How long ago was it that Mrs. Trahn was treated?

A.—She was healed before I was.

Q.—Has she been thoroughly cured of her lung troubles?

A.—Yes, sir.

Q.—How long a time has she been cured?

A.—Well, I guess some fifteen or sixteen years.

Q.—You know of your own knowledge that she seems to be perfectly well, do you?

A.—Yes, sir; she is perfectly well.

Cross-examination by Mr. Chambers.

Q.—Did you treat yourself or did some one treat you, Mrs. Young?

A.—Well, I studied principally.

Q.—Did you have any treatment besides your own study?

A.—Not specially, for the consumption, no. I have had help in other ways at different times when I have needed it.

Q.—Then you practically cured yourself, according to you?

A.—Through the study of Christian Science, yes; through the study of Science and Health.

Q.—You had consumption, did you?

A.—The doctors said I did. Dr. R. Beverly Cole was one of them, whom probably nearly every one here knows of, as he is known everywhere.

Q.—You had numerous other diseases?

A.—Yes, sir.

Q.—Those were cured also?

A.—Yes, sir.

Q.—Were they accompanied by any pain?

A.—Well, I couldn't remember a time when I didn't

have pain. I had two children. I only have one living, but during the time that they were little, I never was able to put them across me as most mothers are. Nothing could touch me across my chest.

Q.—Then you had considerable pain?

A.—I should say that I did; yes, sir.

Q.—Isn't it one of the central ideas of a Christian Scientist that there is no pain or no sickness?

A.—When you understand it that God is all.

Q.—Then did you, or did you not, have pain or sickness?

A.—I certainly had pain according to my sense at that time; yes. My sense was not very true, but it was the best that I had, and the best physicians had all said that I had consumption; so of course I supposed that I did from their diagnosis of the disease and my people all passing away with it.

Mr. W. E. Brown of the firm of Brown, Stanley, & Co., commercial brokers, testified:—

A.—About the year 1890 I suffered from nervous prostration, which finally ended in complete physical and almost complete mental break-down to the extent that I could no longer attend to my business, and in my effort to regain my health I went the rounds of all the best physicians of San Francisco, who were very kind and conscientious in their efforts to heal me, but failed. A surgical operation was suggested for stomach and bowel trouble, and I went through that operation with no help. Medicines of all kinds were resorted to, vacations suggested, and finally when Christian Science found me I was on a milk diet, half starved and in a state of absolute helplessness and despair.

Q.—How long a time did this condition exist, Mr. Brown?

A.—For a period of two or three years, as near as I can recollect.

Q.—State the extent of the medical treatment that you had as nearly as you can, during that time, as to whether it was constant or only slight?

A.—It was constant and included, as I have stated, a surgical operation, a stay at a hospital in Oakland, dieting, cold baths in the morning, and other things so numerous that I have forgotten the schedule.

Q.—The treatment that you now refer to is that of medical treatment by the physicians?

A.—Yes, sir.

Q.—And did you go to physicians of good standing in the community?

A.—The best I could find in San Francisco, of different schools.

Q.—And got no relief?

A.—No, sir.

Q.—Now, will you please state what further you did?

A.—In this state of absolute helplessness and despair, a lady from Los Angeles who had recovered her eyesight through Christian Science treatment suggested that I go and see a Christian Science practitioner. I was like a man at that time sinking beneath a wave and grasping at the only straw that remained. I interviewed a practitioner, who asked me what the trouble was, and I stated that at that moment I was on a milk diet and half starved through stomach trouble, and the practitioner told me to go home and eat whatever I wished to eat, and that he would take care of me. This was rather a startling proposition, but one that I welcomed, and I went home and ate that night a meal that I shall never forget, and, strange to say, it never affected me one particle.

Q.—That is, not injuriously?

A.—Not injuriously; did beneficially, very much. I have had very pleasant recollections of that.

Q.—Tell what further experience you had.

A.—After receiving a few treatments I was so completely recovered that I experienced the feeling that the boys sometimes say, that we are glad we are living. It was a pleasure to walk, a pleasure to breathe—the transformation was so complete—and a short time after that I met in the Palace Hotel in San Francisco the last physician who had treated me, one of the brightest men of San Francisco, and I do not recall his name at the present moment. He looked at me in surprise and said, "Mr. Brown, what have you been doing to yourself?" I said, "Christian Science is responsible for this," and he looked at me in surprise and said, "Well, sir, Mr. Brown, if Christian Science could pull you through, and I couldn't, you stay with the boat that brought you over;" and I have been in that boat ever since. That was a number of years ago. My healing astonished me, and convinced me that there must be something in Christian Science and I immediately took a course of lectures on the subject, and since that

time no medicine has ever been administered in my home, and results have occurred there in the birth of my children, in the restoring of health in other cases of minor diseases, that have made me feel very grateful, indeed, to Christian Science. It has restored health in cases of acute diseases, such as the grip and sore throat, toothache, and all the minor ills that usually come to the average mortal home, and it has been so promptly efficient, and without medicine or drugs. And this, I think, covers about the range of my experience with Christian Science.

Q.—How long were you treated when you first began taking treatment?

A.—I do not recall clearly. Probably several months all told.

Q.—That has been about how long ago when you quit taking treatment?

A.—In 1891.

Q.—Have you had a recurrence of any troubles for which you have treated?

A.—No, sir; not of a specific nature.

Q.—I will ask you whether or not you have been substantially well ever since?

A.—Yes, sir.

Mr. G. O. Newman, for many years chief engineer of the Riverside Water Company, now chief engineer of the Pacific Light and Power Company, testified in part:—

Q.—How long have you been a believer in Christian Science?

A.—Oh, about seventeen years.

Q.—How did you become a believer in Christian Science?

A.—By being healed by Christian Science.

Q.—Of what were you healed?

A.—I had a run-away, and got my left shoulder knocked out, and the muscles torn loose from the bone at the upper portion of the left arm.

Q.—How did that affect you?

A.—Well, the shoulder, that was easy to perfect, but tearing loose the muscles from the bone, Dr. Gill, my family physician, as he had been years before, told me he had never seen such a case before, and didn't know what to do, and it just ached all the time and he tried everything that he could think of, by poulticing and injecting stuff in my arm, but he couldn't give me any relief. I went to him

for four months and still I didn't get any relief, and he absolutely said he didn't know what to do. In my great suffering finally, I consented to go to Christian Science one day and it cured me.

Q.—How continuous was your suffering during the time, that four months?

A.—It was continuous; all the time.

Q.—You say that you were relieved; to what extent were you relieved?

A.—Well, that very day when I went to Mrs. Davis, the pain left me completely and I could lift my arm, which I hadn't been able to do for all these four months.

Q.—Have you ever suffered from it since?

A.—Not a particle.

Q.—How long has that been?

A.—Well, as I say, it is about seventeen years ago when it happened.

Mr. L. M. Holt, advertising manager of the Imperial Land Company and for many years publisher and editor of a newspaper, testified:—

Q.—Are you a believer in Christian Science?

A.—I am.

Q.—How long have you been a believer in it?

A.—Nearly two years.

Q.—How did you come to investigate it?

A.—I had been considered an invalid all of my life and had dyspepsia ever since I was twenty years old, and it was so very severe at times and quite continuous that I was not able to get relief from my dyspepsia, except of a temporary nature. I would get temporary relief.

Q.—Did you have medical treatment for it?

A.—Yes, sir.

Q.—To what extent?

A.—Well, at different times during my entire life; that is, since I first had it.

Q.—Had you tried many remedies?

A.—Everything that I ever heard of pretty nearly.

Q.—Tried a great many remedies?

A.—Yes, sir.

Q.—Were you relieved by them?

A.—Only temporarily.

Q.—I will ask you at this point what your present age is?

A.—Sixty-two.

Q.—You may proceed with your statement as to conditions and results.

A.—One evening there was a Christian Science practitioner visiting at my house, and the question of Christian Science came up for discussion, and I made very light of it because I had no confidence in it. I had had the dyspepsia so long and so severe that I was willing to try almost anything, in hopes of being benefited, and before the evening visit was over, I concluded to take treatments.

Q.—When was that, Mr. Holt?

A.—I think that was in February of last year; about that time, January of last year.

Q.—Last year?

A.—Last year. I took treatments for about ten days and every other day; and my dyspepsia entirely ceased during that time, and before that time I was only able to eat certain things and had to be very careful of that, and even when most careful I would suffer intensely after my meals. After that time I could eat anything that was set on the table without experiencing any pain at all or any inconvenience, and certain articles of food that I had always had to avoid before, I could eat, so that since that time I have had no return of dyspepsia; and I never think when I sit down to a table that I have got to eat certain things and let alone certain things. I eat anything that is set before me that I like.

Q.—How about your general health at the present time?

A.—My general health during this past year has been the best that I have ever experienced in my life.

Q.—You stated a moment ago, Mr. Holt, that these treatments were taken a year ago last February?

A.—Year ago last February.

Q.—That is the time you mean you became interested in Christian Science?

A.—Yes, sir.

Q.—Prior to that time you had not believed in it?

A.—No, sir.

Q.—The relief you experienced came during these ten treatments that you had?

A.—Yes, sir.

Q.—What has been your condition since that time with respect to being continuous or otherwise in good health?

A.—I have had no return of that trouble at all. There was one other cure at the same time which I will mention.

I had been a user of cigars for about thirty years. It didn't occur to me that this treatment was going to interfere with my smoking. I didn't go there for that purpose, and if I had thought of it perhaps I would have eliminated that from the list, but during that ten days my taste for tobacco or for cigars entirely left me; so that I have had no inclination to smoke since, and have not touched a cigar since that time.

Mr. William Pridham, Superintendent of Wells, Fargo, & Company's Express for thirty-four years, testified:—

Q.—Have you any knowledge of Christian Science?

A.—Yes, sir. I don't profess to know all about it.

Q.—Have you known of its effects in the treatment of disease in any instance?

A.—Yes, sir.

Q.—In what case can you tell us about?

A.—In the case of my wife.

Q.—Was she treated by Christian Science treatment?

A.—She was.

Q.—Now, with what results?

A.—For dyspepsia and generally what the physicians termed general debility. A confirmed case of dyspepsia with all the ailments that go with it. She was almost a wreck.

Q.—For how long a time was she afflicted, Mr. Pridham?

A.—Well, somewhere in the neighborhood of nineteen years.

Q.—Nineteen years. To what extent do you say this affliction went?

A.—Well, her physicians said that she was a complete wreck; that nothing could be done for her. She tried all the remedies that have ever been known or suggested.

Q.—For how long a time did she seek relief through medicine?

A.—Ever since I have known her.

Q.—Well, up to the time she took Christian Science treatment, you mean?

A.—Yes, sir.

Q.—All the time ever since you knew her she was resorting to different remedies which would be suggested as a medicine?

A.—Yes, sir.

Q.—And during all this time she was what the doctors denominated a wreck?

A.—Yes, sir; constantly under their care.

Q.—Was she incapacitated from being about?

A.—Yes, sir.

Q.—How much of this time?

A.—So much so that she became a recluse; she kept to her room. All those who have ever suffered with dyspepsia know the effect it has upon a person. They shrink from being of and among people, and live on the simplest food, burnt bread and water. It reduced her fare until she was living on almost nothing. She weighed about one hundred and ten pounds. She is a woman that ought to carry and does carry now one hundred and eighty-six.

Q.—You say that she finally resorted to Christian Science treatments?

A.—Yes, sir.

Q.—About when was that Mr. Pridham?

A.—No it is—I don't know; I can't name the time. It is probably ten years.

Q.—About ten years ago? You may state what the result was when she took up Christian Science treatment. How long did she continue the treatments?

A.—She very reluctantly went with a friend who had heard of her sufferings to see a practitioner in that belief, and she was gone probably two hours. I met her on her return; I met her at the hotel we were living at. I was surprised to see her order her breakfast. We then took our breakfast about eleven in the morning. She ordered and ate a good hearty breakfast. I was fearful that she might suffer from the effects of it. I was much surprised to see that she did not; and notwithstanding she tried to explain to me, I was very skeptical and for some years I was disinclined to believe the efficacy of the treatment—at least I was for some years, for some months, I believe; but I found that the cure was complete; and I was so much interested that I began reading the literature that she brought home to me. Still I could not understand it, and I can't say that I do fully now, but I am trying to.

Q.—You are studying the subject?

A.—Yes, sir; I believe that it has done a great deal for me personally.

Q.—So far as your wife's case is concerned, you think her recovery was complete?

A.—Absolutely complete, sir.

Q.—Within what length of time after she began treatment?

A.—Within six hours.

Q.—And remained complete up to the present time?

A.—Up to the present time, sir.

Q.—State whether or not she has been in a state of good health during all that time?

A.—Every hour. She has not had an hour of illness.

Q.—Now, Mr. Pridham, you state that you think it has also done considerable for yourself. Just state to the jury what that is.

A.—Well, my duties call for a supervision of about fifteen hundred miles of railroad, night and day. I have been for thirty years on duty, absolutely on duty and on the floor for from twelve to sixteen hours every twenty-four. It was breaking me down. I was becoming nervous and irritable, emaciated with it. I was down to ninety-five pounds in weight; and after studying this treatment and trying to understand it with the assistance of my wife's treatment and practitioners in the belief, I believe that I have regained my health. I am sixty-six years of age last birthday, and I can stand more than any young man of twenty-two I have in my employ. I defy any man that is in my employ, of over a thousand men, that wont tell you they will get tired long before I do.

Q.—Did this change of condition come about after you took up Christian Science?

A.—Yes, sir.

Q.—And you believe it resulted from Christian Science treatment and study?

A.—I do; absolutely.

Q.—You and your wife both believe in it and rely upon it absolutely?

A.—Yes, sir.

Dr. A. Willis Paine testified in part as follows :—

Q.—Were you a medical practitioner?

A.—I was, sir; graduated at one of the colleges of medicine in Chicago.

Q.—How long have you been a believer in Christian Science?

A.—Between fifteen and sixteen years.

Q.—You may state to the jury what led you to abandon the practice of medicine and espouse the cause of Christian Science.

A.—Something over twenty-five years ago while I was practising medicine I commenced having a difficulty with my stomach which when it first commenced was very painful, but later on I ceased to have as much pain and it became quite a serious condition. Finally I had a chronic diarrhœa commence. Some two or three years after that commenced and went on growing worse, I still had stomach difficulty and the diarrhœa, until I run down to a mere skeleton and was unable to do business—was forced to give up my medical practice. I treated myself as most any doctor would for quite a time, and then I applied to those of my own college, my college mates and class mates, to assist me, to treat me and advise me what to do, etc.; and followed on for quite a time continually growing worse. During that time, about seventeen years ago, after I had been sick some eight or ten years, my wife was healed in Christian Science.

Q.—How long ago was that?

A.—That was about seventeen years ago. She was a perfect wreck from nervous prostration. It was an hereditary affair with her and the optic nerve was so badly affected we feared blindness. She could not go in the light, and whenever she did go outside of the house she covered her eyes with a thick berage veil. But she was healed from those difficulties and became perfectly well. Then she prevailed on me to try Christian Science for my difficulty, but I could not see that it would do me any good. I was educated to believe in material remedies and did believe in them faithfully and honestly, and practised medicine, while I practised, honestly believing in it. After she was healed, it was something like a year and perhaps a little more before I was willing to accept Christian Science. I finally told my wife I would go to one certain physician in Chicago whom we looked upon as being as good as we could find, and if he didn't cure me I would try Christian Science. I tried the physician, gave him a good fair trial of several months, and he finally was honest enough to tell me that the best thing that I could do was to arrange my business affairs and put what property I had in my wife's name; that it might be easier for her when the worst came. He did make the remark that I mustn't be frightened; he might pull me along a year yet, but it is well to be prepared for the worst. I went home and I told my wife that I was ready to try Christian Science, and I did try it. In a few

weeks I was able to eat anything I pleased and have eaten anything I pleased ever since; and I was healed during those few weeks' treatment of that dyspepsia and chronic diarrhoea. But I did have a very severe case of nasal catarrh which had existed for more than thirty years that was not healed at that time. In fact I didn't take treatment for it. I was so glad to be healed and saved from death that I didn't care much about the little annoyances, but after a time, after several years I commenced to study Christian Science, and through the study of Christian Science I was entirely healed also of my nasal catarrh and have had none of that since. I think it has been about twelve years since I was healed of the nasal catarrh, and I have been a well man ever since.

Q.—Doctor, you spoke of your wife's illness. Had she resorted to medical treatment?

A.—She had been under medical treatment for years.

Q.—About how many years would you say?

A.—More or less for a dozen years, but probably for the last two or three years before being healed she had been, I think I might say, pretty nearly constantly under it, and the last year I am satisfied she was constantly under medical treatment.

Q.—I believe you said she was very ill during that time.

A.—She was what is ordinarily termed a wreck from nervous prostration.

Q.—And got no benefit from medicine?

A.—She was relieved sometimes and then grew worse.

Q.—Got no permanent benefit?

A.—No permanent benefit whatever so far as we knew.

Q.—You were at the time a practising physician?

A.—Yes, part of the time. The latter part of it I was out of practice because I was not able to practise myself.

Q.—Not well enough to practise?

A.—Not well enough to practise.

Q.—But you were a believer in the science of medicine at that time?

A.—I believed in medicine at that time. When she was healed I was a thorough believer in medicine.

Q.—Now, you say she took Christian Science treatment. How long a time did she continue this treatment before you observed a benefit?

A.—I was away from home on account of my health at the time she took treatment, but I think it was only two or

three weeks after she took treatment before she was perfectly well.

Q.—When you returned home was she perfectly well?

A.—I found her perfectly well when I came home, and she was in the room with the shades up, something I hadn't seen before for a long time; and she very soon took up a paper and went to reading, which very much surprised me. That is the way she introduced her health to me, and it was so much of a surprise to me that I could hardly believe it; and she remarked to me that she hoped I would not laugh at her, that she had been healed through Christian Science. I didn't laugh at her, but I thought it was quite peculiar.

Q.—You thought it was quite peculiar?

A.—I did, yes. I didn't believe in Science; in fact I didn't know anything about it.

Mr. Silas P. Eldridge's testimony was in part as follows:

Q.—What is your business, Mr. Eldridge?

A.—I am a hod-carrier.

Q.—Are you a believer in Christian Science?

A.—I am.

Q.—When did you become a believer?

A.—It has been about four years now, or a little over.

Q.—Were you treated for bodily disease by means of it?

A.—I was.

Q.—You may state to the jury, Mr. Eldridge, what the nature of your trouble was and the treatment, and what the result was.

A.—My disease was sciatic rheumatism. I had it very nearly all my life. When I was a boy I used to have it for six months at a time that I couldn't walk and couldn't get around at all; and I suffered terrible pains and it kept growing worse and worse till I got so that it was impossible for me to get around at all. I had to give up work, and when everything else failed I tried doctors—numerous doctors, different doctors.

Q.—What length of time were you under medical treatment, about?

A.—Well, about ten years that I was under treatment, taking medicine all the time.

Q.—Very well.

A.—I kept growing worse and worse until I got so I could not get around at all, and then after the doctors failed

to relieve me in any way and I had got tired of taking medicine, I tried Christian Science; and I would say too that my limb was one eighth of an inch smaller around than the other. The flesh had simply shrunk away, and I became so that I could not get around, and there was pretty near a year that I could not get around at all. And then Christian Science found me.

Q.—You took treatment, did you, by Christian Science?

A.—I was entirely healed through Christian Science.

Q.—I say you took Christian Science treatment, did you?

A.—I did, sir.

Q.—How long a time did you take Christian Science treatment?

A.—I think I was being treated about three months.

Q.—Were you finally cured of your troubles in that time?

A.—I was not thoroughly cured at that time, but in a short time. I was free then. I went to work then, before that time. I went to work in about a month and a half after I commenced treatment. I was not entirely healed then, but by keeping on and reading Science and Health, I have been entirely restored.

Q.—Making a study of Science and Health, you recovered your health completely?

A.—Yes, sir.

Q.—Have you been well ever since?

A.—I have been well ever since. I have never lost a meal in three years and a half.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

A WORD FROM MR. CHASE.

PER CAPITA taxes, contributions to the Mother Church, or contributions to the Building Fund, should be sent by check, post-office money order, or express money order.

Do not send currency. If currency is sent it will be at the sender's risk.

All persons who have sent remittances to the Treasurer of the Mother Church since June 1, 1902, either to pay their per capita taxes, for contributions to the Mother Church, or to the Building Fund, and who have not received a receipt therefor, are requested to notify the Treasurer of the date and amount of the remittance, and the form in which it was sent, whether in currency, check, or money order.

Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

STEPHEN A. CHASE, *Treasurer.*

Box 56, Fall River, Mass.

BUILDING FUND OF THE MOTHER CHURCH.

CONTRIBUTIONS to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, *Treasurer of the Building Fund.*

Box 56, Fall River, Mass.

MRS. EDDY REPLIES TO MARK TWAIN.

BELIEVES IN BUT ONE MOTHER MARY AND KNOWS SHE IS NOT
THAT ONE.—EXPLAINS THE APPELLATION.—NAME GIVEN
WITHOUT HER CONSENT BY STUDENTS SPREAD
LIKE WILDFIRE.

CONCORD, N. H., Friday.—In answer to criticisms by Mark Twain, Mrs. Mary Baker G. Eddy makes the following statement:—

It is a fact, well understood, that I begged the students who first gave me the endearing appellation "mother" not to name me thus. But without my consent that word spread like wildfire. I still must think the name is not applicable to me: I stand in relation to this century, as a Christian discoverer, founder, and leader. I regard self-deification as blasphemous; I may be more loved, but I am less lauded, pampered, provided for, and cheered, than others before me—and wherefore? Because Christian Science is not yet popular, and I refuse adulation.

My first visit to the Mother Church after it was built and dedicated pleased me, and the situation was satisfactory. The dear members wanted to greet me with escort and the ringing of bells, but I declined, and went alone in my carriage to the church, entered it, and knelt in thanks upon the steps of its altar. There the foresplendor of the beginnings of truth fell mysteriously upon my spirit. I believe in one Christ, teach one Christ, know of but one Christ. I believe in but one incarnation, one Mother Mary, and know I am not that one, and never claimed to be. It suffices me to learn the Science of the Scriptures relative to this subject.

Christian Scientists have no quarrel with Protestants, Catholics, or any other sect. They need to be understood as following the divine Principle—God, Love—and not imagined to be unscientific worshipers of a human being.

In the aforesaid article, of which I have seen only extracts, Mark Twain's wit was not wasted in certain directions. Christian Science eschews divine rights in human beings. If the individual governed human consciousness, my statement of Christian Science would be disproved, but to understand the spiritual idea is essential to demonstrate

Science and its pure monotheism,—one God, one Christ, no idolatry, no human propaganda. Jesus taught and proved that what feeds a few feeds all. His life-work subordinated the material to the spiritual, and he left this legacy of truth to mankind. His metaphysics is not the sport of philosophy, religion, or Science, rather is it the pith and finale of them all.

I have not the inspiration or aspiration to be a first or second Virgin-Mother—her duplicate, antecedent, or subsequent. What I am remains to be proved by the good I do. We need much humility, wisdom, and love to perform the functions of foreshadowing and foretasting heaven within us. This glory is molten in the furnace of affliction.

New York Herald.

MUST MAKE US LAUGH.

To the Editor.

Mark Twain's greatest misfortune is that he feels compelled to sustain his reputation as a wit, a humorist, a very funny fellow. He must live, and to live he must make people laugh—for that is his profession. It is Mark Twain who writes, not Mr. Clemens.

Does any one suppose that the *North American Review* would have paid him for any serious article in reference to Christian Science—anything that would calmly, charitably, and dispassionately state the case and his opinion of it after a serious investigation of the facts? One need only to read, side by side, in the *Boston Journal* of the other day, extracts from the magazine article written by Mark Twain, and a criticism of the same by Mrs. Eddy, the one flippant, inconsequent, so-called wit; the other dignified, reverent, and patient, to form a very fair opinion concerning the spirituality of the two writers.

If Christian Science has never cured one single case of disease its teachings to do right, to love and trust God, and to love one's neighbor as one's self are sufficient to make a tremendous power for good among us—to exempt it from ill-mannered, snarling attacks, and to entitle it at least to tolerant welcome, if not to our active support.

One Who is Not a Christian Scientist, but who Believes
in Fair Play.

Boston Journal.

EDITOR'S TABLE.

THE standpoint from which Christian Science has been most vigorously and persistently assailed is that which denies its efficacy as a system of healing, therefore its position in this regard must find justification through its success. A marked peculiarity of human nature is shown in the fact that criticism has continued despite the testimony of the ever-increasing army of those who affirm that Christian Science has healed them after all other means had failed, that it has done for them what medicine and surgery had failed to do.

There is scarcely a city or village in this country that is not the home of some one who has been healed by Christian Science, or of some one who has personal knowledge of such healing. It is through the testimony of these grateful men and women who owe their life and health to the practice of this Science that its claims must be established in the eyes of the world, but in view of the amount and character of the evidence already submitted it would seem that much patience on our part is still required.

Some of our critics have denied the value of the testimony offered in our meetings and through our publications, because it has not been surrounded by the sanctity of an oath, and because the witnesses have not been subjected to cross-examination. Others have complained that the persons testifying are unknown to them, and still others disparage the testimony because the cases were not diagnosed by physicians.

In this issue of the *Journal* we submit a considerable portion of the testimony in the Reed case at Los Angeles, and in doing so call attention to the following facts: The witnesses are people well and favorably known in the community; their testimony was given in a court of justice, under oath, and subject to cross-examination; they testified that they had been under the care of physicians who had diagnosed their diseases. That their diseases were not of the imagination is beyond question.

M.

IN his talk to the Boy's Brigade of Glasgow, Henry Drummond said: "Boys, banish forever from your minds the idea that religion is *subtraction*. It does not tell us to give things up, but rather gives us something so much better that they give themselves up. . . . Instead of telling people to give up things, we are eager to tell them to 'seek first the kingdom of heaven,' and then they will get new and better things, and the old will drop off, of themselves. This is what is meant by the 'New heart.' It means that God puts into us new wishes and we become quite different boys."

We are all boys in that we would be assured that the course we adopt is not subtraction.

It is a legitimate and perfectly reasonable question to ask, Is this step to be a loss or gain to me, a subtraction or an addition? The point to be settled at the very beginning is what is gain and what is loss. The greatest of all teachers asked: "For what is a man profited, if he gain the whole world and lose his own soul?" When we have reached the understanding which answers, Material things profit nothing, spiritual growth is the only gain, we shall then be able rightly to locate our plus and minus signs.

Fanatical ascetics, catching a glimpse of the unreality and unprofit of material things, undertook to extricate themselves therefrom through mortification of the flesh. Jesus said, however, he came not to destroy, but to fulfil, and he ate and drank and slept as other men. His thought was harmonious, in heaven; and the angry waves were silenced. His perception was of the perfect man; and the blind saw, the dumb spake. He knew man free; and the palsied arm was stretched forth. He despised nothing, he destroyed nothing, he simply filled all human experiences full of love and truth, and they thus became harmonious beliefs. All the while, however, both in words and works, he demonstrated the fact that all reality is spiritual, the reflection of Spirit, that all life is the expression of one Life, that the kingdom of God is within man.

Standing on this basis of judgment as to what real gain is, we are able, in a measure, to sum up the additions of Christian Science:—

A God who is omnipresent Love, in whose consciousness there is no evil, no inharmony.

A man who is an expression of oneness with God, of spiritual entirety, and who through this understanding of

his sonship is able to withstand the temptations of mental, moral, and physical inharmony.

Children who have been freed from the ogre, fear, which formerly shadowed their little feet in and out at their play, counseled danger at their tasks, sat with warning finger at their feasts, breathed sickness in the cooling breeze, and hovered near the couch of innocent sleep.

Christian Science also gives us happy homes, pervaded with the atmosphere of love, free from personal censure, suspicion, self-justification; business purified by the consciousness of an ever-present God, Good, freed by brotherly love from the inhumanity of soulless competition.

This is the solution of our life problem by Christian Science. Is it addition or is it subtraction?

A minus quantity results either from our inertia or our misconception, for Christian Science is addition, and the perfect solution of each and every problem yields the sum total of health, harmony, happiness. S.

THE test to which every new idea is subjected by business men as well as by physical scientists, is this,—How does it work? and the answer given is determinative, for this is the final court of appeal. The suggestion, however, that religious theories are amenable to the same practical test, has not been received without protest, and it is only in recent years that the pursuit of a scientific method in the study of the Bible and of religious phenomena has been acceptable to any considerable proportion of Christian believers.

While exploration and textual criticism have led the way and done much to multiply and enrich the data for judgment, philosophical criticism has done no less, perhaps, in leading the world to an "improved belief" respecting the essentials of faith, and the only satisfactory and final test of the value of an asserted religious truth.

In his "Varieties of Religious Experiences—A Study of Human Nature," recently published, Professor James of Harvard University discusses in his lucid and suggestive way this question of the legitimate test of the truth of those religious propositions which can be demonstrated only in human experience, and in connection with a reference to the thought of Sir Henry Maudsley, a noted materialist, he says, "Not its origin, but *the way in which it works on*

the whole is Dr. Maudsley's final test of a belief. This is our own empirical criterion; and this criterion the stoutest insisters on supernatural origin have also been forced to use in the end."

Special interest attaches to this statement in the fact that while its phraseology is modern, its thought is identical with that of the Master when, in answer to the queries of John's disciples, he asked them to acquaint John with the manifest and practical results attending his teaching; intimating thereby, that a knowledge of the way it worked would be an adequate and satisfying basis for judgment respecting its worth.

This method of determination is scientific, common-sense like, and therefore practical, and the wonderful results attending its use in other lines of human inquiry attest its significance to religious propositions and progress.

Here Christian Science takes an unequivocal stand in maintaining that, however plausible and seemingly self-consistent religious theories may be, their truth must be determined by the results of their application to human needs. They find their final authorization, not in the dictum of a school or teacher, but in the undeniable benefits and blessings they confer.

Prejudiced critics of Christian Science constantly ignore its position respecting this matter, and betray their ignorant indifference to the facts of demonstration which have brought conviction to that large proportion of Christian Scientists who were once no less prejudiced, but who through personal experience of healing and spiritual regeneration in themselves or their friends, have been led to cry, as did Thomas under similar circumstances, "My Lord and my God."

Sooner or later all will learn that to render judgment upon the basis of a proposition's agreement or disagreement with creedal statement or conventional thought, is unscientific, unprofitable, and therefore unworthy of any judicial mind. It has led to the divisions and strifes of the past, and it is wholly unbecoming the present.

"By their fruits ye shall know them," is the test which Jesus commended, and to it Christian Scientists are submitting their faith.

So long as men are being healed of all manner of disease, and are finding spiritual freedom and joy through the apprehension of Truth, as revealed in Christian Science,

so long will academic criticism prove utterly futile; but as Christian Scientists it behooves us to remember that it is not only the privilege but the business of each one of us to apply this test and find the answering proofs in every event and aspect of human experience. Only as we demonstrate for ourselves, day by day, the healing and redemptive power of Truth, can we know that our names are written in heaven, and that we are meeting the test which Jesus appointed, and which a doubting world has a legitimate right to impose. What is the world authorized to think of the distinctive teaching of Christian Science on the basis of our life and conduct? This is the all-important question for our daily consideration; and as by the grace of God we commend our faith, by our life, to needy and inquiring hearts, we are giving the one evidence and proof which prejudiced criticism cannot successfully gainsay or resist.

W.

CHURCH NOTES FOR FEBRUARY.

THE following churches appear for the first time in this issue of the *Journal*:—

Eaton, O.; Lawton, O. T.; Red Bluffs, Cal.; Topeka, Kan. (Second).

The following new Church, formerly advertised as a Society, is now holding regular services:—

Hoosick Falls, N. Y.

Regular services are announced for the first time at,—

Benton Harbor, Mich.; Brainerd, Minn.; Caldercruix, Scot.; Manila, P. I.; Michigan City, Ind.; River Falls, Wis.; Williamsport, Pa.; Ypsilanti, Mich.

Once more we remind our friends that remittances for subscriptions to the *Sentinel* and *Journal* should be made to The Christian Science Publishing Society and not to the Editor. The Editorial Department does not attend to the business affairs of the periodicals.

—THE— CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty
through God to the pulling down of strong holds."

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CONFIDENCE.

MARTHA HARRIS BOGUE.

FOR a long time I have been impressed with the necessity of understanding the meaning, and place, from a scientific standpoint, of the word "Confidence." The Century Dictionary defines it, first, "Reliance on one's own powers, resources, or circumstances; belief in one's own competency; self-reliance; assurance." Second, "That in which trust is placed, ground of trust; that which gives assurance of safety, security." Third, "Boldness; courage; disregard or defiance of danger."

Christian Scientists soon learn that confidence in one's own ability, our human sense of strength, human will-power and determination, is misplaced confidence, "a reed shaken with the wind," a house built upon the sand which will not stand. Over and over the statement is made: "I lack confidence,—I would not have confidence enough in myself to take a patient,—I wish I had more confidence," and so on.

Confidence is a mental condition, a quality of Mind, a quality of God.. It is God-given; and as God, Good, is no respecter of persons but gives to all men freely all that they will receive, the statement "I lack confidence," is false to begin with. The lack is in my acceptance and right application, but not in the confidence I possess. The very person who is declaring the lack of confidence to succeed in an undertaking does not stop to see that he is very confident of his ability to fail. The disciples toiled

all night in the dark and caught nothing. When the Master called, "Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." They were in the same boat, had the same nets, were the same men, were in the same waters; they had but to put their nets on the right side of the boat, even as they were called to decide for Spirit, not matter; Soul, not material sense. Every man, woman, and child has the ability to cast on the right side, and there is no lack of confidence to do so, and they have ability to receive the reward,—full nets. The trouble is, we keep our net on the wrong side; there is plenty of confidence in failure, but little on the side of ability to do and to gain.

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." We are to work out our salvation,—deliverance from the belief of power in evil of every name and nature,—with fear and with trembling, not to wait until we get out of fear and the trembling has ceased before we attempt to overcome, not to try to get some one to do our work for us, because we know we are shaking, quivering, with a very great sense of fear, but right there where the fear and trembling seem to be, right with it, we are to go to work to prove the problem, knowing that it is God, our Father-Mother omnipotent, all-potent Mind, Love that is all-presence and worketh with us to will and to do of His good pleasure. Is it His pleasure, His will, that we should fail in that which He has bidden us do (resist the devil), is it His will that we should make mistakes? Surely we can answer, "No." Jesus *knew* the Father, and he says to us: It is the Father's good pleasure to give you the kingdom—to give us dominion over whatever comes before us as an obstacle, impediment, difficulty; hindrance to health, holiness, happiness, right living, right thinking, right being. We are to take up the cross daily, take up whatever is opposed to God that crosses our path, not as something, but as the nothingness of nothing, and put it out of the way; lay it bare; show its utter falsity by the understanding that God, Good, is all. We do not lack the confidence or ability to do this. Get the confidence we

have on the right side with God, and it will remove mountains of fear, doubt, error.

Fear is faith in evil. Courage is faith in Good. Doubt is trust in evil. Confidence rightly directed is reliance, is trust in God, Good. When we are afraid we can ask ourselves: "Where is my faith?—what am I trusting in, Good or evil, Spirit or matter?" There is no lack of faith, no lack of power to have faith. If we fail it is because our faith is in the wrong thing, and again we must cast our nets on the right side.

When a very young student I was called out of the city to see a woman who had not stood on her feet or sat in a chair for over ten years. Her child, ten years of age, had never seen his mother sitting up. Medical science had entirely failed. My teacher had given my name to the invalid's family and I felt that obedience demanded that I should go. I surely went with fear and trembling. All the way I studied Science and Health, and all the time personal sense argued that some one else should have been sent, that if I should fail the cause of Christian Science would suffer—until I almost wished I could take the train back and send an older practitioner. Then the consciousness came that those in need had not sent for *me*, that they had sent for Christian Science, for the applied knowledge of God as revealed through our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. I saw that all that was trembling and fearing had no part in it, could neither hinder nor help, that revealed Truth was to do the work, and it was competent, that I did have confidence in God, and these words came: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Also, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." My confidence in God's ability, in the power of the Word, began at once to take the place of confidence in my own ability to fail. I left self-reliance behind, and with God-reliance went to the woman, declaring that courage in the name of Jesus Christ is omnipotent now and here to heal, to deliver, to loose from bondage. I was able to remain only about four hours, but before I left the patient, she walked across the room and sat in a chair.

The next morning she was dressed and went to her breakfast with the family. That was in 1889, and she has been a well woman ever since.

In this I learned that I must never let fear and trembling keep me from taking the step before me, that I must utilize what I have and improve my present possibilities to the utmost before I can possibly hope to gain more. We must take the first step before we can walk. We do not need confidence in our own ability, but we do need confidence in God's ability and willingness to work in us to will and to do of His good pleasure, to give us dominion over all the earth, and we must have the willingness to take the steps and prove to ourselves and others that God is omnipotent.

"Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken."

Moses stands for moral courage. (Science and Health, p. 592.) He showed his confident trust in God against all the murmuring of the Children of Israel, and how they did murmur! Josephus in his description of the crossing of the Red Sea has helped me many times to go ahead. He says,—

"When the Egyptians had overtaken the Hebrews they prepared to fight them, and by their multitude they drove them into a narrow place, for the number that pursued after them was six hundred chariots with fifty thousand horsemen and two hundred thousand footmen, all armed.

"They also seized on the passages by which they imagined the Hebrews might fly, shutting up between inaccessible precipices and the Sea, for there was (on each side) a ridge of mountains that terminated at the Sea, which were interminable because of their roughness, and obstructed their flight. Wherefore they pressed upon the Hebrews with their army where (the ridge of) the mountains were closed with the sea; which army they placed at the chops of the mountains so that they might deprive them of any passage into the Plain."

Then he tells how the Israelites murmured at Moses.

"But Moses, though the multitude looked fiercely at him, did not however give over the care of them, but *despised* all danger out of his trust in God. When Moses was come to the seashore he took his rod and made supplication to God and called upon Him to be their helper and assist, and he said: 'Thou art not ignorant, O Lord, that it is be-

yond human strength and human contrivance to avoid the difficulties we are now under, but it must be thy work altogether to procure deliverance to this army which has left Egypt at thy appointment. We despair of any other assistance or contrivance, and have recourse only to that hope we have in Thee, and if there be any method that can promise us an escape by thy providence, we look up to Thee for it, and let it come quickly and manifest thy power to us, and do Thou raise up this people unto good courage and hope of deliverance who are deeply sunk into a desolate state of mind. We are in a helpless state, but still *it is a place that Thou possessest*; still the sea is Thine, the mountains also that enclose us are Thine, so that these mountains will open themselves if Thou commandest them, and the sea also if Thou commandest it will become dry land. Nay, we might escape by a flight through the air if Thou should determine we should have that way of salvation.'"

Is it any wonder that when such confidence, boldness, courage went before them straight into the sea ("dark ebbing and flowing tides of human fear" Science and Health, p. 566), that it should have parted, and that they should have walked through triumphantly? There was but one thing for them to do,—go straight ahead. There is but one thing for us to do,—go straight ahead, neither turning to the right hand nor to the left.

Science and Health says, page 60, "Soul hath infinite resources wherewith to bless mankind; and happiness would be more readily attained, and would be more secure in our keeping, if sought in Soul."

When I have seemed to be hemmed in on every side,—the army of personal sense behind, the jagged precipices on each side, and the Red Sea before,—these words have strengthened me: "Soul hath infinite resources," right here, right now, "wherewith to bless mankind." I do not have to see these resources with my eyes (personal sense), or handle them with the hands. I do not have to know what they are even. I simply have to accept that inspired statement of Truth that Soul hath them and that they are mine, because I am the heir of God and joint heir with Christ. I must know and acknowledge this fact, and the knowing I have it is the possession, and then I know that this being the spiritual fact, it must be externalized and I can wait with God, using what I already see that I have, improving my present possibilities to the

utmost right where I am. I have never known the waters to fail to part, never have failed to find that "resources" beyond anything I could have outlined were there for me and all mankind, and that I only had to confide in Truth and it (the strong deliverer) would carry me through, and in the going through would consume the army of errors, the seeming power of evil.

When I think of our Leader, and Teacher, and remember how she has toiled on through the dark night of personal sense, striving to inculcate in us a ray of confident trust in "our Father-Mother God" so wonderfully revealed to us through her inspired writings, how she has walked step by step before us using Wisdom's rod, and still is leading us on in the march out of error, I wonder that I can ever murmur, ever doubt, and that the fruitage is not far greater than it is. The infinite resources are here, but what do they do for mankind if we do not see that they are here, do not act as possessing all things, do not press forward leaving behind the unbelief, distrust, and fear? Surely we have had abundant proof that evil is powerless to hinder the progress of truth if one stands with God, knowing that Good is omnipotent and omnipresent. There is no lack of confidence, we have the infinite supply. It must, however, be on the right side, on the side of God, not on the side of evil. No need to ask for more if we do not use what we have; as fast as we do use the infinite supply, infinite resource is forever unfolding itself.

Christian Scientists can best show their love to our Leader by following in her footsteps courageously, confidently, patiently, obediently; joyously pressing on, neither too fast nor too slow, but guided by Wisdom, keeping the commandments, for this is the only proof of love that abides.

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."

Because with well-placed confidence
Thou mak'st the Lord thy sure defence.
Thy refuge, even God most high;
Therefore no ill on thee shall come.
Nor to thy heaven-protected home
Shall overwhelming plagues draw nigh.

AN ENEMY'S SOWING.

WILLIAM P. MCKENZIE.

Good wheat I sowed in the field,
And labored under the sun;
But after the toil was done
My senses by sleep were sealed,
In the long, long wait for the yield.

Unburdened by honest cares,
An enemy, ever awake
His uncaused hate to slake,
Scattered his bag of tares
On the earth late turned by the shares.

The innocent, brown, ploughed earth,
Mellowed by rain and sun,
Knew not of the ill deed done,
But nourished the seeds to birth
That in harvest-time make dearth.

When sleep I at last disown,
And arise to labor with zest,
The field with green is dressed;
But 'mong the wheat upgrown,
Are tares by the enemy sown.

The awaking came too late,
For the clutching tares had bound
Wheat-stalks with tendrils round:
For the harvest I now must wait
To purge out the sowing of hate.

In the yellow autumn days
Red fires in the evening glow,
And purple smoke hangs low,—
'Tis the withered tares that blaze,
Their smoke makes the lilac haze.

Of the wheat I have reaped what was sown,
With an increase thirty-fold,
It is safe in the garner's hold;
But an hundred-fold shall be known,
When the field is for wheat alone.

"WHOM SAY YE THAT I AM?"

BY KATE SWOPE.

Blessed are they who see, and yet believe not!
Yea, blest are they who look on graves, and still
Believe none dead; who see proud tyrants ruling,
And yet believe not in the strength of Evil;
Blessed are they who see the wandering poor,
And yet believe not that their God forsakes them;
Who see the blind worm creeping, and yet believe not
That even that is left without a path.

THE whole structure of Christian Science rests on a foundation whose basis is that God is All. All the rest of the subject-matter in the Christian Science text-book is but for the purpose of educating the reader up to a state of consciousness wherein he perceives the light of this eternal fact, that God and His manifestation include all being, reality. Science and Health brings a scientific system of logic, preparing the individual thought for the perception of this great truth about God; namely, that He is all—Omnipotence, Omniscience, Omnipresence. All study of detail but leads up to this one fact of being. Through the education of the spiritual sense we grow to perceive this fact more and more clearly, and to perceive also with more clearness the wisest way of attaining this unfolding of perception.

The method of procedure is plainly stated in "Miscellaneous Writings," p. 289: "From a human standpoint of good, mortals must first choose between evils, and of two evils choose the less; and at present the application of scientific rules to human life seems to rest on this basis." Again, we read on page 288, "Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute." Thus it will be seen that Christian Science demands no sacrifice of common sense, and did Christian Scientists advocate what they are often supposed to, they would readily admit themselves to be as devoid of common sense as their critics are deficient in correct information concerning them. Not that one wishes to imply that a closer approach to personalities must always make them appear admirable, but that a nearer view of the Principle of all perfect being must reveal some glimpse of the beauty of that perfection. Christian Science must stand on impersonal merit rather than on a personal basis.

Even the character and example of Jesus could hardly be said to have made him popular with the worldly. It is not wholly necessary, then, that a prophet should be admired by the worldly, that God's word may spread. They said of even Jesus, "He hath a devil," and "casteth out devils through Beelzebub," or, to use our modern term, they said he healed by hypnotism. And so in our day also the idea has somehow become the vogue that Christian Science considers disease to be purely an imaginary condition, and that the healing is effected by a sort of hypnotism, or power of one mind over another.

Christian Science Mind-healing, the exact antipode of hypnotism, is accomplished by breaking self-mesmerism. That which heals by hypnotism, and that which heals by destroying hypnotic influence, cannot possibly be called the same thing. The hypnotist mesmerizes his patient in order to heal him; the Christian Scientist *unmesmerizes* him, and he is healed. The Christian Scientist considers the patient already mesmerized by the hypnotic suggestions of fear, belief, sin, etc., and heals by *unmesmerizing* him and establishing him in his original mind, which produces physical sanity.

Christian Science does not teach the control of one mortal mind over another; on the contrary, it teaches the exact opposite. It teaches mental emancipation. It teaches a process of mental culture whereby we learn to gain control of our thoughts and think the thoughts we should think, rather than the thoughts we are tempted to think.

Hypnotism heals by mortal-mind suggestion. Christian Science Mind-healing is accomplished by the spiritual perception of being. The Christian Scientist heals through what he knows about a well man; the doctor heals through what he knows about a sick man. Every year pilgrimages are made to the bone of St. Ann, and through the mental state which the sight of this relic produces, what is called faith-healing is effected. Such healing does not include a knowledge of spiritual law, nor is it achieved by it. Christian Science Mind-healing is the application of spiritual law to physical lawlessness, popularly called disease. Healing which is accomplished through credulity has nothing in common with Christian Science Mind-healing. Perhaps none has so keen an appreciation of the absurdities of credulity as the Christian Scientist, nor so great a desire to destroy it.

I can trace my first guidance to Truth back to about five years before I found it. I had listened to the hospital small talk of a young physician who had entertained us with various amusing phases of hospital life. Among other things of which he spoke, was the case of a patient who could not sleep. It was considered advisable not to give her any more drugs, and so, turning to the nurse in attendance, he told her to administer a teaspoonful of Ohio River water (using the Latin term to deceive the patient). The nurse very gravely complied, and in a few minutes the patient was sleeping peacefully. My disappointment was keen when he could not explain this phenomenon, for I thought then that doctors knew everything about physical welfare. He was wholly uninterested in my desire for information, and considered the incident no more than a joke, but from that hour I pursued the trail of mental causation.

In medicine we were credulous indeed. We closed the eyes and opened the mouth with never a suspicion of what went into it. Christian Scientists are ridiculed as "credulous;" whereas Christian Scientists are they who are healed of credulity. Nor do Christian Scientists make money through a credulous public; whereas a credulous public imbibes the caustic editorials written to defame Christian Science, and written for money. Here the point at issue is, whether it is better to live by being paid for healing the sick, or whether it is better to live by being paid for the product of a pen denouncing the healing of the sick. For which of these things should one be stoned? Why does Christian Science whet the editorial pen, while other systems which are called "the same thing" go unheeded? The point that nettles, where the others do not, is in that Christian Scientists obey the command "As ye go, preach, saying, The kingdom of heaven is at hand." Therein lies the difference in the message they carry. They go preaching that the kingdom of God (or Good) is at hand. Perfection is here and now, *at hand*, and is all there is, else it were not a perfect kingdom nor a kingdom of perfection. They go preaching that health is at hand; that life eternal is at hand. All study of Science and Health and the Bible is but to educate the thought up to the perception of this great fact, that the kingdom of God (or Good) is *at hand*, and that evil does not share the throne with Spirit.

Discord! there is not such a thing as discord;
 'Tis but our narrow ears that are offended,
 And our own untuned selves to whom the music
 Still speaks in harmonies uncomprehended.

In *Science and Health* we read, "Outside the material sense of things, all is harmony" (p. 489). Christian Science does not preach anything so inconsistent as that harmony is to be found inside a material sense of things. To be in discord is to be in a material sense of things, for outside this false sense lies harmony. Heaven is found through a changed sense of things, and not necessarily through a bodily change. Jesus did not preach that heaven is found through a fatal disease, but that "The kingdom of God is within you."

Christian Scientists are generally supposed to believe some very foolish things which very naturally afford a good many people a great deal of amusement. It was once my privilege to present the dignity of Christian Science to one who had previously considered it an absurdity. He said, "All I knew of Christian Science was, that I once met a Christian Scientist who said she wasn't sick when she was, and I thought her a fool." I then told him that she seemed foolish because he did not perceive the significance of the term "I," adding, "Now when you say 'I' do you not refer to that which I see standing before me?" He admitted that he did. "When we say 'I' we do not refer to the flesh at all; we refer to being. When she said 'I am not sick,' she made no reference to the body, she meant her being was not sick, which was the gospel truth, was it not?" He admitted that it was, and added, "Then why don't you all say so and be done with it?" And I answered, "I am saying so."

"Ye shall know the truth, and the truth shall make you free," and the truth is, that being is never sick, and this truth frees from sickness. We do not declare that the man you call sick is not sick, but that your sick man is not the man himself. We do not declare that the man you see standing before you is not there, but that man is immeasurably more than that which you see standing before you. We do not declare that the earth you tread on is not there (when we claim there is no matter), but that "We tread on forces. Withdraw them, and creation must collapse" (*Science and Health*, p. 124). We do not declare that the objects which you see before you are not there, but that "Divine Science . . . resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas" (*Science and Health*, p. 123). For in-

stance, who can make 4? It always was. We may make a figure 4 on a blackboard with chalk, but does 4 lie in those particles of chalk which outline that symbol? The substance of 4 is something more than chalk or symbol? So the substance of creation is something more than matter.

When we declare that All is good, we preach nothing so dangerous as that in evil is all good. When we declare that All is harmony, we preach nothing so foolish as that in discord is all harmony. When we declare that man is perfect, we preach nothing so disappointing as that the perfect man is in the mortal. We work at the root of evil and not at its extremities. We reject sickness, but not the sick. We reject poverty, but not the poor. We reject sin, but not the sinner. We reject death, but not the dying. Through the non-recognition of evil as real we learn to keep the eye single to the light. Of evil, Jesus' words were, "I never knew you," and to sin, disease, and death the Christian Scientist, understanding the significance of the term "I," says, "I never knew you." A Christian Scientist's cognizance of disease is like the common recognition of a counterfeit dollar, and he deals with it as such. He sees, touches, or handles a counterfeit dollar, but once his perception has discerned what it actually is, he no longer believes in that dollar. It has not decreased in value to him, it has become absolutely worthless—nothing. In that sense disease is nothing. And so they, like all the rest of the world, still see, or perhaps touch or feel, disease, just as they handle a counterfeit dollar, but the difference lies in that they consider error a false creation, a counterfeit imposed upon the credulous mind which as yet has not perceived its falsity. It is in that sense that they do not believe in sin, disease, and death.

Again, Christian Scientists are supposed to use the word "unreal" in the sense of the imagined. One may say that of two given diamonds one is real, and one is paste (or unreal). To the untrained perception the difference is not discernible. But nevertheless one diamond is real, and one is false, or unreal, a counterfeit of reality. That you can see, touch, and handle a paste diamond does not change its unreal nature. It still remains false, counterfeit, unreal. One does not speak of such a diamond as "a product of the imagination," one says, "It is not real." That you can see, touch, and feel a tumor does not make it real. It still remains a falsity, a counterfeit creation—unreal.

We do not call disease imagination; we call it false, or unreal. God fashioned the real man and evil fashioned the unreal, sick, sinning, dying man. Christian Science will ever seem ridiculous to such as misconstrue the word "unreal" to mean the imagined. No one who has looked into philosophy could betray such an ignorance of the term unreal, which has always been in use in the metaphysical vocabulary. To suggest the unreality of matter is no "new fad." Emerson's "Nature Studies" quotes Turgot as saying, "He that has never doubted the existence of matter, may be assured he has no aptitude for metaphysical inquiries." All the philosophy and philosophers have not done what Christian Science has done; viz., unlocked the Scriptures. Many systems of healing, of occultism, and of philosophy may claim to be the same thing, but not one of them has unlocked the pages of the Bible. If Science and Health is the Key to the Scriptures, then Christian Science is religion indeed.

George MacDonald defines religion as "the way back home to the Father." Christian Science is the way home to primitive Christianity as Jesus taught it. He gave us a few "signs" whereby we shall know the way. My first impression of Christian Science was, that it was the second coming of light to the world. Later I found myself observing the signs with awe. Science and Health says, "Shall it be denied that a system which works according to the Scriptures has Scriptural authority?" (p. 342). Jesus said, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Truths that were abstract to the adult, are as simple as the breath of life to the child. It was the child healer who gave me the most convincing sign that Christian Science is restored Christianity.

Again, "I . . . have the keys of hell and of death." I had that sign.

Again, "If they have persecuted me, they will also persecute you." I saw that sign.

Again, "So there was a division among the people because of him," and "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father;

and the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." I saw that sign.

Again, "They shall put you out of the synagogues." I saw that sign.

Again, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead [within] shall also quicken your mortal bodies by His Spirit that dwelleth in you." And I also recalled, "Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

Again does the light shine into this world; again the children that walked in darkness have seen a great light, and again does the Word speak those thrilling tones of appeal: "Whom say ye that I am?"

BUILDING FUND OF THE MOTHER CHURCH.

Contributions to the Building Fund of the Mother Church should be collected by Branch Churches and Societies and forwarded by them to the Treasurer, who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

STEPHEN A. CHASE, Treasurer of the Building Fund.

Box 56, Fall River, Mass.

CHURCH DEDICATED IN MANCHESTER, N. H.

ON January 11, 1903, First Church of Christ, Scientist, Manchester, N. H., was dedicated. There were three services held during the day; these were well attended. The following is compiled from the account of the services published in the *Manchester Union* of the following day.

Rev. Charles D. Reynolds in his dedicatory address said:

Friends:—In behalf of the members of First Church of Christ, Scientist, in Manchester, N. H., I bid you welcome here to-day. It has doubtless been the experience of every one of you that the human mind has no resting-place within itself, it is finite, mortal, incomplete, restless.

It is the nature of incompleteness to feel itself restless, estranged, helpless. The untrue man, called mortal man, in every hour and event, calls for escape, for reconciliation, for atonement, for a healing balm. When this has been found, there comes the sense of having discovered a Saviour and Redeemer, a kingdom of heaven. To this end "the ages' long lament" has been to find a cure-all, a panacea, a heavenly truth or holy city, to which this imperfect, sin-filled, unsatisfied sense may, as it were, flee and find safety and rest.

The history of the darkness which in the beginning moved upon the face of the waters is chaos and void, needing light that it may escape from itself.

To no other source have mortals applied for the alleviation of this unrest and received so much help as the way pointed out in the Bible. But that way has still lain obscure and needed illumination. The Principle and rules underlying the teachings of the Bible needed to be grasped in their unity and science and set forth free from misconception. Salvation through blind, intellectual assent to dogma had to give place to a practical Saviour taking away sickness, sin, and death. Our age has not wanted for sincere searchers after the true healing power, which alone can bring relief. At no time in the history of the world have men and women sought the "seamless robe," as now. At last the world is sufficiently advanced to be willing to lay aside guessing and experiment and accept Science.

The world is ready at this stage to receive the Science of

Christianity. Men have always believed that what Jesus said and did was true, and therefore scientific and natural.

But there was needed a discoverer. In our own midst there has appeared one who through study of the Bible attained that rare spirituality which enabled her to grasp and unfold to a waiting world the nature of the Principle underlying the healing works of Jesus. I refer to Mrs. Eddy, a native of this state and a resident of Concord. She it is through whom Christian Science has come.

It has revealed to us the church as a purified, spiritualized state in consciousness. Sin-filled humanity does not look to wood and stone for salvation. It is not, therefore, what this society has accomplished in accumulating material gains, these perish with the using; but what it has attained in its individual members of selfless love.

How strictly it has applied the Golden Rule and Christ's Sermon on the Mount. How much hate it has destroyed by the power of divine Love, how much hope given for despair. Science and Health, the text-book of Christian Science, says, "The church is the structure of Truth and Love; whatever rests upon and proceeds from divine Principle."

Assured that the ruling motive which has governed the individual members in the construction of this building, has proceeded from divine Principle, we are authorized to declare it dedicated.

The First Reader then introduced Mrs. Mary F. Berry, stating that inasmuch as she was the first worker for Christian Science in the city of Manchester, she had been requested to prepare a brief historical sketch of the growth of Christian Science in the city. Her address was in part as follows:—

A complete account of the Christian Science work in Manchester would be impossible at this date. The leaves of history must be turned back twenty years. The Queen City of New Hampshire has the honor to have been the first in the state to raise the banner of a broader religion, one which includes the healing of sickness as well as the healing of sin. In the fall of 1882 a student of the Massachusetts Metaphysical College, the only place at that time where pure Christian Science was taught, came here and opened an office within a few rods of where this edifice now

stands. The words Christian and Science, used in conjunction, were as Greek to the inhabitants, and they sometimes called to inquire what they meant.

Mrs. Berry then referred to several remarkable cases of healing which had resulted from the pioneer work and continued:—

These cures naturally attracted attention. Those who were relieved brought their friends when they would come, and although truth was not realized sufficiently to reach all cases, yet it seemed very marvelous to those who were healed and they wanted to know what had healed them. The book, *Science and Health*, then published in two volumes, was bought by some and the little seed began to take root. Two years later the president of the college, the Rev. Mary B. G. Eddy, called her students back to the college to take a normal course, the first such course ever given. A few small classes were taught and the cause assumed a brighter outlook. Soon after this, Mrs. Eddy came up from Boston and spent the night with her students and gave a parlor talk. The Universalist minister and his wife were present, the wife having been healed. At first people came freely from all denominations for physical healing, but when they learned that Christian Science was a religion and, as it seemed to them, quite different from theirs, they became afraid of it.

In the spring of 1889 the first Christian Science Sunday service ever held in New Hampshire took place in a private dwelling with only a few women present.

In March, 1894, a state charter was obtained and First Church of Christ, Scientist, was organized with twenty-three charter members.

In 1897, a little boy whose mother had been one of the first to seek healing, earned and gave five dollars. This proved to be the nucleus which finally gathered to itself sufficient to buy this generous plot of ground. The purchase was made in 1898 for \$4,500.

The corner-stone was laid December 7, 1901. Cold weather coming on, work was suspended until spring. Obstacles which have seemed insurmountable in the distance have disappeared as we approached them, and the work has gone on to completion. The Sunday School children gave the accumulations of their contributions for the electric wiring of the building. Our prayer is that

these little ones may in future years be as active in extending that light which lighteth every man that cometh into the world.

It has seemed at times that we should not be able to dedicate this little church at present, it being an unwritten law that no Christian Science edifice shall be dedicated with a debt upon it; but as in all other things, the Father opened the way in a most unexpected manner and to-day we owe no man anything but love.

I close with a quotation from Mrs. Eddy's letter to the Lawrence Church, dedicated in 1896:—

"Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity."

Rev. Irving C. Tomlinson then spoke as follows:—

Friends and Dearly Beloved Brethren:—On this sacred occasion, when all hearts are full of gratitude and praise to God for all His wondrous benefits, it is my precious privilege to bring to this dear Manchester church the kindly greetings and prayers of your Concord brethren in this holy faith. Your steadfast devotion to truth and your self-sacrificing labors for God and man have made possible this church home, and we share with you the joy of this hour.

Amid such surroundings we cannot forget her who labors unseen and unceasingly for all mankind. Through her spiritual vision and her devout life we have been helped to a profound love for God, a better understanding of Jesus Christ and his church. The birthplace of Mary Baker Eddy was amid the nearby hills of Bow, beside the pure waters of the Merrimack she loves so well. Her forefathers occupy a worthy place in the illustrious history of her native state. Captain John Lovewell, the famous Indian fighter, and Captain Joseph Baker, a member of the New Hampshire Provincial Congress and a foremost man of his section, were her ancestors. From her early life she has had many and dear friends in the city of Manchester, and there are those remaining who know and esteem her well.

This beautiful edifice testifies that Christian Science in the Queen City of the Granite State is not a fleeting fancy, but a permanent and abiding institution for man's highest

welfare. It witnesses to a cause that has so blessed men that for it they freely labor and to it they make willing sacrifice.

The clear flowing waters of the Merrimack are typical of the true church, for the Revelator was shown "A pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." So long as the power of the mighty Merrimack was unknown and unutilized it flowed on through a wilderness. When once its might was discovered and made available to man, then the desert blossomed as the rose. Jesus found men strangers to the river of the water of life. He taught them to avail themselves of its power, and barren wastes were transformed to fruitful fields. May we not think of the church of Christ as the house of power beside the pure river of water of life, which gives forth the light that banishes the darkness with the eternal noonday of God and transmits the energy which heals and sanctifies mankind.

The adequate means of obtaining the help of infinite Love is prayer. The "pure river of water of life" was shown to the apostle. Jesus placed no boundaries to prayer as a means for gaining power from on high. He declared, "Ask, and it shall be given you." He said, "Whatsoever ye shall ask in prayer, believing, ye shall receive." The failure of the disciples to heal the insane child was ascribed by the Master to their lack of faith, and the true method of healing which he accomplished, he declared to be prayer.

The help to be received from the infinite all-power through prayer may be had by all. "Whosoever will," says the apostle, "let him take the water of life freely."

The Rev. William P. McKenzie of Cambridge, member of the Christian Science Board of Lectureship of the Mother Church, was introduced as one who had come to Christian Science through the door of the ministry, having been educated for that calling at the University of Toronto. He spoke in part as follows:—

I was grounded in Orthodox Christianity like my predecessor, having been of Presbyterian ancestry, but it took me six years to satisfy myself that Christian Science is true and is Scriptural. Thirty-seven years ago Mrs. Eddy discovered how Christ and his disciples healed the

sick. Since then the truth has been spread to all the continents of the earth, and in this land from ocean to ocean thousands rise up to call her blessed.

The last speaker, Alfred Farlow of the Christian Science Publication Committee of the Mother Church in Boston, was introduced, and said:—

Preaching is only incidental to God's method of salvation. Talk in the religious world has been cheap for many years. The main part is the practical help we derive from religion. The Founder of the Christian Science movement has contributed more to the happiness and regeneration of the race than any one since the early days of Christianity.

The secret of the success of Rev. Mary Baker Eddy has been due to the fact that she practises what she preaches; in short, takes her own medicine. Christian Scientists love their Leader, for they know what she is doing for mankind. We need to know the nature of God in order to utilize His power.

What people oppose is not Christian Science, but some misconceptions of Christian Science. I have never known a man to object to Christian Science when it was properly explained to him.

THE QUESTION OF RISK.

W. C.

THE teachings of Christian Science meet with little, if any, opposition from unprejudiced investigators until the efficacy of spiritual understanding in healing sickness is declared. As Mrs. Eddy says on page 126 of *Science and Health*, "The point at issue between Christian Science on the one hand, and popular theology on the other, is this: Shall Science explain cause and effect as being both natural and spiritual? Or shall all that is beyond the cognizance of the material senses be called supernatural, and be left to the mercy of speculative hypothesis?"

The first unfolding of Christian Science thought usually elicits the comment "Why, that is nothing new, Christianity has always demanded a fine, high spirituality." Very true, but the average Christian has assumed that to lead a beautiful and holy life, is one thing, while to expect

exemption from physical ailments as a result, is quite another.

When, in a sincere desire to know the truth, men begin to awake to the conviction that "these signs shall follow" a large apprehension of God's love, they find it difficult at first to reconcile their sense of responsibility for human life to a suggestion of fatal consequences if the aid of *materia medica* be ignored; nevertheless they recognize more or less clearly that the "Denial of the possibility of Christian healing robs Christianity of the very element which gave it divine force, and its astonishing and unequalled success in the first century" (Science and Health, p. 134).

All concede that it is right to trust God for spiritual sustenance, but doubt enters a protest against entire dependence upon Him for physical wholeness. Why?

The highest ideal of spiritual opportunity that can be conceived was that presented to the immediate associates of Jesus and the early disciples. Most Christians of to-day feel that, in the illumination which radiated from the Master's presence, they too would have recognized, and been able to profit by the truth, as surely as did the seventy, and yet the question of risk would have then confronted them, just the same. "Jesus' system of healing received no aid or approval from other sanitary or religious systems, from doctrines of physics or of divinity; and it has not yet been generally accepted" (Science and Health, p. 132).

While we must all admit that in the presence of Jesus' perfect demonstrations the multitude had a moral right to trust their lives in his hands, what can be said of some of the failures on the part of those who tried to follow his precepts and example? It is not recorded that he rebuked the parents of the lunatic boy for having risked their son's life, but he did severely rebuke the disciples, not for failing to seek material assistance, but for their lack of understanding.

Then, as now, a failure to heal instantly indicated the necessity for closer adherence to divine Truth; yet the Master never forbade any effort on the part of his followers to cast out evil.

No one is called upon to assume even a suspicion of risk until satisfied by unmistakable proof that divine healing is still possible, and when thus convinced, the question

of time in healing is secondary, especially when we realize the benefit which accrues from continual effort to apprehend the saving Truth.

According to our responsiveness in this direction, the divine will is manifested, which is, that all shall be made whole.

As the demonstrations of Jesus seemed to increase in magnitude until the great victory over death, so our first feeble efforts are signs of greater works to follow, and the slower process of healing, to-day, must in the divine order give place to more immediate demonstrations; but we must not forget that those who followed Jesus in the beginning of his ministry had not the evidence of the greater works to convince them that he was the Son of God, and the question of risk with them, in giving up all to follow him, was much the same that it is for us to-day.

During the Saviour's absence the two sisters laid away their beloved brother, yet their highest faith had not been in material remedy, for they had sent to Jesus, saying: "He whom thou lovest is sick" and Martha's cry was: "Lord, if thou hadst been here, my brother had not died."

In view of such marvelous assurance of faith would it have been "criminal neglect" to trust their brother's life wholly to Jesus' method of spiritual healing?

In cases where long journeys were taken that Jesus' help might be sought, there was always the question of risk, if material help was neglected in the mean time.

There is much Scriptural evidence that wherever "many mighty works" were done, all believers in God's omnipotence were morally privileged to appeal to him in every emergency, no matter how critical. What more convincing proof had any one of Jesus' divine endowment than that "he healed many"? Now if men could trust God to such an extent then, why may they not safely do so at the present time? Have we not substantial evidence that the same understanding of God's love which Jesus and his disciples possessed, can still effect similar results?

The continuance of Truth's power is emphasized in the Epistle to the Hebrews in the reference to "Jesus Christ the same yesterday, and to-day, and forever," and the testimonies of Christian Scientists are corroborating this declaration.

"The Principle and proof of Christianity are cognizable by the spiritual sense, as set forth in Jesus' demonstrations,

through his disregard of matter and its so-called laws, and his healing the sick, casting out error, and destroying death,—“the last enemy that shall be destroyed” (Science and Health, p. 210).

Let us not fail to recognize the stimulative and educational influence upon our spiritual life which more heroic daring would exert. Nearly all great and beneficent discoveries have been preceded by the assumption of serious risk, yet who, to-day, would think of accusing Columbus of “criminal carelessness” for hazarding the lives of his crew?

One reason why we do not realize God’s presence more fully, is this: that we do not dare to venture more fully upon His guidance.

To Christian Scientists living in an age when the whole world awaits with interest the result of every great experiment, the question of risk is perhaps more important than it was in the first centuries of Christianity; but those who would “taste and see that the Lord is good” must *dare* to trust Him before they can have a perfect assurance that the Christ they would follow “is able also to save them to the uttermost that come unto God by him.” There is, in fact, no question of risk to those who have even so much “faith as a grain of mustard seed,” but to the faint-hearted starting upon an untried sea, there is a sense of risk which is rapidly lessened as the unfailing accuracy of the divine chart and compass becomes apparent. Courage, earnest endeavor, and a greater knowledge of divine Science must attend every effort if we would become fearless.

“The divine Love which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age, and triumph over sin and death” (Science and Health, p. 243).

NOTICE.

Applications for membership in the Mother Church must be in the hands of the Clerk on or before May 20.

An application sent to the Clerk of the Church does not constitute the applicant a member until he is elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

"IN GOD WE TRUST."

FRANCES MACK MANN.

THE inscription "In God we trust," is stamped upon the coin of our country, and it was of no small moment, that we—as a nation—should send forth a medium of commercial exchange bearing this declaration to all people, "In God we trust." It is absolute. It admits of no relative position. It rings with immortality.

It is interesting to note that the first recorded teaching that we have of the omnipotent, omniscient, and omnipresent God is from Abraham.

The Jews are the only example of a nation, whose integrity has been preserved on the basis of faith in our God. During their history, empires have risen and fallen. whole nations have been swept from the face of the earth, but they adhered to their faith and lived on. Many times they have been mesmerized by idolatry, both from within and from without; but there has always been a righteous remnant which has kept alive trust in the one true God. There has been a prophet to remonstrate when they went astray and to point the way, with: "Hear, O Israel: The Lord our God is one Lord."

The natural result of individual trust in the one God brought out the form of government that made all men equal. Moses—immortal law-giver—taught that God is just. On this conception of God is built the ten commandments. Thus we see that we owe to the Jewish people an endless debt of gratitude for the principle of equality on which our republican form of government is founded.

This is the God in whom we have declared we trust. A just God. Says Job, "Acquaint now thyself with Him, and be at peace." To trust in Him, we must become acquainted with Him. It becomes, then, a necessary part of our education. The living of the ten commandments is the cornerstone of a free Republic.

Those who are acquainted with the teachings of Christian Science see in it the one true educator. It will bring to our educational system the spirit of the ten commandments. When the idea of a just God is clear to a mortal, he commences to manifest it in justice to his fellow-man. Justice is man's highest conception of right. The keener

his sense of this, the clearer his distinction between good and evil. This, when followed, points higher and leads from the animal to the spiritual qualities of mind.

Men cannot be raised in a mass. The work must be effected through the individual; then our success is assured. The divine impulse must be felt by each one, then man becomes a law unto himself.

The many complications that are arising in our national life emphasize and point to the fact that our citizens need early instruction in the rudiments of justice,—Love for God and man,—that they may meet these errors wisely. The work that God commenced in the establishment of our Republic will be finished by Him.

But what of our living? In this golden age Christian Science has brought to mankind the undeniable evidence of a living God. It proves that He rewards the upright man. It leaves no ground for unbelief. Any fair-minded man who will investigate cannot but be convinced that His power and presence is manifested here, to-day. We have one proof, we gain a little trust; we have a thousand, and have gained more.

Trust in God comes to this earth-sense of ours by degrees. We cannot make good this declaration upon our coins without living trust. We should bring it into all our affairs. Give God a chance to help us. There is nothing too insignificant to ask guidance for. Let each swift-passing hour come to us laden with opportunities to prove Love's presence. When divine Love, as justice, is taught and lived by the people of this nation, it will overcome all limitations of capital and labor. It will establish the perfect liberty of the Sons of God.

During this formative period we are subject to many national diseases. The cloud which appeared to the prophet Ezekiel carried with it winds and storm, but it was environed by a golden circle. So will these reminders prove to us a brightness if we learn our lesson, that without God we can do nothing.

Superstition is one of these do-not-trust-God diseases. The nation would refute the allegation that we are superstitious. Yet we are. Superstition is the ignorant and irrational worship of false gods. It has been the most powerful factor in the enslavement of the human race.

Jesus of Nazareth and his disciples taught the unadulterated truth, but the people who listened to their words.

were not entirely emptied of the old, so we see superstition cropping out again. The later teachings until the advent of Science and Health were, as Milton said, "With superstition and tradition taint."

Superstition was always denounced by Jesus. The Sadducees of his day had had some clear teaching by the Jewish fathers along this line. The general belief was, at that time, that evil spirits took possession of people and disputed with their souls for the government of their bodies, and that the spirits of those dead came back and possessed them. The Evangelists wrote in accordance with this belief that they might be understood by the people.

The germ, bacilli, and microbe theory of to-day is an outburst from this old, latent volcano of superstition. There is a likeness between the hoo-doo of voodooism and the cruel taboo of the tuberculosis subject of to-day. In both instances the thought is, that there is an evil power which can take possession and destroy.

Our Master settled this matter forever when he said. "There is nothing from without a man, that . . . can defile him: but the things which come out of him, those are they that defile the man." He taught the people it was their evil thoughts that defiled them. The belief of original sin, predestination, fatalism, demonology, and the like, are all products of this same ignorance of the true God.

There is a strange perversity in the human mind that often opposes its highest good along these lines. There seems to be a racial tendency to look at the moon over the right shoulder, never to start new work on Friday, etc. Knowledge of the true God alone can destroy this ignorant superstition. Here we find our trust in God is preventive as well as curative, and all the various forms of superstition are healed by a constant recognition of God as the only power.

Worry is another "do-not-trust-God disease." It means "to strangle," and this is its action, for it kills all good impulse. It is a lack of confidence in God's power to govern. He is great enough to "bring forth Mazzaroth in his season" and "guide Arcturus with his sons," yet mortals do not trust Him. They trust the steam engine to take them across the continent; the screw to propel them across the ocean; the dynamo to give them light; meat and food to give them health; public opinion for safety—everything and everybody but God.

Worry is talkative and assertive. It produces a mental poison which, if not overcome, will destroy. It is often the one dark spot on an otherwise noble character.

One of the peculiarities of this disease is that the one possessed of this evil, seldom sees or acknowledges it as a fault, but holds it a virtue. He dwells in an atmosphere of self-justification, and considers himself a martyr to faithfulness and duty. There can be no greater enemy to a home, for it not only makes the person thus afflicted miserable, but every other one who comes within touch of its poisonous influence. Many times this condition of mind will be reflected by other members of the household, and the friction thus occasioned is the entering wedge for a divided home. To overcome it, we must return praise to God for what we have, and cultivate the habit of praying for what we have not. "Renounce all power but Power Divine, and with strong confidence lay hold on it."

Hurry is also a "do-not-trust-God disease." It comes from an ambition to be or do something of ourselves. It is the product of time, not eternity. It is confusion, noise. It forgets dignity, and that all things should be done "decently and in order." It pays no attention to appearances or to the comfort of others. It has no time to be pitiful or courteous. All it has is speed. It often forgets the object it had in view.

It is impossible for us to think of Jesus as in a hurry. When Mary and Martha sent word to him of Lazarus' sickness, he was not a long distance away, but it was three days before he reached them.

Confusion of mind inevitably results from this false action. When our spiritual light is dim we can often trace it to the fact that we have allowed hurry to gain admittance. Paul got where he could say, "None of these things move me." The mind that is seeking guidance from the One Mind will reflect peace and order.

Greed must be named as a "do-not-trust-God disease." It is a selfish desire for the accumulation of matter, the opposite of justice and equality. Like the serpent which it represents, it folds and stings all whom it reaches. Those who are caught in its toils are slowly stupefied by its poison to all sense of unselfish love. When self grows large it crushes all. We read that when Nebuchadnezzar was boasting of his city, kingdom, and power, giving no glory to God, he became insane, and it was not until he

became humble and kind to the poor that his reason was restored to him. When the human mind is entirely self-absorbed, it obscures its last ray of light and drifts, as truly as the ship at sea without its reckoning.

Greed is never satisfied. The more it has, the more it wants. Its victim places all his confidence on the things of this world. He knows not the steady trust in the eternal verity, behind the delusion of sense and time. When tribulation and losses come upon him, he is desolate. That in which he trusted has been tested and turned to dust. He had not the real substance—Love. The man who each day is proving God can never be utterly desolate and forsaken. The assurance of His companionship is ever with him. If we have not yet proven this, the Principle is perfect, and some day we shall attain unto it. Trust is the strong chain that binds us to the Infinite. There is a voice which, when followed, will always guide aright.

We overcome greed by realizing the nothingness of its gains. Then we begin to do for our fellow-man. This habit of doing, cultivated, will break the self-mesmerism that holds us, whether it has been the worship of person or things. We shall manifest mercy, compassion, and justice through the brightness of His coming into our lives.

Greed has brought into our nation's life, much of profligacy, sensuality, and assumption without quality,—a class that works for appearances. We should have had our lessons in the history of the nations that are dead. Moral rottenness has always resulted in oppression and extinction. It was with good reason that God, through Moses, commanded that the vineyard and harvest were not to be gleaned to the last grape or grain, but something was to be left for the poor.

We make our own troubles. A daily asking God to supply our needs will bring a child-like simplicity of doing and living. When all gain this, we shall become happy. The struggle, convulsion, and despair that have come from false living, pride, and lust of the flesh and eyes will go back to native nothingness. Our dependence on God will become entire and absolute.

Fear is not the least of the "do-not-trust-God diseases."

We read in Isaiah, "I will trust, and not be afraid." Distrust is fear. Trust, then, is the antidote for fear.

We mortals do not gain absolute trust. We commence trusting the relative good about us; have confidence in our

brother; then in our God. If we trust not our brother whom we have seen, how can we trust God whom we have not seen. Paul said to the Galatians, "I have confidence in you through the Lord." Temperance, humility, and purity have come through the Lord. We can trust these qualities.

There is no human being but that has in his consciousness a ray of light. If we encourage this, it will become brighter. A kind word has turned the current of many a life heavenward. This does not mean that we can blind our eyes to the attempts of a rogue to rob us. If such an one is successful, he is twice injured; first, in the act itself; and second, in that he has lost confidence in our ability, as a Scientist, to detect him. We are forced, then, to attain unto righteous judgment that we injure not, but bless. In all reformatory work we find we must trust men to bring out the good. Give them privileges, and they will learn to use them. The mere fact of trusting them educates them so they become worthy of it.

Distrust has in it the element of egotism and suspicion. It crushes hope and endeavor. It binds the mortal in fetters. It corrodes, corrupts, and destroys until, finally, every thing and every body becomes an enemy. It darkens the thought, separates friends, and ruins business. The panics in our financial world are the result of distrust; first, in the individual, then in the nation. It is the seed-thought for church divisions. What do we desire of these, our companions in bonds? Do we expect them to be saints? If they were perfected, we would not be fit company for them. Let us trust our brother whom we have seen.

Many a father or mother has awakened to the fact that distrust was making a child a black sheep. The base element in human nature when it finds itself suspected will never be true. We cultivate the good until the evil has nothing to feed upon. When a child sees he is trusted, it inspires him with the thought that he is trustworthy, and this becomes an incentive for right action. Trust your children, and they will manifest what you expect.

It is indeed a pitiful condition where there is not perfect trust between husband and wife. But there is hope in Science. There have been numerous cases where confidence has been restored as they each came into the light and saw the nothingness of error.

The fear of death is an undercurrent in the human mind.

and is often greatest in the person who affirms he has no fear. In Hebrews we read of those "who through fear of death were all their lifetime subject to bondage." This fear manifests itself under all kinds of disguises, from climate, lest that destroy them, to poverty, lest they suffer for lack of supply. It hurries them to the doctor, carries them to the operating table, and makes them wanderers on the face of the earth. It diminishes as we learn to trust God and feel His presence. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" Turning to matter for help increases fear, trusting God, lessens it.

The simplest proof of God's power in healing sickness, plants us more firmly on the rock Christ Jesus than years of theoretical religion. Finally, we can pass "through the valley of the shadow of death" and "fear no evil."

Our Leader's life is for us an example of trust in God, and we shall prove how grateful we are to her, in what respect we hold her teachings, by trusting and loving each other.

Thus teaching, living, trusting, loving God and our fellow-man, truly it shall be said of our nation, and finally of all nations, "In God we trust."

BRANCH CHURCHES.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, its total membership as it will stand April 1, to William B. Johnson, Clerk of the Mother Church, 30 Norway Street, Boston, Mass.

Churches that have been organized since April 1, 1902, will please send a report of the date of organization, and the membership at that time.

A BRIEF ACCOUNT.

WE are pleased to print, with permission, the following interesting letter from Rev. Irving C. Tomlinson of Concord, N. H., to our Leader, Rev. Mary Baker G. Eddy:—

Dearest Mother.

Feeling that you may like to know something more of the notable victory for Truth won by your friends in the legislature of the Granite State, I send you this brief account.

Last Monday the following bill was introduced into the New Hampshire Legislature:—

Sect. I. It shall be unlawful to practise Christian Science, faith cure, Mind Healing, or other like agencies in the curing of disease.

Sect. II. Any person convicted of any of the practices mentioned in Sect. I., shall for the first offence be fined \$50; for the second offence, \$100, and for each subsequent offence be imprisoned in jail for not less than six months.

Sect. III. In case any treated by a so-called Christian Scientist, Faith Curist, or Mind Healer, should die, and it is proven that said death resulted or was hastened by failure to call a regular physician, said Christian Scientist, Faith Curist, or Mind Healer shall be deemed guilty of manslaughter, and punished as the statutes provide.

The bill, according to the rule, was referred to the Judiciary Committee.

And this Thursday morning, by a vote of 12 to 1, the Committee reported to the House "Inexpedient to legislate."

This favorable report was adopted by the House and the unholy measure was killed by a majority of 124 in a vote of 194.

We have again a beautiful illustration of God with us, for this great victory was won by your friends who are not yet Scientists. No legal counsel was engaged to manage the case. Not one of your representatives visited the Legislature Hall or called upon the Judiciary Committee or one of the legislators. Your many friends outside the church gladly enlisted in your behalf and attended to every needful detail.

It was opposed by Protestants and Catholics, laymen, lawyers, and doctors. On the floor of the House you had the help of Lawyer Buckley of Lancaster, a law partner of Ex-Governor Jordan, and Mr. William Ahern, a democrat and Roman Catholic of Concord. An active worker on our side in the House, was Dr. Hill, a representative from Concord.

The temper of the public is shown in the expedition with which the affair was disposed of. The bill went to the Committee Tuesday. Thursday morning they voted "Inexpedient," and before noon the legislature had reduced it to its "native nothingness."

Yours with three cheers for the Granite State,

IRVING C. TOMLINSON.

Concord, N. H., January 29, 1903.

IN THE NEW HAMPSHIRE LEGISLATURE.

Bill to Prohibit Practice of Christian Science Reported Adversely from Committee and Buried by Large Vote in the House.

COMMITTEE REPORTS.

JUDICIARY. An act in relation to the practice of Christian Science. Inexpedient to legislate.

Mr. Abbott of Manchester said that a requested hearing on this bill had been denied by the committee on judiciary and he moved that the bill be recommitted.

Mr. Nason of Dover said the committee felt justified in refusing to waste time over this bill, which he read. The committee does not feel that constitutional rights of belief should be denied to Christian Scientists or any one else.

Mr. Abbott said the bill was intended to protect children and others. The hearing denied is simply a matter of courtesy, which the ridicule of the bill certainly is not.

Mr. Buckley of Lancaster said it would do no good to recommit the bill. The time of the committee is fully taken up and should not be wasted. He said that personally he was opposed to Christian Science, but was also opposed to such an insult to a large body of good people as this bill contemplates. To recommit it will be to provoke a long and costly battle.

Mr. Cavanaugh of Manchester thought no member should be denied the privilege and courtesy of a committee hearing.

Mr. Abbott's motion prevailed and the bill was recommitted on a *viva voce* vote.

Mr. Ahern of Concord called for a division and took the floor.

He said he was not a Christian Scientist and did not believe in that form of worship. But he was convinced that this bill had had sufficient consideration, and that no good would come from recommitment.

The division resulted, Yes, 70, No, 194, and the motion was lost.

The resolution of the committee that it was inexpedient to legislate was adopted on a *viva voce* vote.

Concord (N. H.) *Evening Monitor*.

CHRISTIAN SCIENCE BILL 'KILLED.

SOME days ago Representative Abbott of Manchester introduced a bill in the New Hampshire Legislature, the purpose of which was to prohibit the healing of physical ailments by Christian Scientists. The bill imposed a penalty of \$50 for the first offence; \$100 for the second offence, and if the party further persevered in violating the law, he was to be sent to jail.

By the action of the House the bill was referred to the judiciary committee, and yesterday [January 29], by a vote of eleven to one, the committee refused to report the measure.

It is needless to say that the believers in Christian Science are very much pleased with the result. They are proud to know that the members of the legislature declined to offer this insult and do this great injustice to the people of this state who have an abiding faith in the tenets and doctrines of Christian Science.

The *Patriot* feels free to say that in its views it represents the intelligence and integrity of Concord, when it commends the legislature for refusing even to recognize so unjust and discriminating a bill.

The Founder of Christian Science, Rev. Mary Baker G. Eddy, makes her home in Concord; she has done and is doing much for Concord in everything looking to the up-building of the city and its interests; she has been willing to contribute in every way that good citizenship can demand or expect.

The people of Concord who believe with her are not

proselytizing; they are not urging others to accept the things that they believe and practise; their mission clearly is to do what good they can for their fellow-men; they are all good citizens, peace-loving and law-abiding.

If there is a healer among them, he is not advertising nor proclaiming his powers of combating sickness; he is not urging others to accept him as their physician; he goes when he is called, and only when he is called, and surely American men and American women are endowed with sufficient appreciation and intelligence to be permitted to select such physical healers as their judgment or desires may advise or suggest.

Like bills, with similar intent, have been introduced in other legislative bodies, in other states at other times, but with the great majority of them the purpose was more or less concealed. This cannot be said of the measure proposed by Mr. Abbott; in this, there was neither concealment nor deception. The bill was directed against Christian Science and the practice of Christian Science healing, and the judiciary committee, in the minds of an overwhelming majority of the good people of New Hampshire, did what was fair and right, when it refused to permit even the consideration of a bill so manifestly unjust.

This paper is not advocating the cause nor proclaiming the virtues of Christian Science, any more than of any other religion. It bespeaks for all, at the hands of our lawmakers, liberal and just treatment; the Constitution of the United States, and the Constitution of every state of the Union, recognizes the right of the individual to worship God after the dictates of his heart and conscience, and any effort on the part of religious bigots to interfere with this clearly defined right is palpably wrong,—wrong in theory, wrong in law, and wrong in fact.

If the believers in the Roman Catholic Church were being discriminated against, or a proposition looking to discrimination were proposed in the legislature, we would say, "Don't do it." If such a bill were directed against Congregationalists, Methodists, Baptists, Unitarians, Adventists, Wesleyans, or Episcopalians we would say, "Don't do it," and when the members of the legislature should refuse to recognize such arbitrary measures, we, with thousands, would say, as we now say, "Thank you."

Editorial in *Concord* (N. H.) *Patriot*.

TESTIMONIES FROM THE FIELD.

I WAS an invalid for many years. My mental suffering was as hard to bear as the physical. Trouble had brought on nervousness. I had nervous prostration three times, catarrh of the mucous membrane of the whole system, serious sore throat several times every winter, indigestion, sciatica, muscular and inflammatory rheumatism, neuralgia so bad in the head that my hair turned white over the temples at twenty-three years of age. I also had constipation and liver trouble. My kidneys were affected to such an extent that the doctors feared they could not save one of them from dissolving; they said I also had valvular heart trouble caused by rheumatism.

I tried many physicians who did for me, I am sure, the very best they knew, but never seemed to give any permanent help. A change of climate was advised again and again for different troubles, until I lost all faith that *materia medica* could do anything for me. I could not take medicine, since a second dose of almost any kind would act like poison. I tried electricity, baths, and almost every form of treatment. After spending two weeks in a hygienic sanitarium I was told I must have a tonic, but since I could not take it in the form of medicine, I was advised to go to a more bracing climate. So I went to Michigan and was better for a time, but after two years became worse than I had ever been. Doctors said I had got all the good out of that climate and would better go to a more bracing one.

At this time while talking of my condition to a lady who advised Christian Science, I said, "No one need tell me I have not heart trouble and liver trouble." She replied, "You ought not to have." I went to my room repeating what she had said, and thought, This is the most sensible thing I ever heard a Christian Scientist say.

I had often wondered why God permitted so much suffering and unhappiness? I never thought it right, rather resented it, and always had a feeling that in some way and at some time I should find what would make me well, hence I tried first one thing, then another.

At this time I was having attacks of heart disease several times a day, cried most of the time, and all the food I ate

gave me great distress. I retired one night discouraged, heartsick, and about to give up. I prayed long and earnestly that God would send me help. I had desired to go to California with my parents that summer, but knew I was in no condition to travel. I felt if I had help it must come quickly, and right here was proved to me that "man's extremity is God's opportunity." I rolled and tossed in agony until near morning, when I remembered to have heard some one say there was a lady, a Christian Scientist, in this place who had come to treat a very severe case of illness, and I said to myself, "If I live until morning I will go and see what she can do for me." Then a peace came over me, I went to sleep and slept until 7 A.M.

I will here say that fifteen years before this I had a friend in Kansas City who was healed. Another friend said, "I will let you read the book that healed your friend and may be it will heal you." The book was "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. I read it nearly through, laid it aside, and remarked, "I do not get anything out of it." It took me just fifteen years to be willing to give up my old way of thinking. In the morning I went to see the practitioner and told no one of it. All the way there error argued, "I hope she will not be in," and, "If I were you I should not spend much time on this." I rang the bell and asked for the lady, and was told she was at breakfast. The devil whispered again, "Don't wait." God was leading, however, and I waited. When she came in I commenced to tell her all my troubles, remarking that if I had to believe in Christian Science or have any faith in it, there was no use in talking with her or coming to her, for "I have not," I said, "one grain of faith in it." I asked her how long she would remain. She said five days. I said, "There is no use in even talking to you. Physicians would doctor me for a year and at the end of that time not even know what was the matter with me; surely you could do nothing for me in five days." I then commenced to cry, which disturbed me very much. I assured her I had no real good reason for crying, and she was kind and considerate. After an hour's talk she said, "Did you wish treatment?" I answered, in the greatest surprise, that that was what I came for, forgetting that I had said that it was useless for her to try to do anything for me since she was to remain so short a time. When she said in explanation, "We charge one dollar for treatment,"

error whispered, "They are awfully afraid they will not get their money," although I had the month before paid ten dollars to a surgeon who did nothing for me because I was afraid to take chloroform which was necessary if I took the treatment. He found me in such a nervous condition that he thought best to humor me. I was only too glad to pay him what the treatment would have cost. And here I was objecting to paying one dollar, which I afterwards learned was the price I paid for being healed.

Science and Health was handed me to read. During the treatment I watched to see what she would do, and thought, "Now if she is going to pray for me, she might as well save her time." I had been prayed for by good Christian church members and by my father, who was a Presbyterian minister, and I knew if prayers in the old way would do me any good his would, but they never seemed to benefit me.

As I arose to go, I thought, "Well, this is like everything else, it will fail." I had gone one block when I realized that a great load or weight had been lifted from me. I felt so light, I seemed to be walking on air. I stood still and said aloud, "If I could feel like this for one hour I would be satisfied." I knew it was twenty years since I had felt such liberty.

After I reached home I joined the others to go to dinner; they were surprised, and asked if I was able to go. I remarked, "Why not?" forgetting that they had been bringing me my meals for a week, and knew nothing of my morning's experience.

I had told the practitioner that I could not drink coffee and had not tasted it for years, and could not eat pork, since it always made me very sick an hour after I ate it. She replied, "When you have either of these set before you, take them. They will not hurt you." I said nothing, but thought, "I will never do anything so rash." When we reached the table I was asked if I would have coffee, and noticed that pork was the meat for dinner that day. I said to a Scientist who sat next to me, "To think I am so hungry and we have coffee and pork." Her answer was, "It will not hurt you." Remembering what the practitioner had said, I thought I would eat with the rest, and see how I was affected. I experienced no ill effects, and have ever

since been able to eat whatever I desired. I have learned that man as understood in Christian Science has dominion.

After dinner I took up my Bible, turned to the New Testament, read several chapters, laid it down with the thought, "Is it not strange that the Bible never sounded like that to me before?" I had never thought it was for me, but for the people in the age in which it was written. Now it seemed that every word I read was for me, and a great sense of love came over me.

Towards evening I felt a fear that this sense of ease and peace might pass off, and that I should feel as I had felt for years before. I retired early, only anxious for morning to come so I could go to see the practitioner, although she had not told me to come again. In the morning I went to her, taking a silver dollar, anxious she should have it. I laid it on the table and asked for another treatment right away. She said, "You do not need one." I sat down determined to wait until I had it, fearing I should not long feel as well as I did then.

Four weeks after this I returned to St. Louis, able now to go to California. When my father saw me he said, "Girl, what has wrought such a change in you in six weeks?" I feared to answer; he being a minister, I expected him to object to Christian Science. Strange I should think so, when it only teaches us more of God. I mentally braced myself, and thought, Christian Science healed me and I know it, I am going to give the credit where it belongs, no matter what the consequences are, so I said, "Christian Science healed me." He looked at me, shook his finger at me and said, "You stick to Christian Science." I never was so surprised in my life as I was to receive that answer, it kept ringing in my ears all day.

We started that evening for California. My parents would often say, "Do not give up Christian Science, and do not fail to read the book." I read them the chapter on "Prayer;" they pronounced it fine, saying, "No one could find fault with that."

Science and Health was rather obscure to me at first, but I got much help out of the *Journal* and *Sentinel*. I was in the mental state described by our Leader on page 27 of "Rudimental Divine Science:" "The glad surprise of suddenly regained health is a shock to the mind; and this holds and satisfies the thought with exuberant joy."

Nine months from this time, while away from home.

the mail was delayed in bringing me a letter informing me that my father was to have an operation performed, the necessity for which had appeared very suddenly. I went to telegraph them to try Christian Science first. While writing the message one was handed me saying the operation had been performed two hours before. From the effects of this operation he died several months afterwards.

As a consequence nervous prostration came on again. I went to St. Louis to a practitioner and was healed the third time I went to her. Then I became interested to know more about this blessed truth that had again healed me and to know how to keep well. My mother at this time accepted Christian Science.

I have seen many diseases healed through a realization of Truth, broken bones restored to their normal condition with nothing but Science applied, an accident from a gas explosion overcome in a little over an hour, so that no discoloration or burning remained, and the face of the injured person assumed its normal condition.

Through the understanding of Christian Science the Bible has become a new book to me; and in the words of our beloved Leader, "What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have. This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort" (*Miscellaneous Writings*, p. 307).—*Susan E. Porteus Moore, Ithaca, N. Y.*

LESS than one year ago I was a nervous, irritable, almost a hopeless woman, doomed in my own thought to suffer all the ravages of consumption.

Severe hemorrhages, three years before, had left me in a state of helpless terror, which only those who have watched day by day for the oft-recurring and alarming symptoms can understand. My encouragement from medical advisers was slight, "with complete rest, freedom from care and responsibility, there was no immediate cause for alarm."

The busy housewife, doing her best on a limited income, knows just how impossible of attainment are those conditions. I had grimly determined to "stick it out to the end" without the help of doctors, since I was not in a position to obey their orders.

In such a state of mind Christian Science, which I had

years before put from me till a more convenient season, came to me as God's messenger.

Through dear friends, whose sole return for unfailing love and tenderness had been jeers and scoffing, I was, with very small faith in the result, led to call on a practitioner.

For just one week I was under her care. In that time the cloud of gloom and terror which had overshadowed our home had lifted, letting God's precious sunshine in.

All trace of hemorrhages had vanished, the fear which had haunted my nights and days was gone and in its place was such a wonderful peace and joy, as words cannot express.

I had the perfect rest and freedom from care which the doctors had ordered, but not in the way they advised, for I found that with the abiding consciousness of God's ever-presence, there was no place left for care or weariness, and the tasks which had before seemed so heavy, now in my new-found sense of freedom, were a delight.

Sometimes since then the clouds have seemed to draw near, but it was only seeming, and they quickly disappeared in the understanding that nothing but self can come between us and God.

My husband has been changed from a violent opponent of Christian Science to an earnest student of it, and he now looks to the Science as his hourly help in the seeming difficult conditions of his business. His first demonstration was over the habit of smoking, which he had tried to break up several times without success, but now he says he has no desire to smoke.

Our little daughter is free from what had been pronounced heart trouble in a serious form, of which the doctor said, "There is nothing to do but to hope she may outgrow it." Surely she has outgrown it, and rejoices greatly in being allowed to run and romp freely with the other little ones.

Space is inadequate to express even a small portion of the gratitude we feel for the spiritual strength that has come to us.—*M. J. A., Denver, Col.*

It was in August, 1893, while living in Kansas City, Mo., that Christian Science was first presented to me. Previous to that time I knew nothing of it, except occasional adverse criticisms, which I read in the newspapers, and the

comments of others as ignorant of the subject as I; consequently, I thought it was something no intelligent person would consider for a moment, and felt no desire to know anything of it.

Finally I had a severe illness, from which I seemed unable to rally, and after consulting a specialist, the sentence was pronounced that I could not get well, and that there was nothing to do but make me as comfortable as possible for the little while I remained.

One day my sister brought me a *Christian Science Journal*, given to her by a friend to whom she had told my condition, and who suggested that I take treatment, at the same time telling of her own wonderful healing. Despite my prejudice I read the *Journal* as requested.

The article that most interested me, was one telling of the arrest and trial of a Christian Scientist in Nebraska, under whose treatment a child had died, although several other children, in the same family, had been cured of the same disease under his treatment. The cross-examination brought out many points as to what Christian Science is, and why its adherents believe it to be efficacious in sickness, and by the time I had finished the article, I had a very different idea of Christian Science, and felt anxious to know more of it. Just at this time we gave up our home, stored our furniture, and boarded, that I might be freed from household cares. In due time we were settled in our new quarters, and during the interval, I had many times thought of the article in the *Christian Science Journal* which had so deeply impressed me with this fact, that Jesus had said, "These signs shall follow them that believe," and "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," plainly making the works a test of discipleship. I could see how the apostles went forth and proved their understanding of his teachings by their works, as evidenced by what immediately follows: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following," and I thought of how long we had said, "I believe," yet were unable to do the works, and wondered what we lacked.

One day my landlady came to my room, and asked me if I was at all interested in Christian Science. I told her

what I had read, and admitted that it had left a desire to know more. She then told me she was a Christian Scientist, and would lend me her text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, if I would like to read it. I gladly accepted her offer, and she brought me the book.

Thus began my search for Truth, for as I look back, I can see how free my mind was from any other thought than this, "Is it true?" and while at first I could not accept what I read, still I kept on, wanting to give a fair hearing to the subject, before rejecting it. As I read, it unfolded to me, until it seemed as if a door had opened, showing a path, wherein I could walk. The book seemed to separate the tares from the wheat, casting evil thoughts to the one side, and good thoughts to the other, and I felt that the teaching was logical and true; still I hesitated for fear I should accept something my Bible did not support. Since the text-book claimed that Jesus and his disciples taught the same thing, I began the study of my New Testament, looking for passages to corroborate the truth of Christian Science, and I was amazed, and wondered how I had been so blind as not to see the identity of the teaching before. The result of this investigation was my healing, and whenever error has tempted me to think that Christian Science healing is not the true way, but simply the result of suggestion, I have only had to look back at my own experience, when no person treated me, to be convinced it was not suggestion, but God's word which healed. I never read as I did during my attempt to reconcile Christian Science and the Bible. I kept a Bible in every room, that wherever I was, if I had a few spare moments, I could pick up one of them and go on with my reading, and how it satisfied, to get a glimpse of the new earth and the new heaven, wherein dwelleth righteousness.

Such an awakening could have but one result, and I immediately took steps to unite with those whom I had only a few months before called "cranks."

Now while I perceived the truth, I had not grasped what was meant by treating, and hearing just then of a class to be taught, I decided to enter it, that I might see if there was any trick about it, for if so, I wanted none of it. Well, I found no trick, but was clearly shown, that to preach the gospel understandingly, will heal the sick, and I have since been able to prove it many times. "For the weapons of

our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

I have always been thankful for my teaching, and well remember with what a critical thought I went through class. I weighed every word to see if my teacher deviated in any way from what the Bible and Science and Health teach, but I found her clear and loyal.

My story would be incomplete without acknowledging the great help Christian Science has been to me during the past nine years. I have had many opportunities to test it, and have found it in sickness and sin to be the healer, and in sorrow, the comforter, in accordance with the Scriptures: "He sent his word, and healed them, and delivered them from their destructions;" and "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Mrs. Julia Hewitt, Columbia, Mo.

SCIENCE AND HEALTH, page 504, tells us that "the successive appearing of God's ideas is represented as taking place on so many evenings and mornings,—words which indicate, in the absence of solar time, spiritually clearer views of Him." I love this explanation of the creation and miracle of light, for by it I have been lifted, somewhat, above the mortal conception of time, of periods measured by days and hours and planetary revolutions, into an ever-expanding realization of what light and creation really are. I shall never forget the evening and morning of my "first day" in Christian Science. During many years I had been earnestly yearning and seeking for a higher revelation of Truth,—for a knowledge of God made practical that would insure, at least in some degree, the fulfilment of the promises of the Scriptures. I had blindly and passively accepted the doctrines of old theology, simply because I had been so educated, my father's father having been a clergyman, but I was far from being satisfied, because of the many conflicting opinions and theories which I could never reconcile or understand. Among these, one of the most difficult problems was the nature of God and His omnipresence. Taught from childhood, to believe in a "personal God,"—a mysterious being embracing three persons in one,—the doctrine of omnipresence

finally became a source of continual mental argument and of an antagonistic attitude that verged on skepticism. The more I argued and groped and wondered, the more dense and palpable the bewilderment and discontent became. Darkness was indeed upon the face of the deep. But although then unconscious of the fact, I now realize that this state of perplexity and restlessness was a sign that the Spirit of God was beginning to move upon the face of the waters. During one of these periods of doubt and questioning, and while laboring under great mental depression, the result of trials that seemed to encompass and harass, my attention was directed to Christian Science. I immediately purchased a copy of *Science and Health* and began to read it, but much of the book seemed so vague and mystical,—such a radical departure from all preconceived ideas,—that I found myself combating its statements on almost every page. Nevertheless, I caught, here and there, glimpses of Truth which set me thinking along new lines and encouraged me to read it a second time.

One evening I attended a testimony meeting in the Mother Church. While I was deeply impressed by the testimonies and interested in the demonstration over physical ailments, those alone did not meet my need, for I was spiritually hungry,—ay, starving,—blind and halt. I was reaching out for some golden thread of truth, some ray of light that would guide me to God,—the Bread of Life,—to Him who is eyes to the blind and feet to the lame. Just before the close of the meeting some one spoke, clearly and to the point, of God as divine Principle, and closed with the emphatic declaration: "God is divine Principle." With those words the light dawned upon my consciousness. It was the new birth; and instantly, the infant thought leaped with joy to lay hold upon the blessed revelation.

There followed a sense of content, of peace, and of rest indescribable after the toiling and rowing through the long night of gloom, and I cried within myself, "Now. I know what God is! Now, I understand how God can be omnipresent!" It was the evening and the morning of my first day in Christian Science. I had crossed the "line of demarcation between the real and unreal" (*Science and Health*, p. 505), and "When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat" (*Science and Health*, p. 298). Divine Principle! the source and basis of all things perfect and

eternal; of the universe and man; the ever-present and omnipotent. What a revelation! what a vista opened out before me! Preconceived ideas and opinions, on these points, were at once and forever consigned to oblivion. An anthropomorphic God and an impossible trinity were instantly lost sight of in the inspiring consciousness that God is Mind, Spirit, the creative and ever-governing Principle. I knew it was the truth, and never, since that moment, have I doubted or questioned. I knew that, for me, darkness would be no more upon the face of the deep, for, even though it was but the dawn of the first day, I had found and grasped the thread of gold; I had discerned a ray of celestial light; I had touched the first round of the ladder, reaching from earth to heaven, and I knew it would eventually lead me upward to eternal harmony; and upon it I could, even then, though beholding as in a glass darkly, seem to see ascending and descending, the angels or messages (Science and Health) of God that were to guide me o'er the toilsome, but no longer gloomy, way.

Several years have passed, during which the light has grown stronger, the day clearer, demonstration crowning understanding, step by step; yet, whenever I recall that moment of illumination, a wave of gratitude sweeps over me, and, like Mary of old, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." And with this pæan of praise there is mingled an ever-increasing love for her who, in this age, has discerned anew, amidst the darkness of materialism, the mighty angel—or message—with a rainbow upon his head and his face like the sun, and who, through much travail of soul, has brought it to sin-and-sense-burdened humanity.

S. E. D., Boston, Mass.

It is with the tenderest sense of gratitude to our Mother in Israel for her recent words of loving counsel and wisdom that I send the following account of experiences with contagious diseases.

To those who have been engaged in the practice of Christian Science for a number of years, it is blessed to perceive what our Leader means when she points us to Christ's command, "Whosoever shall smite thee on thy right cheek, turn to him the other also;" and equally blessed to follow our Master in rendering unto Cæsar the things that are Cæsar's, and unto God the things that are God's, as Mrs. Eddy has so wonderfully shown us how to do.

I am also very grateful for the *Sentinel's* words of loving counsel, "To so live that we prevent disease, instead of waiting for its manifestation." Is it not the clarion call to all Christian Scientists to go higher?

Nevertheless the fact remains as given in our text-book, *Science and Health*, p. 176, "It [Christian Science] handles the most malignant contagion with perfect assurance."

Let me give a few examples. I was telephoned one day to go to a certain place. The family sending for me had then only known of Christian Science a short time. They had had some old Journals given them, and the two younger children, a girl of fourteen and a boy of twelve years, had perceived the truth in a beautiful way. The little daughter had once said to her mother, "Why, mamma, this power which Mrs. Eddy is showing us now, is the same power that Jesus brought to the world."

On arriving at this home, I was met by the mother, her eyes dilated with fear, as she said, "I have sent for you because I know my boy has scarlet fever. He is so very ill that I do not know what to do." In reply I said, "If you are convinced that this is scarlet fever, and your other children are going to school, you know what the law is in such cases, you will have to report the case to the medical health officer." She said, "But Garfield won't have a doctor, so what shall I do?" Then she asked me to go in and see the child. The little fellow manifested the most serious symptoms of scarlet fever. He had told his mother that he knew God could heal him. When I heard that, I said, "Yes, God will heal you," and such a flood of love came rushing in that I could scarcely speak. I then took the Bible and read to the child Paul's words: "For the Law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." I asked the little sister to teach her brother that text. Then I went into another room with the mother, and after talking together a short time, we heard little voices in the next room. Tears rushed to the mother's eyes as she said, "That is Garfield, he has not been able to speak for twelve hours." Soon the sister came in saying, "Mother, Garfield wants to get up and dress, he says he is all right now;" and the mother, with faith as pure as the children's, and without an instant's hesitation, replied, "Well, let him get up." I could only turn to God and know that we had nothing to do with it, for the only law was the law

of the Spirit of Life in Christ Jesus. In a short time we went into the dining-room and there found Garfield. He said he felt so much better that he would like to have his dinner. While he was eating, I read aloud the 91st Psalm.

After about an hour, I went away; the mother promised to see me in the morning. As I left the house, Mrs. Eddy's words came to me, "If the Scientist reaches his patient through divine Love, he will accomplish the healing work at one visit, and the disease will vanish into its native nothingness, like dew before the morning sunshine" (*Science and Health*, p. 365).

The next morning the mother came to my house, her eyes now shining with love, and taking both my hands in hers she said, "'The Law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death.' Garfield slept all night, was up and dressed early this morning, ate a good breakfast, and I left him singing."

Thus the disease vanished into its native nothingness.

Another wonderful experience was with a case of small-pox. In my early days of Science, the thought often suggested itself, what would I do, should I ever have a case of small-pox presented to me? I finally had a very good opportunity of knowing. The experience was with one who had been exposed to a very malignant form of the disease, and while the time was past to which mortal law limited its development, still the fear of the disease was latent and had not been consciously destroyed.

When the first symptoms appeared, they were promptly overcome. On the third day, when red blotches covered the face and body, the fear became so great that they sent to me for help. It was then Saturday noon; I told them that none of the family were to go out of the house over Sunday or allow any one to come in. They must keep their own quarantine, and, if by Monday morning the evidence of disease was not destroyed, the case must, of course, be reported to the proper authorities. I do not think I ever fasted and prayed more earnestly, or felt so near to God as during those twenty-four hours. On Sunday night word came that all the appearances were fading away, and by Monday morning there was no sign of small-pox anywhere; it was entirely destroyed outwardly, and with it disappeared the mental picture which had been engraven in

mortal mind. Thus it was proved that disease is in mind and not in matter.

Since our Leader's latest word concerning obedience to the law in cases of contagion, I have had another proof of this healing power, in destroying in a very short time all the symptoms of scarlet fever, which were manifesting upon a little child on the tenth day after having been exposed to the disease.

After twenty-four hours, the little one was in a profuse perspiration and sleeping quietly. She wakened quite happy and begged to go for a drive with her mother, she came home well and free.

Truly, "Who is so great a God as our God?"

Mrs. Sarah M. Williams, Berlin, Ont.

I AM a railroad man of thirty odd years' experience. I have occupied various positions of trust, which for the last twenty years have been on a gradually declining scale. I have been going down, from one position to another, the last being invariably lower than its predecessor.

The cause of this decline was the liquor habit, as the different "cures" describe it. The addiction was deep-set and seemingly impossible for me to overcome. I tried every known way to break up the habit, but without avail. I took the best known "cure" twice, also two others, only to relapse into the old bondage and sink to still lower depths.

About four years ago my sister broached the subject of Christian Science to me, to be laughed at for her kindness. I was a scoffer of the scoffers. Christian Science for an old railroad man! absurd!

It was to me a huge joke, and all the loving sister got was sneers and would-be wit for her folly. I considered Christian Scientists little better than mild lunatics. However, thank God, I had a little idea of fairness and felt I should not condemn until I knew something of the other side, although in my own mind quite sure of the result.

I started to read the text-book and "Miscellaneous Writings," and what periodicals I could. I commenced the task prepared to ridicule everything. It took lots of time and effort to eradicate my prejudice. It was eradicated, however, and through the knowledge of God which I got from the teachings of Christian Science, the whiskey habit disappeared entirely, not even a hint of it left behind, gone as

if it never had been, and with it went a case of chronic dyspepsia of twenty-five years' standing and the cause in the first place of my ever touching whiskey. The knowledge of God brought to us through Christian Science has beautified our home life and is in every way an every-day help.

I do not now know what worry means. I know that all the worry in the world never lightened any burden one particle. I know that God is all—that God is the source of everything—that God is infinite Love; what more is needed? This assurance fully supplies my wants. Nothing can come up in our daily affairs that Love does not instantly illumine. We have banished the clouds from our lives.—*W. N. Smith, Kansas City, Mo.*

I WAS led to try Christian Science several years ago for physical healing, after having tried both the prominent schools of medicine without receiving any benefit. I was feeling very much discouraged when one day my attention was attracted by several copies of a magazine displayed in the window of a periodical store. I read the title and noticed the cross and crown and the inscription, "Heal the sick, raise the dead, cleanse the lepers, cast out demons," this was my first introduction to Christian Science.

I went to my place of business but could not keep the title page of that magazine out of my mind.

The next day I purchased a copy, and after reading it through I decided to give this method of healing a trial, and I was not disappointed, for with the first treatment I received more help than I had in the six months previous under medical care. I was not wholly healed at once, but I received benefit enough to convince me that it was the truth as taught and demonstrated by our Lord and Master, Christ Jesus, and I am truly grateful to our dear Leader, Rev. Mary Baker Eddy, for our text-book, *Science and Health*, for with an understanding of this book we are enabled to help ourselves and others in time of need. This was proved to me quite conclusively by a remarkable case of healing, that of a child who, according to the physician employed, was very sick with pneumonia, the doctor visiting the patient twice a day and giving the parents but little hope that the child would live. The father was in a very disturbed state of mind and could hardly attend to his work. I spoke to him of Christian Science, telling

him of the healing it had done, and asked him if he would not like to try it for his little girl. He took very kindly to the idea and asked me if I would try to help the little one. My intention was to recommend some practitioner, but he seemed anxious that I should take the case, so I told him I would do so. I treated the child that afternoon and that night. The next morning my friend met me with a smile and said the child was much better. He told me that when he left the factory to go home all sense of fear and anxiety had left him, and he felt absolutely sure that his little girl was better. On reaching his home his wife met him at the door and he remarked, "Baby is better;" she looked surprised and asked him how he knew. Then he related to her our conversation, and told her I was treating the child.

His wife then told him that about three o'clock (that was the time I began treatment) the baby fell into a quiet sleep which lasted about an hour and when she awoke seemed very much brighter.

Thanks to the power of divine Love baby did get well, and is a strong, healthy child to-day.

J. M. N., Weymouth, Mass.

THROUGH Christian Science, I have been healed of many ailments, the principal one was lameness caused by striking the knee cap against a sharp surface. I suffered a number of years with it, and was treated by different physicians, getting only temporary relief, if any. The trouble would, after treatment, return worse than before. One day, a friend called to tell me about a Christian Scientist who was visiting in Fall River. She told of some wonderful cases of healing performed by this lady.

I was anxious to try anything that would even give me relief, though, until the practitioner came, I felt it would be like everything else. When she talked to me in her kind way, I knew that I had never met with anything just like Christian Science; so I made arrangements to commence treatment the following week, and in three weeks I was able to go up and down stairs without cane or crutch and without suffering, and all other troubles vanished. One serious one was, as my doctor said, a very bad condition of the lungs, which, being hereditary, would terminate fatally.

My father, seeing the great change in me, and being in

very poor health, asked the practitioner to treat him. She took his case. He was treated at one time for pneumonia in its worst form, and pleurisy on both sides, so he could breathe only in gasps. The practitioner was called, and after a very short time the pain and fever disappeared and he could breathe freely and called for food.

At another time he fell down stairs, when he was carrying in his hand a lighted lamp which broke, setting his hair and whiskers on fire and rendering him unconscious. The Christian Scientist was called and he soon regained consciousness, and although his head and eyes were burned very badly and a part of the rim of one ear was burned off, they healed so perfectly that there was not a scar nor rough place, and he suffered no pain from it. In a short time he was able to attend to his business, walking a considerable distance every day. I feel I cannot say too much for Christian Science and our Leader who has sacrificed so much for suffering humanity, to show them how they can be healed physically, morally, and spiritually, and to give to the world a better understanding of the Bible so it need no longer be a sealed book to any who desire to study it.

Miss H. Ella Gifford, Fall River, Mass.

WITH no attempt to state in detail the blessings I have experienced from Christian Science, I submit, in brief, the following testimonial, with the earnest desire that it may lighten the burden of some who are yet in deep bondage to material sense.

Christian Science was first presented to me by my mother, who, knowing my dire distress, physically, kindly asked me to read a copy of the *Journal*. At this time I was a resident of the city of Rochester, N. Y., and my case was soon in charge of a Christian Science practitioner who is a student of our Leader, the Rev. Mary Baker G. Eddy. This was in the spring of 1898. I was suffering from a complication of diseases, one of which was an aggravated form of nasal catarrh.

It may be helpful to some to learn that my healing has been slow, although a steady gain has been perceptible almost from the first. At the end of two years' treatment for my first ailments I had a severe attack of paralysis of the left side. This seemed to affect the leg, arm, hand, and fingers to the extent of rendering them totally helpless.

The attack occurred on the evening of July 5, 1900. On

the 31st of that month I was enabled to return to my home, or rather the home of my parents, a distance of one hundred and fifty miles. I remained there during the heated period and returned to my labors in Rochester in the early part of October, or about three months after the first appearance of this difficulty. Words are utterly inadequate to express my gratitude for the manifold blessings I have received by the demonstration of the Principle of Life, Truth, and Love; and I take this opportunity to thank my practitioners and all who have labored so patiently and faithfully to deliver me from the bondage of sense into the freedom and harmony of Spirit.

Roscoe C. Worden, Utica, N. Y.

OVER two years ago my eyes were healed by Christian Science treatment after having been pronounced incurable by several expert oculists. I was told they were nineteen degrees out of focus, and that while an operation might possibly give me relief, the chances were against me, and that I might become cross-eyed under it. So meagre were the chances for success that the oculists would not advise the operation, in spite of my wish to undergo it. I wore very heavy prisms, the last resource, which scarcely helped me. Reading, or any continued use of my eyes, resulted in a headache after ten or fifteen minutes. The healing was accomplished almost entirely by absent treatment, and in four or five months. Although I acknowledge my healing,—it was too evident to do otherwise,—I did not become interested in Christian Science until a few months later, when I received instruction from one of Mrs. Eddy's students. Since then, although grateful for the healing of my eyes, I have found that the spiritual blessings are unspeakably more precious. I have never publicly expressed my gratitude, nor can I now but faintly. I thank God for our beloved Leader, Mary Baker G. Eddy, through whom we have learned the truth of Christian Science. My heart is filled with love and gratitude for her.

F. P. B., New York, N. Y.

IN the revised New Testament we learn that "sound doctrine" means "healthful teaching." My thankfulness for the truly healthful teaching of Christian Science can never be expressed in words; the more I learn of it, the more I find it is what I have always wanted, but never dreamed of actually attaining, either now or in the future.

I have great cause for gratitude for physical healing. Many troubles have left me from which it seemed there never could be absolute freedom. Asthma, which often made me a burden to myself and all around, is completely a thing of the past; also difficulties supposed to be connected with indigestion and anæmia have gradually disappeared and others are being overcome.

But it is for the moral and spiritual uplifting that Christian Science gives in all the daily affairs, that I have most cause for rejoicing. Formerly life seemed full of general dissatisfaction. I never thought of God as a "present help;" I rarely read my Bible, for its meaning was hidden from me; but now, studied in the light which "Science and Health with Key to the Scriptures" throws upon it, and with the help of the *Quarterly*, I make wonderful discoveries therein, and find it a constant source of help and comfort.

I feel I can never be grateful enough to Mrs. Eddy and to her followers in this city, whose patience and faithfulness have shown me how real happiness may be attained; and my great hope is, to be able understandingly to help others as I have been helped.

Eleanor M. Peck, Manchester, Eng.

FOR about eleven years I had been ailing with stomach troubles and constipation, which seemed to be getting worse and worse. Vomiting spells would come over me so severe and frequent that I would be completely worn out and unable to be of any use to anybody. My whole digestive apparatus seemed to stop operating at times. I had a fear of tasting cold water, for it seemed to be a dead weight in my stomach. I went to different physicians for relief. One called the trouble congestion of the stomach, and another said the secretion of certain acids, which should not be there, was the trouble. They would give me a tonic or something which seemed to help temporarily, but after a while I would be as bad as ever. I tried patent medicines and dietetics. I tried diet without meat for a time, but later I felt I should be better if I lived mostly on meat and olive oil and let cereals alone,—all without any permanent result. Then I was examined by two osteopathic physicians, who said my spine was crooked and needed to be straightened up. I took two treatments from one of them, which seemed to make me worse than before, so I gave that up.

At that time I had a piece of work to do which I felt I should be at, but I did not have the strength or heart to try it. I told the gentleman, for whom I was to do the work that I would do it as soon as I felt a little better, but at present I felt more like crawling in a hole and dying than doing anything else. A gentleman who overheard the conversation asked me if I had ever tried Christian Science. I said I had not, but would be willing to try anything if it would give me a little life. He gave me the address of a Christian Science practitioner and told me to go down there and get well. I took his advice, and from the first treatment felt better. After taking six treatments I decided I did not need any more. In a week my bowels assumed their normal action and mentally I was given "the garment of praise for the spirit of heaviness." This was without any faith whatever on my part.

After receiving such benefits I was naturally interested in the source of this power, and procured "Science and Health with Key to the Scriptures" by Mrs. Eddy. Every spare minute of the next two or three weeks my wife and I spent in acquainting ourselves with this new-found truth, and we are still keeping at it. We are finding that such acquaintance truly brings peace—physical and mental. How good God is in giving to the world this better knowledge of Himself, for truly, to know God aright is man's sole need, and what wonder that the love of all the partakers in these great benefits goes out to Mrs. Eddy, the pure messenger through whom this light has been given to us.

James Mackenzie, Portland, Ore.

I SHOULD like to tell the Field of a beautiful proof of the power of Truth which was given to me last summer. July 14, I received a letter from my boy's house master requesting me to take him home at once, as the doctor at the college thought him seriously unwell, and also that, in his opinion, the boy ought to be taken to see a London brain specialist. I immediately sent for him, and treated constantly all day, meeting and reversing each symptom, such as violent headache, constant retching and sickness, and periods of absolute unconsciousness. The day was intensely hot and I was kept busy denying the error which incessantly queried, "Would a true mother allow a child suffering from brain trouble to travel in the middle of the day in heat like this?" But I held firmly to the fact

that the lad was *God's* child, and to the promise that the sun should not burn him by day. At about seven o'clock he arrived at home. To mortal eyes he looked very ill, but he declared he felt perfectly well, and said he should like to dress and come down to dinner. He did so, and enjoyed a hearty meal.

Soon after this I had a sharp attack to meet from the enemy, for in the letter from the master it was particularly insisted upon that he should be very carefully watched at night. He had been in the sanitarium in charge of a nurse, and error busied itself with suggestions of having the boy in my own room, or having a bed put into his. Unconsciously I almost fell into the trap. In the old thought it would have been a positive duty to make some such arrangement, when Truth spoke out loudly and clearly, "If you watch by your son you tacitly admit the reality of all you have spent your time in denying all day. You have no power whatever to keep him from evil; but be assured that 'He that keepeth Israel shall neither slumber nor sleep.' Go to your own room and rest."

The boy had a peaceful, beautiful night and woke up perfectly well and has continued so ever since.

When I think of the fear and anxiety I should have been in perhaps for weeks and months, four years ago; of the specialist's and other doctors' fees, traveling expenses, hotel bills, chemists, etc., I can only feel most deeply grateful to Christian Science and to Mrs. Eddy who has shown me how to stretch out my hand and pluck from the tree of Life those leaves which are "for the healing of the nations."

M. J. Bishop, Berkshire, Eng.

DURING the year 1881 I was seized with curvature of the spine. By advice of one of the best surgeons of the state, I wore a plaster cast six months, when, as I seemed much improved, it was discarded.

Several years later the trouble returned. The joints of the spine would slip by, causing great suffering; when this would occur I used to lie on my right side until the joints slipped back into place. As the surgeon thought I was not strong enough to wear another cast or to endure the ordeal of having one put on, he advised me to wear very strong corsets, made to order, which I did, but the attacks increased in frequency.

In the year 1889 I went with my family to Ocean Point.

Me., to spend the month of August, hoping to be benefited by change. My condition grew worse. I could get into no position that was not painful. A surgeon was called who made a specialty of spinal diseases and also manufactured spinal supports. His verdict was that the muscles on one side of the spine were shrunk and on the other side swollen, that there were two curvatures, one towards the right side, the other an outward curve which caused me to bend forward, also a twist of the spine, and that I would be a cripple within two years if I did not wear a spinal support. My husband intended to order one at once, but the glad tidings of Christian Science came to me in that hour of great need. My daughter went into the cottage of one of Mrs. Eddy's students, and the lady, noticing a troubled look on her usually happy face, asked the cause. She replied by telling the Scientist of my condition. The practitioner then said, "Tell your mother I think she can be healed by Christian Science." My daughter came joyfully back to bring the message. I sent for the Scientist. She came bringing hope and the book *Science and Health*. She lent me the book, and day after day, lovingly helped me over passages that seemed dark to me. I bought a copy of the book and came home and began to study it. I was so weak I would often lie down and read, resting the book on my pillow. When I retired at night and when I awoke in the morning I studied the book in that way. I became so interested in the revelation of Truth it contained that the healing became a secondary matter.

At that time I was troubled with a nervous cough which often awakened me in the night. I could not cough in a reclining position, and the only way I could get on my feet was to slide out on my knees. I would do so and remain there until the coughing fit was over. I speak of this condition, hoping some sufferer may see what God is able to do.

I continued to imbibe the truth from this inexhaustible fount and was healed. Although my healing was slow, my spine became perfectly straight and has remained so.

Formerly I read my Bible from a sense of duty; now it is a joy to study it under the clear, spiritual light of "*Science and Health with Key to the Scriptures*" by Mary Baker G. Eddy, whom thousands are rising up to call blessed.

M. E. E., Waterville, Me.

WHEN I first came to Christian Science in 1897 I was a very sick woman, entirely discouraged. Soon after I was treated, I began to feel better. My mental condition was strengthened and changed, and the body soon reflected this mental change. I never realized how spiritually hungry I was till I began to study Christian Science; it seemed as if I could not get enough of this bread of life. At first I read secretly, not that I was opposed to studying Christian Science, but I think I felt a little ashamed to do it. I soon overcame this feeling. My Bible had always been my best companion and God my guide, but I found out by studying that I had trusted God only so far and no farther. After a brief study I tried to put into practice that which I had learned, and this improved my daily life and work.

First came the demonstration over sin and sickness with myself. It is indeed a constant "watch and pray," for the spirit seems so willing and the flesh so weak. As I am mother of three boys, there came by-and-by the opportunity to prove how far I could trust God. One of my first demonstrations was over a dislocated arm and collar-bone, the details of which were given in the *Journal* for February, 1900. The second demonstration was the healing of my oldest boy, who fell on an iron rail severely injuring his back. I treated him. After a few hours he came to supper, but he had to sit on pillows or stand up. Next day he went to school; I had to write a request to the teacher, that he might be allowed to sit or stand at his convenience. He did very well. One evening while going to bed he asked me to look at his back. I looked at it and found that the lower bone of his spine stood out like a hook, but the deformity soon disappeared under treatment.

Last year my youngest boy fell and broke his wrist, and his hand turned backward. The word came to me, "Lo, I am with you alway," or as we read in Science and Health, page 317, "in all ways and conditions." I held the broken arm in my hands, treated the boy, and in the strength of the Lord I put the splinters and bones back into their right places and bandaged the arm and hand.

I saw part of the word fulfilled from 2 Corinthians, 12 : 9: "My strength is made perfect in weakness." In a few weeks the arm was healed and well healed. He can

write, paint, exercise in gymnastics, and chop wood. Often when I see the demonstration made I feel as if the word were spoken to me: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

We have overcome through the power of Truth in our own household typhoid fever, a severe attack of pneumonia, and many other ailments, but the greatest of all blessings has been the peace and harmony within our home.

It was indeed worth while for me to buy the little book, "Science and Health with Key to the Scriptures" and study it. Sometimes it seemed to be bitter in the mouth, but oh, the sweet blessings we derived from it! The Bible and Science and Health are inseparable, for the latter is built on the former.

Mrs. Gertrude Stockder, Canon City, Col.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

Per capita taxes and contributions to the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

EDITOR'S TABLE.

A REMARKABLE feature of the progress of the Christian Science denomination is that very few of its members have accepted the distinctive teachings of Christian Science for no better reason than that some relative or friend is a member of the denomination. Comparatively few have called themselves Christian Scientists without having had to overcome a sense of opposition and prejudice that rendered them well-nigh incapable of passing sane judgment upon the facts coming to their attention. Only after this opposition and prejudice gave way under calm and deliberate consideration of evidence which could leave no reasonable doubt of the truth of Christian Science, were they willing to cast in their lot.

It is for this reason that the denomination is a live, energetic, forceful, and aggressive factor in the world of to-day. Every Christian Scientist can give a reason for the faith that is in him, and with most of them the reason is that they have been healed of their diseases, and have been brought back to a living faith in God, a demonstrable faith that He is indeed "a very present help in trouble."

Every prosecution of Christian Scientists and all attempts to legislate against them have but served to make known to a greater number, that Christian Science is the healing, saving religion of Jesus, and that from year to year an increasing army of intelligent people are espousing it. It would seem, therefore, that from this time forth attempts to enact restrictive or prohibitive legislation may be expected to meet the sudden and merited fate of the bill recently introduced in the New Hampshire legislature.

It should be well understood that as Christian Scientists we have no objection to legislative supervision of the practice of medicine, legislation that is legitimate for that purpose. We do, however, object to the attempt to abridge the right of every person to choose for himself the system of healing he will employ, and to establish by legislation a monopoly more far-reaching in its effects, and more in restraint of individual liberty than those which advance the price of the so-called necessities of life.

If the practice of medicine were universally successful.

and if it could be established that no other system heals the sick, there might be some excuse for such legislation as interested parties have tried to obtain in several states. but the evidence is so overwhelmingly on the other side that it discloses the oppressive nature of the legislation and the selfish purpose of those demanding it. M.

Those friends, thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel.

THIS master touch of the great bard of human nature will never cease to wake an echo of sympathy in the heart of man. It is so suggestive of our experiences of loyalty, reliability, and love that it seems to echo the whole diapason of human friendship.

Tried friends! What a dear, homely, humble, promiscuous group of people they usually are, bearing no mark of rank save that of worth. Who are they? Not those who in the sunny hours have sipped with us the nectar of prosperity, and winged themselves away when clouds appeared. Not those who have joyously voyaged with us while favoring winds sped us over safe waters, and then left us to pilot our way alone among the dangers of the shoals and shallows, but loyal friends who have stood between us and the snares of success; who with loving but firm hands have uncovered the subtle enemy ambushed in the Midas touch, even though perchance it was heaping high for us the coffers of a millionaire; brave friends who have loved us enough to point out the danger in the ruler's sceptre at the moment when the goal of our ambition,—popularity and power,—was within our grasp; clear-sighted friends who silenced the silver tongue that dared to pervert righteous judgment through the appeal to impulse and emotion.

They are our friends indeed, whose hearts grow warmer as their hearths grow broader, when disappointments chill our joy and repeated failures sap our energy. Friends who in prosperity as in adversity keep a single eye to our highest good; who demand of us at all times and on all occasions our noblest and best; who see our possibilities and hold us to them, and into whose presence we can bring only the things that are worthy of us. Socially, they exact the finished, the courteous, the graceful; intellectually, the clear, the logical, the consistent;

morally, the honest, the pure, and the good; spiritually, the Godlike.

Such are the possibilities of human friendship, such its solace, such its fruits. But the wonderful words of Jesus speak to us here, as they always do, whenever we would rest *satisfied* in any harmonious human belief, "He that is least in the kingdom of God is greater than he." These words he spoke after commending John's faithful ministry in materiality. His ready recognition of the Baptist's work as the forerunner of his own more exalted teaching, defines clearly enough to the willing learner man's proper attitude toward human associations: not to despise, not to ignore, and yet not to rest content therein, but to transfigure them through our understanding of Love, remembering that the least in the kingdom of God is greater than they.

The strain of human harmony is sweet and sustained, only when the chords are struck by the hand of the Master. A friendship thus sustained expresses the highest relation of man to man, and is possible only through the understanding of the scientific relation of man to God. It is the expression of a spiritual sense so scientific as to catch the note of man's native harmony, so clear as to detach him from the sensuousness of selfish prosperity or the limitation of afflictive adversity, and to reflect upon him the perfect Love that exalts all human relations.

Such a friendship hallowed the little home at Bethany. It was the outgrowth of a spiritual consciousness which was able to reunite the broken family circle because it could know no separation.

S.

THE greatest word in the English language, is not English in its origin, but Hebrew, while its content knows no limitation of language or nationality. From the thundering peaks of Horeb, and the illumined heights of Hermon, *Immanuel*, God with us, has been spoken to the world, and its meaning for men gathers up the purpose and end of all the exalted incidents and experiences of their history; all its revelation, its struggle for the right, its sacrifice, its overcoming, and its joy.

The voices heard by the prophets of the past, the visions of the seers, the incarnation, the resurrection, the day of Pentecost, the ministry of the saints, the impulses and achievements of moral and religious reform, all have

witnessed to the eternal verity that the beginning, mean, and end of all great events is God with us.

In the center of the world's inquiring contentions and culture, Paul on Mars Hill set the splendor and definition of this truth over against the interrogations and enigmas of the centuries. The courts and marts of Athens were embellished with religious monuments and altars so multiplied and so finely chiselled that in their defacement and decay they yet remain the wonders of our time, the teachers of our youth; and this striving after, if haply they might honor, an unknown God, which glorified the art of Greece, and adorned its hilltops with a beauty that is immortal, found no less pathetic and impressive expression in the valleys of the Euphrates and the Nile. In all lands and in all time men have dedicated their richest offerings, their noblest endeavor to the traditions or to the hopes of this word, and the most pitiful thing of all history is the tale of their misdirected, and hence unavailing, aspiration. To-day no less vainly and persistently humanity are seeking for that which is ever at hand. Like the little child in the unconsciousness of its sore distress, they have called for one who bore them in his arms. Blindfolded by ignorance or by a prejudice no less pagan than that of the Agora, men are crying for the light that is ever present, and that would flood their vision. From the slums, the sweat-shop, the sick-room, ay, and from the outcast and degraded, the heart of sin-sick humanity is crying, My God, O my God! and to unveil to these, to His every least child, the Father's saving and eternal presence, is the Christ-ministry to which we are called.

"That they might know Thee," said the Master, and how he cast his life's devotion into the prayer and promise of these words. How immediate and availing was his disclosure of his Father's loving nearness, and how gladly the poor and needy ones heard as they thronged his footsteps. For the world's orphaned waifs,—hungry, homesick, and neglected in all the years,—for these the word is spoken, and to us, it has been said, "if any one would be my disciple . . . let him follow me." But, must we say, they have not received us; very likely, for this us is not of God. The personality may well offend, but the Word is welcomed; men may rail at the torch-bearer but they love the light; creeds may confuse and even repel, but

Truth is winsome, and in the darkness and despair of their night, the suffering stretch out their hands as of old for the healing touch.

What is the secret of our ministry? Jesus named it when he said, "I and my Father are one." The embodiment of Truth, the gentleness, the love, the knowing only of Good, which was the Master's may be ours, and then we win. This our call, this be our ministry, to discover to men, in Love's reflection, the redemptive significance of the world's greatest word, Immanuel; and if Christian Science has not come to mean in growing clearness, God with us, Life, Truth, and Love made present and potential in and through us, we have not as yet touched even the hem of its garment.

How blessed are all they to whom "the arm of the Lord is revealed," who are bringing to earth's highways and byways, wherever they may come, the comfort of a light that banishes all darkness, a power that subdues all pain, a peace that passeth not away—Immanuel. W.

CHURCH NOTES FOR MARCH.

THE following churches appear for the first time in this issue of the *Journal*:—

Belleville, Kan., Boonville, N. Y.; Chicago, Ill., (Fifth); Downers Grove, Ill.; Huntington, W. Va.; London, Eng., (Second); Mechanicsburg, O.; Swan Creek, Ill.; Wymore, Neb.

The following new Churches, formerly advertised as Societies, are now holding regular services:—

Herkimer, N. Y.; Jacksonville, Ill.; Sydney, N. S. W., Australia.

Regular services are announced for the first time at,—

Fort Dodge, Ia.; Golden, Col.; Lancaster, Pa.; Orange, Cal.

Notice of the uniting of churches has been received in the case of,—

First and Third Churches of Christ, Scientist, in Cincinnati, O.

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- BATH, ME.**—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth McTeer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Sagadahoc Block, K. of P. Hall, Front St.
- BATTLE CREEK, MICH.**—First Church of Christ, Scientist.—First Reader, Charles M. Adams.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Liberty Hall.
- BEATRICE, NEB.**—First Church of Christ, Scientist.—First Reader, Miss M. Belle Barnes.—Services: 10.30 A.M.; Wednesday, 8 P.M.—800 Elm Street.
Reading Room, same address.
- BELLEVILLE, KAN.**—First Church of Christ, Scientist.—First Reader, Mrs. Mamie Dickman Burger.—Services: 11 A.M.—K. of P. Hall, Block W., State Bank.
- BELLEVILLE, ONT.**—First Church of Christ, Scientist.—First Reader, William H. Wright.—Services: 11 A.M.; Wednesday, 8 P.M.—C. S. Hall, corner Front St. and Victoria Ave.
- BELOIT, KAN.**—First Church of Christ, Scientist.—First Reader, Mrs. Laura A. Hesser.—Services: 11 A.M.; Wednesday, 8 P.M.—K. of P. Hall.
- BELOIT, WIS.**—First Church of Christ, Scientist.—First Reader, Mrs. Rosamond Adams.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Browns Block.
Reading Room, same address.
- BERLIN, GER.**—Erste Kirche Christi des Christen.—First Reader, Mrs. Frances Thuber Seal.—Services: German, 10 A.M.; English, 11.15 A.M.; Wednesday, German meeting, 8.15 P.M.; Friday, English meeting, 8.15 P.M.—Augsburger Strasse 100.
Reading Room, same address.
- BERLIN, ONT.**—First Church of Christ, Scientist.—First Reader, Miss Ellen F. Edwards.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Church Edifice, corner Water and Francis Streets.
Reading Room in tower of Church.
- BINGHAMTON, N. Y.**—First Church of Christ, Scientist.—First Reader, Henry C. Lawrence.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—100 Court Street.
Reading Room, same place; 2.30 to 4.30 P.M.
- BIRMINGHAM, ALA.**—First Church of Christ, Scientist.—First Reader, Mrs. Etter H. Foster.—Services: 11 A.M.; Wednesday, 8 P.M.—McGowan Building, 2014 3d Avenue.
Reading Room open daily, 10 A.M. to 4 P.M.
- BLOOMINGTON, ILL.**—First Church of Christ, Scientist.—First Reader, Mrs. Barbara M. Prince.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Monroe and Prairie Streets.
Reading Room open from 10 A.M. to 4 P.M., except Sunday. 210 Griesheim Building.
- BLUE SPRINGS, NEB.**—Church of Christ, Scientist.—First Reader, Mrs. Caroline Walther.—Services: 10.30 A.M.
- BOISE, IDAHO.**—First Church of Christ, Scientist.—First Reader, Mrs. Cora E. Long.—Services: 11 A.M.; Wednesday, 8 P.M.; Sunday School, 12.15 P.M.—G. A. R. Hall.
Reading Room open, except Sunday, from 2 to 5 P.M. Room 1, Bank of Commerce Bldg.
- BOONVILLE, N. Y.**—First Church of Christ, Scientist.—First Reader, Mrs. Emma J. Cook.—Services: 10.45 A.M.—Hayes & Cavanagh's Hall.
- BOSTON, MASS.**—The First Church of Christ, Scientist.—First Reader, Professor Hermann S. Herling.—Services: 10.30 A.M. and 3 P.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—At the Church Edifice, Falmouth and Norway Streets.
Reading Room open daily from 9 A.M. to 5 P.M., except Sunday. Pierce Building, Huntington Avenue, opposite Public Library. All the writings of Rev. Mary Baker G. Eddy and all the Publications of The Christian Science Publishing Society on sale.
- BOULDER, COL.**—First Church of Christ, Scientist.—First Reader, Mrs. Cora S. Niles.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 7.45 P.M.—In Arnett's Hall, corner 12th and Walnut Streets.
Reading Room, same place; open 2 to 4 P.M. Wednesday and Friday.
- BOWIE, TEX.**—First Church of Christ, Scientist.—First Reader, Mrs. Sophia Bouliware.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room at Church Hall.
- BRACEBRIDGE, ONT.**—First Church of Christ, Scientist.—First Reader, Mrs. Caroline Plumb.—Services: 11 A.M. and 7 P.M.; Sunday School after morning service; Wed., 8 P.M.—In Bird's Hall, Manakoba St.
- BRADFORD, PA.**—First Church of Christ, Scientist.—First Reader, Mrs. Lotta Berry Field.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—18 Kennedy Street.
Reading Room open daily from 2 to 4 P.M.
- BRAINTREE, MASS.**—First Church of Christ, Scientist.—First Reader, Mrs. Helen A. Nixon.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.
Reading Room, C. S. Hall, Washington St.
- BRANTFORD, ONT.**—First Church of Christ, Scientist.—First Reader, Stonewall J. Kerr.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—10 Queen Street.
Reading Room, same address.
- BRIDGEPORT, CONN.**—First Church of Christ, Scientist.—First Reader, Mrs. Gladys L. Hotchkiss.—Services: 11 A.M.; Wednesday, 8 P.M.—Froebel Kindergarten, 863 Lafayette Street.
Reading Room open daily from 10 A.M. to 3 P.M. and Friday evening. Court Exchange Building.
- BRISBANE, QUEENSLAND, AUSTRALIA.**—First Church of Christ, Scientist.—First Reader, Mrs. Helen S. Byrne.—Services: 11 A.M., 7.30 P.M.; Sunday School, 3 P.M.; Wednesday, 8 P.M.—Perrle's Bight.
Reading Room, same address.

BROCKTON, MASS.—First Church of Christ, Scientist.—First Reader, Miss Lydia B. Hall.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, Savings Bank Building, Main St. Reading Room open daily, 2 to 4 P.M.

BROOKINGS, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Eunice H. Patterson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Century Building. Reading Room open Wednesday and Saturday at 2 P.M.

BROOKLYN, N. Y.—First Church of Christ, Scientist.—First Reader, Frank L. Bailey.—Services: 10.30 A.M. and 8 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 404 & 406 Lafayette Avenue. Reading Room open week days from 9 A.M. to 5 P.M. Not open nights. In Temple Bar Building.

BROOKLYN, N. Y.—Second Church of Christ, Scientist.—First Reader, Miss Bertha M. Parce.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Church Edifice, Park Place, near Nostrand Avenue. Reading Room open daily, except Sunday and Wednesday evenings, from 10 A.M. to 5 P.M. and 7.30 to 9.30 P.M. at 1261 Bedford Avenue, near Fulton.

BROOKLYN, N. Y.—Third Church of Christ, Scientist.—First Reader, Miss Carolyn T. Bowker.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At 199 Lincoln Place, between 7th and 8th Avenues. Reading Room, 72 Seventh Avenue.

BRUNSWICK, ME.—First Church of Christ, Scientist.—First Reader, Elizabeth J. Moulton.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall, Main Street.

BUCYRUS, O.—First Church of Christ, Scientist.—First Reader, Miss Sallie G. Wentz.—Services: 10.30 A.M.; Sunday School, 11.30; A.M.; Wed., 7.30 P.M.—First Nat. Bank Bldg. Reading Room, same address.

BUFFALO, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Annie V. C. Leavitt.—Services: 10.30 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Church Edifice, Jersey Street, near Prospect Avenue.

Reading Room, 180 Elmwood Ave., corner North St.; open daily from 9 A.M. to 5 P.M.

BUFFALO, N. Y.—Second Church of Christ, Scientist.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Church building, 135 Linwood Avenue, near Summer.

Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.

BURLINGTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Ida N. Jilgley.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—At the Christian Science Chapel.

Reading Room open daily, except Sunday, from 2 to 4 P.M.

BURLINGTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Cornelia H. King.—Services: 11 A.M.; Wednesday, 8 P.M.

BURLINGTON, VT.—First Church of Christ, Scientist.—First Reader, Mrs. May Bennett Jones.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Room 4, Masonic Temple.

Reading Room open Monday and Wednesday, 2 to 4 P.M.

BURNS, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie Foster.—Services: 11 A.M.—Res. Mrs. Louisa Fischer.

BUTTE, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie Elmerberg.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—830 West Broadway, corner Excelsior Avenue. Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.

BUTTE, MONT.—Second Church of Christ, Scientist.—First Reader, Mrs. Charlotte Grimes.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. Reading Room open from 11 A.M. to 4 P.M. daily, 22 West Quartz Street.

CALAIS, ME.—First Church of Christ, Scientist.—First Reader, Ella M. Haycock.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—McAllister Block, opp. St. Croix Exchange. Reading Room open daily, 2 to 4 P.M.

CAMBRIDGE, MASS.—First Church of Christ, Scientist.—First Reader, Wilfred G. G. Cole.—Services and Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Brattle Hall, 40 Brattle Street, off Harvard Square. Reading Room, 649 Mass. Ave., Central Sq.; open every day, 2 to 5 P.M.; every evening, except Sun. and Wed., 7.30 to 9 P.M. Christian Science literature on sale.

CAMDEN, ME.—First Church of Christ, Scientist.—First Reader, Henry L. Upton.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.15 P.M.—Universalist Chapel. Reading Room, Burd Building, Maine St.

CAMDEN, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Mary M. Burbank.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 8 P.M.—208 Masonic Temple. Reading Room, 2 to 4 P.M., week days.

CANON CITY, COL.—First Church of Christ, Scientist.—First Reader, Herbert D. Avery.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—824 Main Street. Reading Room, same address.

CANON CITY, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. V. Edna Henson.—Services: 2.30 P.M.—At the Court House.

CANTON, O.—First Church of Christ, Scientist.—First Reader, Mrs. Christie McLean Numan.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—206 W. Tuscarawas Street, Third Floor. Reading Room open Tuesdays, Thursdays, and Saturdays, 2 to 4 P.M.

CARROLLTON, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Jarboe.—Services: 11 A.M.—402 So. Main Street.

CEDAR RAPIDS, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Clara D. Lyman.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Dows Building, opposite Post Office.

Reading Room open daily, except Sunday, from 2 to 5 P.M.

CHADRON, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Emily J. Leas.—Services: 11 A.M.; Wednesday, 8 P.M.—S. W. corner Second and Morehead Streets. Reading Room, same address, open from 1 to 4 P.M. Saturdays.

CHAMPAIGN, ILL.—First Church of Christ, Scientist.—First Reader, Miss Elizabeth Wendland.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wed., 7.30 P.M.—38 Nell St. Reading Room open daily, except Sunday, from 1.30 to 5 P.M. Thursday, 7 to 9 P.M.

CHIANUTE, KAN.—First Church of Christ, Scientist.—First Reader, Calvin I. Williams.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.

Reading Room open daily, except Sunday, from 1 to 4 P.M. Williams New Hall, W. Main Street.

CHARLES CITY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary C. Hand.—Services: 11 A.M.—Cheney Block. Reading Room, same address.

CHARLESTON, S. C.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Tavel Bell.—Services: 10.30 A.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M. Reading Room open daily, except Sunday, 10 A.M. to 12 M., 4 to 6 P.M. 145 Meeting Street, above Queen Street.

CHARLESTON, W. VA.—First Church of Christ, Scientist.—First Reader, Fred C. Stark.—Services: 11 A.M.; Wednesday, 8 P.M.—O. U. A. M. Hall, 264 Kanawha Street.

CHATTANOOGA, TENN.—First Church of Christ, Scientist.—First Reader, Mrs. Julia Lee Wilson.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 7.45 P.M.—Church Edifice, W. 8th and Chestnut. Reading Room open daily, except Sunday, from 9 A.M. to 4 P.M.

CHELSEA, MASS.—First Church of Christ, Scientist.—First Reader, Horace P. Stevens.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—315A Shurtleff Street. Reading Room open daily from 3 to 5 and 7.30 to 8.30 P.M., except Saturday.

CHENOA, ILL.—First Church of Christ, Scientist.—First Reader, Miss A. Matilda Orendorff.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.30 P.M.—I.O.O.F. Hall.

CHEROKEE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Rebecca B. Blake.—Services: 10.45 A.M. Wednesday, 7.30 P.M. 318 Euclid Avenue. Reading Room, same address.

CHESTER, PA.—First Church of Christ, Scientist.—First Reader, S. Edward Way.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Room 4, 524 Market St. Reading Room open Tuesday, Thursday, and Saturday from 2.30 to 5 P.M.; Monday and Friday evenings from 7.30 to 9 P.M.

CHICAGO, ILL.—First Church of Christ, Scientist.—First Reader, Eugene R. Cox.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—Church Edifice, Drexel Boulevard, between 40th and 41st Streets. Reading Room, Western Bank Note Bldg., 6 Madison St., cor. Michigan Ave., 3d Floor.

CHICAGO, ILL.—Second Church of Christ, Scientist.—First Reader, Lansing B. Warner.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Wrightwood and Pine Grove Aves. Reading Room, Western Bank Note Bldg., 6 Madison St., cor. Michigan Ave., 3d Floor.

CHICAGO, ILL.—Third Church of Christ, Scientist.—First Reader, Ira W. Packard.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Washington Boulevard and Leavitt Street. Reading Room, Western Bank Note Bldg., 6 Madison St., cor. Michigan Ave., 3d Floor.

CHICAGO, ILL.—Fourth Church of Christ, Scientist.—First Reader, Charles M. Flint.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Stewart Avenue, near West 63d Street. Reading Room, Western Bank Note Bldg., 6 Madison St., cor. Michigan Ave., 3d Floor.

CHICAGO, ILL.—Fifth Church of Christ, Scientist.—First Reader, George S. Cook.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hosalle Hall, 57th Street and Roselle Court. Reading Room, Western Bank Note Bldg., 6 Madison St., cor. Michigan Ave., 3d Floor.

CHILLICOTHE, ILL.—First Church of Christ, Scientist.—First Reader, Moses W. Kahn.—Services: 10.30 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M. Reading Room open daily, 2 to 4 P.M.

CINCINNATI, O.—First Church of Christ, Scientist.—First Reader, Dewey C. Pendery.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Rockdale Avenue, Avondale. Reading Room, Rooms A, B, and C Mitchell Building, West 4th Street.

CINCINNATI, O.—Second Church of Christ, Scientist.—Services: 10.45 A.M. Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—C. S. Hall, O. F. Temple. Auditorium entrance on 7th Street. Reading Room, same place, open daily. Take elevator.

CLAY CENTER, KAN.—First Church of Christ, Scientist.—First Reader, Peter M. Wickstrum.—Services: 11 A.M.; Sunday School, 10 A.M.—Opposite City Clerk's Office.

CLEVELAND, O.—First Church of Christ, Scientist.—First Reader, Charles E. Carpenter.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.—Wednesday, 7.30 P.M.—Church Edifice, Kennard Street and Cedar Avenue. Reading Room, Room 33, Pythian Temple; open daily, except Sundays. All Christian Science literature on sale.

CLEVELAND, O.—Second Church of Christ, Scientist.—First Reader, Mrs. Lida W. Fitzpatrick.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Euclid Avenue, near Morse Avenue. Reading Room, 112 Colonial Arcade, Euclid Avenue.

CLINTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret D. Rixon.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M. In Winter, 8 P.M. in Summer.—Third Avenue, between 3d and 4th Streets. Reading Room, 224 5th Avenue.

COLFAX, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah O. Bragg.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Main Street. Reading Room, same address.

COLORADO SPRINGS, COL.—First Church of Christ, Scientist.—First Reader, Edson M. Cole.—Services: 10.30 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Cor. Wahsatch & Pikes Peak Avenues. Reading Room, 21½ E. Bijou St., open daily.

COLUMBUS, O.—First Church of Christ, Scientist.—First Reader, E. Howard Gilkey.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Wells Post Hall, 63½ S. High Street. Reading Room, Schultz Bldg., 232 N. High St. Hours, 9 A.M. to 5 P.M., except Sunday.

CONCORD, N. H.—First Church of Christ, Scientist.—First Reader, Rev. Irving C. Tomlinson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 25 N. State St. Reading Room, same address.

CORONA, CAL.—First Church of Christ, Scientist.—First Reader, Calvin B. Webster.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.

CORTLAND, N. Y.—First Church of Christ, Scientist.—First Reader, John G. Bennie.—Services: 10.30 A.M.; Sunday School after service; Wednesday, 7.45 P.M.—Samson Block, Main Street.

COTUIT, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie A. Parker.—Services: 11 A.M.; Wednesday, 7.30 P.M.; Sunday School after service.—Church Edifice. Reading Room open Wednesday and Friday afternoons and evenings.

- COUNCIL BLUFFS, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Sarah E. Tulleys.—Services: 11 A.M.; Wednesday, 8 P.M.—Sapp Building.
Reading Room open 2.30 to 4.30 P.M., except Sundays. Sapp Building.
- COUNCIL BLUFFS, IA.**—Second Church of Christ, Scientist.—First Reader, William H. Woodring.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—M. W. A. Hall, Merriam Block.
- CRANFORD, N. J.**—First Church of Christ, Scientist.—First Reader, Mrs. Jessie C. Bailey.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, North Avenue, corner Eastman Street.
Reading Room in Church Edifice, open daily, except Sunday, from 10 A.M. to 5 P.M. All C. S. literature on sale.
- CRAWFORD, NEB.**—First Church of Christ, Scientist.—First Reader, Lewis N. Freeman.—Services: 11 A.M.—Moyer Hall.
- CRESTON, IA.**—First Church of Christ, Scientist.—First Reader, Herman S. Giffey.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Over Creston National Bank.
Reading Room, same address.
- CRIPPLE CREEK, COL.**—First Church of Christ, Scientist.—First Reader, Marlon Welty.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Carr Avenue and 4th Street.
Reading Room, same place; open daily from 9 to 11 A.M. and 2 to 4 P.M.
- DALLAS, TEX.**—First Church of Christ, Scientist.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Church Edifice, 208 South Ervay Street.
Reading Room, same address.
- DAVENPORT, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Millie Mosenfelder.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Columbian Hall, 105½ E. 3d Street.
Reading Room, same address, open daily, except Sunday, 2 to 4 P.M.
- DAYTON, O.**—First Church of Christ, Scientist.—First Reader, Lloyd B. Coate.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Boulevard, near Third.
Reading Room, 313 W. 3d Street.
- DECATUR, ILL.**—First Church of Christ, Scientist.—First Reader, George C. Kinsman.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Open daily from 2 to 4 P.M. Powers Block.
- DENISON, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Emma Cornwall.—Services: 10.30 A.M.; Wednesday, 8 P.M.—At McKim Hall.
Reading Room in same building; open daily.
- DENVER, COL.**—First Church of Christ, Scientist.—First Reader, Mrs. Emily L. Cameron.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—1751 Logan Avenue.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Rooms 212-213 The Colorado Building, corner 16th and California St.
- DES MOINES, IA.**—First Church of Christ, Scientist.—First Reader, Bert A. Miller.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Y. M. C. A. Auditorium.
Reading Room open daily from 10 A.M. to 4 P.M., Sunday excepted. 323 Equitable Building.
- DETROIT, MICH.**—First Church of Christ, Scientist.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—At Church Edifice, Alexandrine Avenue, West, near Woodward.
Reading Room, 1314-17 Majestic Building.
- DETROIT, MICH.**—Second Church of Christ, Scientist.—First Reader, Mrs. Ella H. Doty.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Miles College Building, 78 Miami Avenue.
Reading Room, same address.
- DEVILS LAKE, N. DAK.**—First Church of Christ, Scientist.—First Reader, Louis La Rue.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner 5th and Arnold Avenue.
- DOVER, N. H.**—First Church of Christ, Scientist.—First Reader, William C. Henderson.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Post Office Building.
Reading Room, same address.
- DOWNERS GROVE, ILL.**—First Church of Christ, Scientist.—First Reader, Max H. Schachner.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Masonic Hall, Main Street.
Reading Room, 102 Gilbert Avenue.
- DRESDEN, GERM.**—Erste Kirche Christi des Scientisten.—First Reader, Miss Emily Cotton.—Services: German, 10 A.M.; English, 11.15 A.M.; Wednesday, English, 7 P.M.; German, 8 P.M.—Struve Strasse 5 I.
- DUBUQUE, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Mary F. Wolcott.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Temple Hall, 9th and Locust Streets.
Reading Room open daily from 1 to 5 P.M., except Sunday. 234 13th Street.
- DULUTH, MINN.**—First Church of Christ, Scientist.—First Reader, Robert Rankin.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—In Church Building, 922 E. Superior Street.
Reading Room, 410 Burrows Bldg.; open daily, except Sunday, from 10 A.M. to 4 P.M.
- EAST AURORA, N. Y.**—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth S. Churchill.—Services: 10.45 A.M.; Roycroft Chapel; Wednesday, 8 P.M.—Fillmore Avenue and Grove Street.
- EAST TAWAS, MICH.**—First Church of Christ, Scientist.—First Reader, Mrs. Helen L. Anthony.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Lowe's Hall.
- EASTON, PA.**—First Church of Christ, Scientist.—First Reader, Mrs. Fanny A. Williams.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Rooms 31-32 Pump Building.
Reading Room, same address.
- EATON, O.**—First Church of Christ, Scientist.—First Reader, Miss Mary Appleby.—Services: 2.30 P.M.—Universalist Church.
- EAU CLAIRE, WIS.**—First Church of Christ, Scientist.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Farwell and Gray Streets.
Reading Room open daily, except Sunday, 2.30 to 5 P.M.
- EDINBURGH, SCOT.**—First Church of Christ, Scientist.—First Reader, Miss C. Lillias Ramsay.—Services: 11 A.M. and 6.30 P.M.; Wed., 8 P.M.—At Reading Room, 18 Duke Street.
- EL DORADO, KAN.**—First Church of Christ, Scientist.—First Reader, Mrs. Harriet K. Turner.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Alkman Block.
Reading Room open Wed.-Sat., 2 to 4 P.M.
- EL RENO, OKLA.**—First Church of Christ, Scientist.—First Reader, Mrs. Joe J. Trulock.—Services: 11 A.M. Wednesday, 7.45 P.M.—Hoff Avenue and London Street.
Reading Room, same address.
- ELGIN, ILL.**—First Church of Christ, Scientist.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—In the Spurling.
Reading Room, same Bldg.; open 2 to 5 P.M.

- ELKHART, IND.**—First Church of Christ, Scientist.—First Reader, Charles T. Greene.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.30 P.M.—Shiloh Post Hall. Reading Room, 120 W. Franklin Street.
- ELKPOINT, S. DAK.**—First Church of Christ, Scientist.—First Reader, Mrs. Hattie Hayes.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
- ELMIRA, N. Y.**—First Church of Christ, Scientist.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Bryant Building, 214 W. Gray Street.
- ELWOOD, IND.**—First Church of Christ, Scientist.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—G. A. R. Hall, South Anderson St. Reading Room, same place, 2 to 4 P.M.
- ELYRIA, O.**—First Church of Christ, Scientist.—First Reader, M. Theresa Brush.—Services: 10.30 A.M.; Wed., 7.30 P.M.—203 East Ave.
- EMPORIA, KAN.**—First Church of Christ, Scientist.—First Reader, Mrs. Amanda E. Way.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Over Savings Bank. Reading Room, same address.
- ENGLEWOOD, N. J.**—First Church of Christ, Scientist.—First Reader, Mrs. Harriet E. Slack.—Services: 11 A.M.; Wed., 8 P.M.; Church Edifice, cor. Eagle St. & Spring Lane. Reading Room at the Church; open daily, Sundays included, 9 to 11 A.M., 4 to 6 P.M.
- ENID, OKLA.**—First Church of Christ, Scientist.—First Reader, John H. Boyles.—Services: 11 A.M.; Wednesday, 7.30 P.M.—1305 Independence Avenue. Reading Room, same address.
- ERIE, PA.**—First Church of Christ, Scientist.—First Reader, Walter S. Day.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Over Marine Bank. Reading Room, same address.
- ESTHERVILLE, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Minnie B. Lough.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—O. Neville Hall, Lincoln and Sixth Streets.
- EUREKA, CAL.**—First Church of Christ, Scientist.—First Reader, Mrs. Mary G. Hannah.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—1035 H Street.
- EUREKA SPRINGS, ARK.**—First Church of Christ, Scientist.—First Reader, Dora Bridgeford.—Services: 10.30 A.M. and 7 P.M.; Wednesday, 7 P.M.; Sunday School, 11.45 A.M.—Log Cabin School House, Washington Street. Reading Room, same address.
- EVANSTON, ILL.**—First Church of Christ, Scientist.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Building, corner Chicago Avenue and Grove Street. Reading Room, same address.
- EVERETT, WASH.**—First Church of Christ, Scientist.—First Reader, Mrs. Nettie P. Sheridan.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wed., 7.30 P.M.—2726 Rucker Av. Reading Room, same address.
- EXCELSIOR, MINN.**—First Church of Christ, Scientist.—First Reader, Robert A. Wright.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Universalist Church. Reading Room open Tuesday afternoon; same address.
- ENETER, NEB.**—First Church of Christ, Scientist.—First Reader, John A. Craven.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Over Wallace & Co.'s Bank.
- EXIRA, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. R. Ella Hensley.—Services: 10.30 A.M.; Sunday School at close of Service; Wednesday, 7.30 P.M.—Guernsey Building. Reading Room, same address.
- FAIRBURY, ILL.**—First Church of Christ, Scientist.—First Reader, George P. Westervelt.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner of Walnut and Fifth Streets.
- FAIRFIELD, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Alice P. McElroy.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Agassiz Room, City Library.
- FAIRMONT, MINN.**—First Church of Christ, Scientist.—First Reader, David S. Wade.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.30 P.M. Reading Room, Church Building, 10 to 4.
- FALL RIVER, MASS.**—First Church of Christ, Scientist.—First Reader, Mrs. Mary P. Anthony.—Services: 2 P.M.; Wednesday, 8 P.M.—130 S. Main Street.
- FARGO, N. DAK.**—First Church of Christ, Scientist.—First Reader, Miss Adelaide M. Kinnear.—Services: 3 P.M.; Unitarian Church; Wednesday, 8 P.M.—826 3d Avenue, So.
- FITZGERALD, GA.**—First Church of Christ, Scientist.—First Reader, Mrs. Florence P. Lanham.—Services: 11 A.M. and 7.30 P.M.; Wed., 7.30 P.M.—Church Edifice, Main St. Reading Room open from 10 A.M. to 4 P.M., except Sunday.
- FLINT, MICH.**—First Church of Christ, Scientist.—First Reader, Miss Lena Dagg.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—509 Harrison Street.
- FLORENCE, COL.**—First Church of Christ, Scientist.—First Reader, Miss Nellie B. Fish.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Rogers Bldg. Main St., cor. Petroleum Ave. Reading Room, same address.
- FORT DODGE, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Lulu W. Pearsons.—Services: 10.45 A.M., A.O.U.W. Hall; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—At Oleson Block. Reading Room open daily, except Sunday, from 2 to 4 P.M. Same address.
- FORT SMITH, ARK.**—First Church of Christ, Scientist.—First Reader, Mrs. Fanny K. Armour.—Services: 11 A.M.; Wednesday, 8 P.M.—704 Garrison Avenue.
- FORT WAYNE, IND.**—First Church of Christ, Scientist.—First Reader, William Bradford Dickson.—Services: 10.30 A.M.; S. S., 12 M.; Wed., 8 P.M.—Floral Hall, 209 W. Berry St. Reading Room open 9 A.M. to 5 P.M. Same address.
- FORT WAYNE, IND.**—Second Church of Christ, Scientist.—Services: 10.30 A.M.; Sunday School, 11.35 A.M. Wednesday, 8 P.M.—Church Edifice, 916 Harrison Street. Reading Room open from 2 to 5 P.M., except Sunday. Church Edifice.
- FORT WORTH, TEX.**—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. McNulty.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, corner St. Louis and Terrell Avenue. Reading Room in Church Edifice, open daily, except Sunday, from 1 to 5 P.M.
- FORTUNA, CAL.**—First Church of Christ, Scientist.—First Reader, Mrs. Emma S. Newell.—Services: 10 A.M. and 8 P.M.; Wednesday, 7.30 P.M.—Newell's Hall, Main Street. Reading Room, Main Street, between Hall and Grand Avenue.

FRANKLIN, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret S. Jaulon.—Services: 10.45 A.M.; 7.45 P.M.; Wed., 7.45 P.M.—Center Block, Liberty Street.
Reading Room open Tuesday, Thursday, and Saturday from 2 to 4 P.M.

FREDONIA, PA.—First Church of Christ, Scientist.—First Reader, John M. Orr.—Services: 10.30 A.M.—Sunday School, 11.30 A.M.

FREERPORT, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Frances E. Baker.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Room over Postoffice.
Reading Room, same address, open Wednesday and Saturdays from 2 to 5 P.M.

FREMONT, NEB.—First Church of Christ, Scientist.—First Reader, Edward D. Yount.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Library Building.

FREMONT, O.—First Church of Christ, Scientist.—First Reader, Ray Lutz.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.30 P.M.—Hochenedel Block, Croghan Street.
Reading Room, same address.

FRESNO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Hattie P. Haycraft.—Services: 11 A.M., A. O. U. W. Hall, Fresno Street; Wednesday, 7.30 P.M.—2022 Tuolumne Street.
Reading Room, 2022 Tuolumne Street.

GALESBURG, ILL.—First Church of Christ, Scientist.—First Reader, Miss Lillie Hunt.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—55 North Cherry Street.
Reading Room, same address.

GALVESTON, TEX.—First Church of Christ, Scientist.—First Reader, Chauncey G. Sweet.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—S. E. corner 22d Street and Ball Avenue.
Reading Room open 3 to 5 P.M.

GARDINER, ME.—First Church of Christ, Scientist.—First Reader, Miss Jessie E. Dorr.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—A. O. U. W. Hall.
Reading Room, 320 Water Street.

GENEVA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes O. Hoyt.—Services: 11 A.M.; Wednesday, 8 P.M.—City Hall.

GEORGETOWN, COL.—First Church of Christ, Scientist.—First Reader, Rees C. Vidler.—Services: 11.45 A.M.; Wednesday, 7.45 P.M.—Barton House.
Reading Room, same address.

GLENS FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, William M. Haskell.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.
Reading Room 2 to 5 P.M. Corner Warren and Jay Streets.

GLOUCESTER, MASS.—First Church of Christ, Scientist.—First Reader, Carrie H. Sawyer.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.45 P.M.—Bergengren's Block, cor. Middle and Center Streets.
Reading Room open 2 to 4 P.M.

GOSHEN, IND.—First Church of Christ, Scientist.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Over Post Office.
Reading Room, same address.

GRAND FORKS, N. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Martha Sutton Thompson.—Services: 10.45 A.M., 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Security Trust Building, 4th Floor.
Reading Room open daily from 2 to 4 P.M. Christian Science literature on sale.

GRAND ISLAND, NEB.—First Church of Christ, Scientist.—First Reader, Edgar F. Bruce.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Cor. Kimball Ave. and 2d Street.
Reading Room open Tuesday, Thursday, and Friday from 2 to 5 P.M.

GRAND JUNCTION, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie P. White.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church Edifice on First near Main Street.

GRAND RAPIDS, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Frances E. Utley.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—The St. Cecilia, Ransom Street.
Reading Room, 178 East Fulton Street, next to Livingston Hotel; open daily, except Sunday from 10 A.M. to 5 P.M. All Christian Science literature on sale.

GREEN BAY, WIS.—First Church of Christ, Scientist.—First Reader, Miss Minnie E. McDonald.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Shayler Building, Adams and Pine Streets.
Reading Room, same address.

GREENSBURG, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Annie E. Baker.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—16 East Otterman Street.
Reading Room, same address.

GREENVILLE, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Strong.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—G. A. R. Hall.
Reading Room, same address.

GUTHRIE, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Nell J. Merten.—Services: 11 A.M., 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—116 N. Broad St.
Reading Room in rear of Church; open daily from 2 to 5 P.M.

HAMILTON, O.—First Church of Christ, Scientist.—First Reader, Miss Nellie Victoria Freshman.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Webster Building, High Street.
Reading Room open daily from 9 A.M. to 5 P.M.

HAMILTON, ONT.—First Church of Christ, Scientist.—First Reader, Charles E. Wilson.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Oak Hall, 10 James Street, N.
Reading Room, same address.

HART, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Ella V. Cheney.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.
Reading Room open every afternoon.

HARTFORD, CONN.—First Church of Christ, Scientist.—First Reader, Willard S. Mattox.—Services: 10.45 A.M. Sunday School, 12 M.; Wednesday, 7.45 P.M.—Cattlin Building, corner Main and Asylum Streets.
Reading Room, same address; open daily, except Sunday, from 2.30 to 5 P.M. and Tuesday and Friday evenings.

HASTINGS, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie I. Zinn.—Services: 10.45 A.M.; Wednesday, 8 P.M.—809 W. 2d Street.

HATTIESBURG, MISS.—First Church of Christ, Scientist.—First Reader, Mrs. Rossie C. Ludlow.—Services: 10.30 A.M.; 7.30 P.M.; Wednesday, 8 P.M.—Christian Science Hall.

HAVERHILL, MASS.—First Church of Christ, Scientist.—First Reader, John M. Harrison.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—The Bartlett, Main Street.
Reading Room, same address.

HELENA, MONT.—First Church of Christ, Scientist.—First Reader, Carlos L. Reed.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Room 1, Electric Building, corner Park and Sixth Avenues.
Reading Room open daily, except Sunday, from 2 to 5 P.M. 211 Power Building.

HERKIMER, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Lillian R. Hogg.—Services: 10.45 A.M.—Herkimer National Bank Building.
Reading Room open daily, 2.30 to 5 P.M.

HIGHLAND PARK, ILL.—First Church of Christ, Scientist.—Services: 10.40 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Bergen Block.

HOOPESTON, ILL.—First Church of Christ, Scientist.—First Reader, Miss Stella F. Sablin.—Services: 11 A.M.; Wednesday, 7.30 P.M.—At Church Edifice.
Reading Room, same address.

HOOSICK FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Julia W. Stevens.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, 2 to 4 P.M. 22 Church Street.

HORSEHEADS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Nettie A. Cooter.—Services: 11 A.M.; Wednesday, 8 P.M.—Mosher Building, Main Street.

HORTON, KAN.—First Church of Christ, Scientist.—First Reader, Miss Emma Neal.—Services: 11 A.M.; Wednesday, 7.30 P.M.—821 West Mabel Street.

HOUSTON, TEX.—First Church of Christ, Scientist.—First Reader, James D. Sherwood.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Travis and McKinney Avenue.
Reading Room open daily from 3 to 5 P.M.

HOUSTON, TEX.—Second Church of Christ, Scientist.—First Reader, Mrs. Lulu H. Bond.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, 1007 Main Street, between McKinney and Lamar Avenues.
Reading Room in Chapel, open daily, 9 A.M. to 12 M.

HOWARD, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine H. Campbell.—Services: 11 A.M.; Wednesday, 8 P.M.—Howard First National Bank Bldg.

HOWARD, PA.—First Church of Christ, Scientist.—First Reader, William H. Long.—Services: 10.30 A.M.—Kilne's Hall.

HUDSON, MASS.—First Church of Christ, Scientist.—First Reader, Clifford M. Tucker.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall.
Reading Room open daily from 2 to 5 P.M. Same Building.

HUNTINGTON, W. VA.—First Church of Christ, Scientist.—First Reader, Miss Katie M. Ingram.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

HURLEY, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah Brauch.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.
Reading Room open daily, 2 to 5 P.M.

HUTCHINSON, KAN.—First Church of Christ, Scientist.—First Reader, Noble D. Preble.—Services: 11 A.M.—Room 25, World Block.

IDA GROVE, IA.—First Church of Christ, Scientist.—First Reader, Amos H. Gray.—Services: 10.45 A.M.—At I. O. O. F. Hall; Wed., 7.30 P.M. at Homer S. Bradshaw's Office.

IDAHO SPRINGS, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary H. Anderson.—Services: 11 A.M.—Elks' Hall.

INDEPENDENCE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Lou Kirkham.—Services: 10.30 A.M.

INDEPENDENCE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Woodbridge.—Services: 11 A.M.—111 East Main Street.
Reading Room, same address.

INDIANAPOLIS, IND.—First Church of Christ, Scientist.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—The Propylaeum, North Street, between Penn and Meridian Streets.
Reading Room open daily from 10 A.M. to 4 P.M. Room 17, Lombard Building, 24 1/2 E. Washington Street.

IOLA, KAN.—First Church of Christ, Scientist.—First Reader, Howard B. Adams.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.

ITHACA, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Mildred Gillum.—Christ, Scientist.—First Reader, John H. Williams.—Services: 10.45 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Church Edifice, corner Monroe and Newnan Streets.
Reading Room, same address.

Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.
Reading Room open daily, except Sunday, 2 to 5 P.M.—119 South Toga Street.

JACKSON, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Mary M. Field.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—West Side Park, corner Jackson and Main Streets.

JACKSON, TENN.—First Church of Christ, Scientist.—First Reader, Kenneth McKenzie.—Services: 11 A.M.; Wednesday, 8 P.M.

JACKSONVILLE, FLA.—First Church of Jacksonville, Ill.—First Church of Christ, Scientist.—First Reader, Miss Anna M. Brown.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.45 P.M.—221 W. Morgan St.
Reading Room open daily, 2 to 4 P.M. Same address.

JAMESTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, Martin F. Jackson.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Christian Science Chapel, corner Prendergast Avenue and East Fourth Street.
Reading Room open daily, except Sundays, from 1.30 to 4.30 P.M.

JANESVILLE, WIS.—First Church of Christ, Scientist.—First Reader, Helen Copeland Sherer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Phoebus Block, W. Milwaukee St.
Reading Room open 2 to 4 P.M.

JEFFERSON CITY, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Kate M. Henry.—Services: 11 A.M.—318 Monroe St.
Reading Room, 211 East Main Street.

JERSEY CITY, N. J.—First Church of Christ, Scientist.—First Reader, Ada L. Lenhart.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Arcanum Hall, corner Clinton and Jackson Avenues.
Reading Room, same address; open daily, except Sunday, from 1 to 4.30 P.M.

JOHNSTOWN, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Buckles.—Services: 10.45 A.M. Wednesday, 8 P.M.—G. A. R. Hall, 1st floor.

JOLIET, ILL.—First Church of Christ, Scientist.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—119 Ottawa Street.
Reading Room, same address.

JOPLIN, MO.—First Church of Christ, Scientist.—First Reader, Willis A. Danford.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall, corner 7th and Main.
Reading Room, Latour Bldg., 8th and Main.

JOPLIN, MO.—Second Church of Christ, Scientist.—First Reader, Mrs. Mary C. Gregory.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—118 W. 8th Street.
Reading Room, 424 Pearl Street.

JUNCTION CITY, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Eva S. Mackey.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner 5th and Jefferson Streets.

KALAMAZOO, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie B. Potter.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Park and South Streets.
Reading Room, 308 W. Main Street, second floor, open daily from 10 A.M. to 12 M. and 2 to 5 P.M.; also Mon. and Thurs. evenings.

KANKAKEE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet A. Jones.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Public Library Building.

KANSAS CITY, MO.—First Church of Christ, Scientist.—First Reader, William S. Farlow.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner 9th Street and Forest Avenue.
Reading Room open week days from 9.30 A.M. to 5 P.M., and Tuesday and Friday evenings from 7 to 9. Located N. E. corner 10th and Walnut Streets, Arlington Building.

KANSAS CITY, MO.—Second Church of Christ, Scientist.—First Reader, Mrs. Jennie B. Schooley.—Services: 11 A.M.; Sunday School, 12 M.—Willis Wood Theatre, 11th and Baltimore; Wednesday, 8 P.M.—Pepper Auditorium, N. W. corner 9th and Locust Streets.
Reading Room, Suite 302-303 New Century Building, 812-814 Grand Avenue. Open 9 A.M. to 5 P.M. daily.

KEARNEY, NEB.—First Church of Christ, Scientist.—First Reader, Alvin G. Smead.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open week days, 2 to 4 P.M. Christian Science Hall, cor. 1st Ave & 23d St.

KEOKUK, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Lillie A. Findley.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—716 Main Street.
Reading Room open from 2 to 5 P.M. every day, except Sunday; same address.

KEWANEE, ILL.—First Church of Christ, Scientist.—First Reader, Anderson Quay Clark.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—At 100 W. 2d St.

KINGSTON, N. Y.—First Church of Christ, Scientist.—First Reader, J. Lloyd Phillips.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—40 Sterling Street.
Reading Room, same address, open daily.

KINGSTON, ONT.—First Church of Christ, Scientist.—First Reader, Thomas J. Kinnear.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Christian Science Hall, Sydenham St.
Reading Room, same address; open daily.

KINSTON, N. C.—First Church of Christ, Scientist.—First Reader, Mrs. Henry Peebles.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—103 E. Gordon Street, Room 8.
Reading Room open daily, except Sunday, from 2 to 5 P.M.

KIRKWOOD, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret M. Gowdy.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.

KNOXVILLE, TENN.—First Church of Christ, Scientist.—First Reader, Elias A. Payne.—Services: 11 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M.—Borchers Building.
Reading Room, same address.

LA CROSSE, WIS.—First Church of Christ, Scientist.—First Reader, Miss Miriam C. Blackwell.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 7.45 P.M.—Church on King Street, between 5th and 6th Streets.
Reading Room open from 12 M. to 1 P.M., and 3 to 5 P.M. 304 McMillan Building.

LA FAYETTE, IND.—First Church of Christ, Scientist.—First Reader, Nannie B. Jaynes.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Milford Block, corner 4th and Ferry Streets.
Reading Room, same address.

LA GRANGE, ILL.—First Church of Christ, Scientist.—First Reader, Charles Knapp.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Auditorium, Town Hall.
Reading Room, 5 So. Fifth Avenue.

LA JUNTA, COLO.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Cheatham.—Services: 11 A.M.; Wednesday, 8 P.M.—New Woodruff Block.

LAKE GENEVA, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Anna B. Logan.—Services: 11 A.M.; Wednesday, 8 P.M.—C. S. Hall, Metropolitan Block.

LAMPASAS, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Annie L. Clements.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Main, between 3d and 4th Streets.

LANCASTER, O.—First Church of Christ, Scientist.—Services: 10 A.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.
Reading Room, 10 A.M. to 4 P.M. 134 N. Broad Street.

LANSING, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Holbrook Pierce.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Matinee Musical, Ottawa St., W.
Reading Room, open from 2 to 5 P.M., except Sunday: Room 310 Hollister Building.

LAUREL, MISS.—First Church of Christ, Scientist.—First Reader, Mrs. Florence M. Stratton.—Services: 10.30 A.M. and 7.30 P.M.; Wed., 7.30 P.M.—Home of J. A. Brinkley.

LAWRENCE, MASS.—First Church of Christ, Scientist.—First Reader, Miss Susie M. Lang.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Green Street.
Reading Room, same address; open daily, 2 to 4 P.M., Tues. and Fri. evenings 7 to 9.

LAWTON, O. T.—First Church of Christ, Scientist.—First Reader, Bertice M. Parmenter.—Services: 11 A.M.; Wednesday, 7.30 P.M.—226 Avenue E.
Reading Room open daily.

LEAVENWORTH, KAN.—First Church of Christ, Scientist.—First Reader, Edward H. Keach.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Conservatory of Music, Fifth Avenue.
Reading Room in Manufacturers Bank Bldg.

LE MARS, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Ruth E. Williams.—Services: 10.45 A.M.—Columbia Hall.
Reading Room open from 2 to 5 P.M., Le Mars National Bank Building.

LE ROY, KAN.—First Church of Christ, Scientist.—First Reader, Charles B. Norton.—Services: 10.30 A.M.

LEWISTON, IDAHO.—First Church of Christ, Scientist.—First Reader, Mrs. Mary F. Mann.—Services: 11 A.M.; Wed., 7.30 P.M.

LEXINGTON, KY.—First Church of Christ, Scientist.—First Reader, Mrs. Malinda J. Lancaster.—Services: 10.30 A.M.—Corner Main and Walnut, John's Building.
Reading Room open 9 A.M. to 8 P.M., same address.

LEXINGTON, KY.—Second Church of Christ, Scientist.—First Reader, Miss Helen Rogers.—Services: 11 A.M.; Wednesday, 7.30 P.M.—88 North Broadway.
Reading Room open 10 A.M. to 5 P.M.; same address.

LEXINGTON, MO.—First Church of Christ, Scientist.—First Reader, Miss Charlotte Morath.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Meng Building.
Reading Room, same address.

LIMA, O.—First Church of Christ, Scientist.—First Reader, Miss Mary B. Adams.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Masonic Temple.
Reading Room, same place, open from 2 to 5 P.M. week days. Take elevator.

LINCOLN, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Belle Marshall.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Marshall Block.
Reading Room, same address.

LINCOLN, NEB.—First Church of Christ, Scientist.—First Reader, Horace W. Hebbard.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Fraternity Building, corner 13th & N. Sts.
Reading Room, Oliver Theatre Building, 1235 P Street.

LITTLE ROCK, ARK.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Robinson.—Services: 11 A.M. and 7.45 P.M.; Wed., 8 P.M.—Whipple Bldg., 4th and Scott.
Reading Room, same address.

LIVERMORE FALLS, ME.—First Church of Christ, Scientist.—First Reader, Eliza A. Dow.—Services: 10.30 A.M.—Odd Fellows Bk.

LOCK HAVEN, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Hall.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Harmon Building, Main Street.
Reading Room open 2 to 5 P.M.

LOCKPORT, N. Y.—First Church of Christ, Scientist.—First Reader, Mary E. Collier.—Services: 10.45 A.M., 7 P.M.; Wednesday, 7.45 P.M.—8-10 Lincoln Block, corner Main and Locust Streets.
Reading Room, same address.

LOCKPORT, N. Y.—Second Church of Christ, Scientist.—First Reader, A. Ford Michael.—Services: 10.45 A.M.; Wednesday, 8 P.M.—30 East Avenue.
Reading Room open daily.

LOGANSPORT, IND.—First Church of Christ, Scientist.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—Christian Science Chapel, North and Ninth Streets.
Reading Room, same address, open daily.

LONDON, ENGLAND.—First Church of Christ, Scientist.—First Reader, William N. Miller.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—57 Bryans-on Street, Marble Arch, W.

LONDON, ENGLAND.—Second Church of Christ, Scientist.—First Reader, Mrs. E. Blanche Ward.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Elysee Galleries, 17 Queens Road W. (near Tube and Metropolitan Queens Road Stations).
Reading Room, 19 and 22 Regent House, Regent Street, (near Oxford Circus Tube Station). Open every week day 11 A.M. to 6.30 P.M.; Saturday, 11 A.M. to 3 P.M. All Christian Science literature on sale.

LONDON, ONT.—First Church of Christ, Scientist.—First Reader, Charles G. Manness.—Services: 11 A.M. and 7 P.M.—Wed., 8 P.M.
Reading Room all at Church Edifice.

LONGMONT, COL.—First Church of Christ, Scientist.—First Reader, Miss Hermann Jantzen.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—K. P. Hall, Maine Street.

LORAIN, O.—First Church of Christ, Scientist.—First Reader, Mrs. Mae B. Worden.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—6 Pierce Block.

LOS ANGELES, CAL.—First Church of Christ, Scientist.—First Reader, Miss Mabel Wallace.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 17th Street, one-half block west of Figueroa St.
Reading Room, same address.

LOS ANGELES, CAL.—Second Church of Christ, Scientist.—First Reader, Mrs. Zaidée V. Smith.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Auditorium of the Women's Club, Figueroa Street, near 10th Street.
Reading Room, Rooms 508-500 Grant Bldg., cor. 4th & Broadway; open 10 A.M. to 5 P.M.

LOUISVILLE, KY.—First Church of Christ, Scientist.—First Reader, Edward C. Newbold.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—The Rossmore, 748 Fourth Avenue.
Reading Room open 10 A.M. to 12 M. and 2 to 4 P.M.

LOWELL, MASS.—First Church of Christ, Scientist.—First Reader, Jesse B. Twiss.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Middlesex Hall, Palmer St.

LUDINGTON, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Diantha M. Goodsell.—Services: 10.45 A.M.—Corner Delta and Flier Streets.

LYNN, MASS.—First Church of Christ, Scientist.—First Reader, William H. Lewis.—Services: 10.45 A.M.; Sunday School at same hour; Wednesday, 7.45 P.M.—Wright Sharon Hall, 61 Exchange Street.
Reading Room open from 3 to 5 and 7 to 9 P.M., except Wednesday evenings, 61 Exchange Street.

MACON, GA.—First Church of Christ, Scientist.—First Reader, Joel R. Mosley.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Public Library, Mulberry Street.
Reading Room, same address.

MADISON, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Theresa Archibald.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M., except May 1 to September 1, 8 P.M.—Jewish Synagogue, W. Washington Avenue.
Reading Room, Fuller Opera House, Rm. 2.

MALDEN, MASS.—First Church of Christ, Scientist.—First Reader, Charles H. Glidden.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—Assembly Hall, Auditorium Building, Pleasant Street.
Reading Room, Room 8, Auditorium Bldg.

MANCHESTER, ENGLAND.—First Church of Christ, Scientist.—First Reader, Lady Victoria Murray.—Services: 6.30 P.M.; Wednesday, 7.30 P.M.—At Reading Room.
Reading Room open daily, 6 to 9 P.M.; Tuesday and Friday, 12 M. to 2 P.M., 24 Dover Street, Oxford Street.

MANCHESTER, N. H.—First Church of Christ, Scientist.—First Reader, Rev. Charles D. Reynolds.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 7.30 P.M.—At Reading Room.
Reading Room, corner Elm and Manchester Streets, open daily.

MANHATTAN, KAN.—First Church of Christ, Scientist.—First Reader, Katrine Krudop.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—German Church.
Reading Room, Fielding Bldg. open daily.

MANSFIELD, O.—First Church of Christ, Scientist.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Stocking Bldg., Rm. 5, Cor. Main & 4th Sts.—Reading Room open 1.30 to 4 P.M.

MAQUON, ILL.—First Church of Christ, Scientist.—First Reader, Edna L. Hughes.—Services: 10 A.M.—In K. of P. Hall.

MARINETTE, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Zada W. Allen.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Corner Stephenson and Liberty Sts.—Reading Room, same address.

MARION, IND.—First Church of Christ, Scientist.—First Reader, Erastus J. Hall.—Services: 11 A.M.; Wednesday, 8 P.M.—Tribune Building.

MARION, O.—First Church of Christ, Scientist.—First Reader, Miss Jeannette Quick.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7.30 P.M.—Marion National Bank Building.

MARLBORO, MASS.—First Church of Christ, Scientist.—First Reader, Henry O. White.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—G. A. R. Hall.—Reading Room open daily from 2 to 5 P.M.—Room 10, Corey Building.

MARQUETTE, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie W. Sackrider.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—100 Spring Street.—Reading Room open daily.

MARSHALL, MICH.—First Church of Christ, Scientist.—Services: 10.45 A.M.; Wednesday, 7 P.M.—Church Building, 109 Mansion Street.—Reading Room, same address.

MARSHALL, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Semiramis L. Jemison.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Building, N. W. corner Houston Avenue and La Fayette Street.—Reading Room open daily, except Sunday, 3 to 5 P.M., same address.

MARSHALLTOWN, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Melile R. Kierulff.—Services: 10.45 A.M.; Wed., 7.30 P.M.—Church cor. Main St. and Second Ave.—Reading Room, same address.

MARYSVILLE, KAN.—First Church of Christ, Scientist.—First Reader, Miss Olive Hammett.—Services: 11 A.M.; Wednesday, 8 P.M.

MASON CITY, IA.—Church of Christ, Scientist.—First Reader, Clifford P. Smith.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, 8th Street.—Reading Room, same address.

MCGREGOR, IA.—Church of Christ, Scientist.—First Reader, Mrs. Jennie A. Farnum.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Barron Block.

McKINNEY, TEX.—First Church of Christ, Scientist.—First Reader, Miss Sallie Andrews.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—E. Virginia Street, first stairway west of P. O.

McPHERSON, KAN.—First Church of Christ, Scientist.—First Reader, Chester W. Dum.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Hall in McPherson Bank Building.

MEADVILLE, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Maria E. Tallman.—Services: 11 A.M.; Wednesday, 8 P.M.—Reading Room open daily, 309 Sherman Street.

MECHANICSBURG, O.—First Church of Christ, Scientist.—First Reader, Mrs. Dora E. Forbes.—Services: 10.30 A.M.; Wednesday, 7 P.M.—Main Street.

MEMPHIS, TENN.—First Church of Christ, Scientist.—First Reader, Miss Mahine Gafford.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Reading Room open daily from 9 A.M. to 4 P.M., Randolph Building, Rooms 72 to 80.

MEMPHIS, TENN.—Second Church of Christ, Scientist.—First Reader, Mrs. Elizabeth F. Churchill.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Woman's Building.

MERIDEN, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Zella C. Wallace.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Corner Liberty and Norwood Streets.—Reading Room, 107 E. Main Street.

MEXICO, MO.—First Church of Christ, Scientist.—First Reader, Charles Wade.—Services: 10.45 A.M.; Wednesday, 3 P.M.—113A W. Monroe Street.

MIDDLEBURGH, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Sophia Feldman.—Services: 11 A.M.

MILFORD, N. H.—First Church of Christ, Scientist.—First Reader, Rosella M. Center.—Services: 10.45 A.M.—Eagle Hall.

MILWAUKEE, WIS.—First Church of Christ, Scientist.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 572 Van Buren Street.

Reading Room open daily, except Sunday, from 10 A.M. to 12.30 P.M. and 2 to 4 P.M.—Room 301 Masonic Building, corner Jefferson and Oneida Streets.

MILWAUKEE, WIS.—Second Church of Christ, Scientist.—First Reader, Fred T. Woodford.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—At the Athenaeum, Cass and Biddle Streets.

Reading Room open daily, except Sunday, from 10 A.M. to 4 P.M., also Friday evenings from 7.30 to 9. 413 416 Wells Building, corner Wisconsin and Milwaukee Streets.

MILWAUKEE, WIS.—Third Church of Christ, Scientist.—First Reader, Henry A. Schutte.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—At the Northwest Side Kindergarten, 7th St., between Walnut and Sherman Streets.

MINNEAPOLIS, MINN.—First Church of Christ, Scientist.—First Reader, John E. Playter.—Services: 10.45 A.M. and 8 P.M.—Sunday School, 12 M.; Wednesday, 8 P.M.—15th Street, between Portland and Park Ave.

Reading Room, 9 A.M. to 5 P.M., except Sunday. Suite 718 Andrus Building.

MINNEAPOLIS, MINN.—Second Church of Christ, Scientist.—First Reader, Henry A. Barnes.—Services: 10.45 A.M.; Sunday School, 12 M., Lyceum Theatre, Hennepin Avenue, between 7th and 8th Streets; Wednesday, 8 P.M.—First Unitarian Church, corner 8th Street, South, and Mary Place.

Reading Room, Second Floor, 21 South Sixth St.; 10 A.M. to 4 P.M., except Sunday.

MINNEAPOLIS, MINN.—Third Church of Christ, Scientist.—First Reader, Miss Anna M. Krudop.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—6 West Lake Street.

MISSOULA, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. Lottie Lister.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.

Reading Room open daily, except Sunday, from 2 to 4 P.M.—Room 4, McHaffie Block.

MISSOURI VALLEY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Daniels.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Erie Street, opposite P. O.

MOBILE, ALA.—First Church of Christ, Scientist.—First Reader, Edward P. Prophet.—Services: 11 A.M.; Wednesday, 8 P.M.—9 St. Emanuel Street.
Reading Room, same address.

MONMOUTH, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Julia C. Thienes.—Services: 11 A.M.; Wednesday, 7.45 P.M.—108 South First Street.

MONTCLAIR, N. J.—First Church of Christ, Scientist.—First Reader, same address; open daily, 12 M.; Wednesday, 8 P.M.—Herald Hall.
Reading Room open 2 to 5 P.M. daily.

MONTGOMERY, ALA.—First Church of Christ, Scientist.—First Reader, Mrs. Gertrude H. Johnstone.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 7.30 P.M.—16½ South Perry Street.
9.30 A.M. to 5 P.M.

MONTREAL, P. Q.—First Church of Christ, Scientist.—First Reader, Walter Roach.—Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M. Sunday evening service discontinued during July and August.
Church Edifice, 41 and 43 Closse Street, Western Square.
Reading Room open 9.30 A.M. to 5 P.M.

MONTREAL, P. Q.—Second Church of Christ, Scientist.—First Reader, Miss Blanche S. Shannon.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—194 Peel Street, opposite 11th School. Evening service omitted during July and August.
Reading Room open daily.

MONTROSE, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Hattie Frees. School, 10 A.M.; Wednesday, 7.30 P.M.—Cor.—Services: 11 A.M. and 7.30 P.M.; Sunday ner Front and Fourth Streets.

MORRISON, ILL.—First Church of Christ, Scientist.—First Reader, William M. Burns.—Services: 10.45 A.M.—Over Record Office.

MT. PLEASANT, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah Jane Smith.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—C. S. Chapel, Jefferson Street.

MT. PLEASANT, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Ida P. Dusenbury.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7 P.M.
Reading Room open daily.

MT. VERNON, N. Y.—First Church of Christ, Scientist.—First Reader, Clarence H. Fowler.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Dearborn Building, 49 So. 4th Avenue.
Reading Room open daily, 3 to 5 P.M.

MUNCIE, IND.—First Church of Christ, Scientist.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—123 West Charles Street.
Reading Room open 2 to 4 P.M. daily.

MUSCATINE, IA.—First Church of Christ, Scientist.—First Reader, John A. Stortz.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Sixth and Walnut Streets.

MUSKEGON, MICH.—First Church of Christ, Scientist.—First Reader, Miss Carrie M. Ellis.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—15 E. Delaware Street.

MYSTIC, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Eva Latham.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open Mondays, Wednesdays, and Saturdays, from 2 to 5 P.M. Newbury Block.

NASHUA, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Charlotte M. Gray.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Phillips Bldg.
Reading Room, same place.

NEBRASKA CITY, NEB.—First Church of Christ, Scientist.—First Reader, Miss Anna Jessen.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—817 Central Ave.
Reading Room open Wednesday, 2 to 5 P.M.

NEEDHAM, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Estelle B. Freeman.—Services: 10.45 A.M.; Sunday School, 12 M.—Masonic Hall.

NELIGH, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Mary M. Housh.—Services: 11 A.M.; Wednesday, 8 P.M.

NEWARK, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Emma DeProse.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.—17 West Park Street.
Reading Room, same address.

NEWARK, O.—First Church of Christ, Scientist.—Services: 10.30 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Memorial Hall.
Reading Room open Saturdays, 2 to 5 P.M.

NEW BEDFORD, MASS.—First Church of Christ, Scientist.—First Reader, Charles Lorraine Kirtland.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, 10 A.M. to 5 P.M. Purchase and High Streets.

NEW BERN, N. C.—First Church of Christ, Scientist.—First Reader, Miss Mary Hatch Harrison.—Services: 10.45 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—87 Craven St.
Reading Room, same address.

NEWBURYPORT, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Florence A. Noyes.—Services: 10.45 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Joy Block, Inn Street.
Reading Room open daily, 3 to 5 P.M.

NEW CASTLE, COL.—First Church of Christ, Scientist.—First Reader, Lovina S. Carpenter.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Rooms, Third Street.
Reading Room one door north of Hall.

NEW HAVEN, CONN.—First Church of Christ, Scientist.—First Reader, Rev. Severin E. Simonsen.—Services: 11 A.M.; Wednesday, 8 P.M.—156 Orange Street.
Reading Room open daily from 2.30 to 5 P.M.; Monday evenings, 7.30 to 9.30.

NEW LONDON, CONN.—First Church of Christ, Scientist.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Jay and Huntington Streets.
Reading Room open daily, except Sundays, from 9 A.M. to 5 P.M.

NEWMAN, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Lulu H. Moffitt.—Services: 11 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M.—Christian Science Hall.
Reading Room open Wed. & Sat. 2 to 5 P.M.

NEW ORLEANS, LA.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie S. Twitchell.—Services: 10.45 A.M.; Wednesday, 8 P.M.—816 St. Charles Street.
Reading Room, same address.

NEW ORLEANS, LA.—Second Church of Christ, Scientist.—First Reader, Mrs. Annie E. Drake.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—4406 St. Charles Avenue.
Reading Room open from 10 A.M. to 4 P.M. Room 419, Hennen Building.

NEW PAYNESVILLE, MINN.—First Church of Christ, Scientist.—First Reader, Mary Gibson.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.—Church Edifice.

NEWPORT, R. I.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Mauzy Cherry.—Services: 10.45 A.M.; Wednesday, 8 P.M.—18 Bellevue Avenue.

NEW YORK, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Laura C. Lyman.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.30 P.M.; Wednesday, 8 P.M.—137-143 W. 48th Street.

Reading Room open daily, except Sundays, from 9 A.M. to 5 P.M.

NEW YORK, N. Y.—Second Church of Christ, Scientist.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wed., 8 P.M.—Church Edifice, Central Park West, and 68th Street.

Reading Room open daily from 9 A.M. to 5 P.M. and Sunday afternoons, 10 W. 68th Street.

NEW YORK, N. Y.—Third Church of Christ, Scientist.—First Reader, Horace B. Hord.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.20 P.M.; Wednesday, 8 P.M.—80-82 W. 120th Street, near Lenox Avenue.

Reading Room open daily from 9 A.M. to 5 P.M. 80 West 126th Street.

NEW YORK, N. Y.—Fourth Church of Christ, Scientist.—First Reader, Charles E. Finlay.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—In Christian Science Chapel, 82d Street, between Broadway and West End Avenue.

Reading Room open daily, except Sunday, from 10 A.M. to 4 P.M. and Tuesday, Thursday, and Saturday evenings from 8 to 9.30.

NEW YORK, N. Y.—Fifth Church of Christ, Scientist.—First Reader, Mrs. Rosalind Roberts.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Scotia Building, 624 Madison Avenue, S. W. corner 59th Street.

Reading Room open daily, 10 A.M. to 4 P.M., also Monday and Thursday evenings.

NORFOLK, NEB.—First Church of Christ, Scientist.—First Reader, George N. Beels.—Services: 11 A.M.—Odd Fellows Hall.

Reading Room corner Main and Third St.

NORFOLK, VA.—First Church of Christ, Scientist.—First Reader, J. Clifton Batts.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Church Edifice, 261 Freemason Street.

Reading Room, same address; entrance, Boush Street.

NORTH ADAMS, MASS.—First Church of Christ, Scientist.—First Reader, Walter D. Macdonald.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Christian Science Chapel, Chestnut Street.

Reading Room, same address.

NORTH YAKIMA, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Emily J. Webber.—Services: 11 A.M.—3d and A St.

NORWAY, WIS.—First Church of Christ, Scientist.—First Reader, Walter L. Cocroft.—Services: 10.30 A.M.; Sunday School, 12 M.

OAKLAND, CAL.—First Church of Christ, Scientist.—First Reader, Rev. Elmer McBurney.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 11 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Franklin and 17th Streets.

Reading Room, same address, open daily.

OAKLAND, (East), CAL.—Second Church of Christ, Scientist.—First Reader, Miss Helen Higby.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 7.45 P.M.—362 15th Street, near 7th Avenue.

Reading Room, same address; open daily.

OAK PARK, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Julia A. Moore.—Services: 10.45 A.M. and Wednesday evening.—Masonic Hall, Lake Street.

Reading Room open daily, Masonic Hall.

OCONTO, WIS.—Church of Christ, Scientist.—First Reader, Mrs. Eliza L. Colson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—At Christian Science Chapel.

OCONOMOWOC, WIS.—First Church of Christ, Scientist.—First Reader, Rollin C. Macomber.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Wallace Block.

Reading Room, same address; Wednesday, 2 to 5 P.M.

OGDEN, UTAH.—First Church of Christ, Scientist.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 24th St., corner Lincoln Avenue.

Reading Room, suite 212, Eccles Building.

OKLAHOMA CITY, O. T.—First Church of Christ, Scientist.—First Reader, Mrs. Kathryn McKey Alton.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Hendrickson Building, 220 Main Street.

Reading Room, same address; open 9 A.M. to 5 P.M. daily.

OLEAN, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie R. Gale.—Services: 10.30 A.M.; Wednesday, 7.45 P.M. City Building.

Reading Room open daily from 2.30 to 5 P.M., except Sunday.

OMAHA, NEB.—First Church of Christ, Scientist.—First Reader, Charles C. Montgomery.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 2633 St. Mary's Avenue.

Reading Room, 240 Bee Building; open 9 A.M. to 5 P.M.

ONEONTA, N. Y.—First Church of Christ, Scientist.—First Reader, George C. Ritter.—Services: 10.30 A.M.; Wednesday, 8 P.M.—25 Chestnut Street.

Reading Room open from 2 to 5 P.M.

ORANGE, N. J.—First Church of Christ, Scientist.—First Reader, William L. Trowbridge.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Berkeley Hall, Harrison Street, East Orange.

Reading Room, 188 Main Street, opposite Cleveland Street, Orange; open daily. Telephone, 3342.

ORANGEVILLE, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Charlotte Cresswell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.

OREGON CITY, ORE.—First Church of Christ, Scientist.—First Reader, Miss Laura E. Beattie.—Services: 11 A.M.; Wednesday, 8 P.M.—Main Street, between 5th and 6th.

OSHKOSH, WIS.—First Church of Christ, Scientist.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—The Century on High Street.

Reading Room, 5 Webster Block.

OSKALOOSA, IA.—First Church of Christ, Scientist.—First Reader, Miss Caroline A. Loring.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Over 219-220 High Avenue, E.

Reading Room, same place; open 3 to 5 P.M. Wednesday.

OSWEGO, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Ida M. Sherman.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Second floor, Page Block, corner W. Bridge and Second Street.

Reading Room open daily, except Sunday, 8 to 5 P.M. Same address.

OTTAWA, ILL.—First Church of Christ, Scientist.—First Reader, Miss Mae Blanchard.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hall over First National Bank.

Reading Room open Tuesdays, Thursdays, and Saturdays from 2.30 to 5 P.M.

OTTAWA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes F. Hart.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Reading Room, West Third Street.

OTTAWA, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth W. Higman.—Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—251 Metcalfe Street.
Reading Room, same address, open daily, except Sunday.

OTTUMWA, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice P. Wyman.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.
Reading Room open Wednesday 2 to 5 P.M. in the Church Edifice, 4th and Market Sts.

OZONA, FLA.—First Church of Christ, Scientist.—First Reader, Hyriens M. Patrick.—Services: 10.30 A.M.; Sunday School, 10 A.M.

PALO ALTO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Kimball.—Services: 11 A.M.; Wednesday, 8 P.M.—In Reading Room, Madison & Thalt Bldg.

PANA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah C. Baker.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. Rooms, Glasgow Block, E. Second Street.

PARIS, FRANCE.—First Church of Christ, Scientist.—First Reader, Mlle. Alphonsine Demarez.—Services: 11 A.M.; Wednesday, 8 P.M.—12 rue Darcet 17 arr.

PARK RIDGE AND EDISON PARK, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie Chatterton.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.
Reading Room, same address.

PARSONS, KAN.—First Church of Christ, Scientist.—First Reader, Miss Harriet Kleer.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Excelsior Hall, East Forest Avenue.
Reading Room open daily, except Sunday, from 2 to 5 P.M. Mercantile Bk., Forest Av.

PASADENA, CAL.—First Church of Christ, Scientist.—First Reader, Miss Cornelia C. Church.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Auditorium.
Reading Room N. E. corner Raymond Avenue and Green Street.

PEORIA, ILL.—First Church of Christ, Scientist.—First Reader, Judge Robert H. Lovett.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 1001 Hamilton Boulevard.
Reading Room open daily, 10 A.M. to 4 P.M., except Sunday. Rooms 439-440 Woolner Building, 200 So. Adams Street.

PETERBORO, ONT.—First Church of Christ, Scientist.—First Reader, Robert J. Todd.—Services: 11 A.M., 7 P.M.; Sunday School, 12 M.; Wed., 8 P.M.—Church, 378 Ayler St.
Reading Room, same address.

PHILADELPHIA, PA.—First Church of Christ, Scientist.—First Reader, Charles H. Fahnestock.—Services: 10.45 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Church Edifice, N. W. corner Broad and Spruce Streets.
Reading Room open daily, 10 A.M. to 5 P.M., except Sunday.

PHILADELPHIA, (West), PA.—Second Church of Christ, Scientist.—First Reader, William F. Randall.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—108 S. 40th St.
Reading Room, same address open daily, except Sunday, from 12 M. to 4 P.M.

PHOENIX, ARIZ.—First Church of Christ, Scientist.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Young Building, corner Center and Jefferson Streets.
Reading Room open daily from 10 A.M. to 4 P.M., same address.

PIPESTONE, MINN.—First Church of Christ, Scientist.—First Reader, Florence E. Wilson.—Services: 11 A.M.—Corbett's Hall.

PIQUA, O.—First Church of Christ, Scientist.—First Reader, William Van Horn.—Services: 10.30 A.M.—Maccabees Hall, 317 1/2 over Third National Bank, Main Street.

PITTSBURG, KAN.—First Church of Christ, Scientist.—First Reader, Huldah M. Richmond.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—A.O.U.W. Hall, E. 3d St.

PITTSBURG, PA.—First Church of Christ, Scientist.—First Reader, Elias Cobb.—Services: 11 A.M. and 8 P.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Chapel, 4000 Fifth Avenue, near Boquet Street.
Reading Room, 10 A.M. to 4 P.M., except Sunday. Room 603, Bijou Building, Penn Avenue, near 6th Street.

PLAINFIELD, ILL.—First Church of Christ, Scientist.—First Reader, Henry C. Fry.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Universalist Church.
Reading Room in Church; Wednesdays, from 2 to 5 P.M.

PLATTSBORO, NEB.—First Church of Christ, Scientist.—First Reader, Elias Long.—Services: 11 A.M.—Union Block.

PLYMOUTH, MASS.—First Church of Christ, Scientist.—First Reader, William Collingwood.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—83 Court St.
Reading Room, same address.

PLYMOUTH, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Hattie A. Baker.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall.
Reading Room, same address.

PLYMOUTH, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy Wolff.—Services: 11 A.M.—Fischer's Hall.

POCATELLO, IDAHO.—First Church of Christ, Scientist.—First Reader, Carl Nilsson.—Services: 11 A.M.; Wednesday, 8 P.M.—In the new Lewis Building, corner Cleveland Avenue and Clark Street.
Reading Room, same address.

POLO, ILL.—First Church of Christ, Scientist.—First Reader, Wilton McKerral.—Services: 10.30 A.M.; Wednesday evening.
Reading Room open Wednesday afternoon.

PORT ANGELES, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy E. Jordan.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—C. S. Hall.

PORT HURON, MICH.—First Church of Christ, Scientist.—First Reader, George T. Johnstone.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—729 Pine Street.

PORTLAND, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Alice E. Benner.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Kotzschmar Hall, 627 1/2 Congress Street.
Reading Room, Room 34, Baxter Block; open daily, except Sunday, from 10 A.M. to 12 M., 2 to 4 P.M.

PORTLAND, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret Wood Oden.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—In Christian Science Chapel, 23d Street near Irving.

Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. and every evening except Sunday and Wednesday, from 7.30 to 9 P.M. Hamilton Building, 131 3d Street.

PORTLAND, ORE.—Second Church of Christ, Scientist.—First Reader, Miss Lou Aldrich.—Services: 11 A.M. and 8 P.M.—Sunday School, 12 M.; Wednesday, 8 P.M.—Auditorium, 3d Street, between Taylor and Salmon.
Reading Room hours, 10 A.M. to 5 P.M.

PORTSMOUTH, O.—First Church of Christ, Scientist.—First Reader, Miss Belle Johnson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Reading Room, 220 Bond Street.

POTTSVILLE, PA.—First Church of Christ, Scientist.—First Reader, George M. Rishel.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Baber Bldg., cor. Center and Union Streets.

POUGHKEEPSIE, N. Y.—First Church of Christ, Scientist.—First Reader, Wellington C. Lansing.—Services: 10.45 A.M. and 4 P.M.; Sunday School, 12 M.; Wed. 7.30 P.M.—Church Edifice, Market St., opposite Plue. Reading Room open daily, except Sunday.

PRESCOTT, ARIZ.—First Church of Christ, from 9 A.M. to 5 P.M. Scientist.—First Reader, Milford E. Spaulding.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Union Block, Gurley Street, near Cortes. Reading Room open daily, 2 to 4 P.M.

PRINCETON, IND.—First Church of Christ, Scientist.—First Reader, Miss Ella D. Buskirk.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Pfuhl Building, Main Street.

PROVIDENCE, R. I.—First Church of Christ, Scientist.—First Reader, Gilbert C. Carpenter.—Services: 10.45 A.M.; Wednesday, 8 P.M.—250 Bowen Street. Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 171 Westminster St.

PROVIDENCE, R. I.—Second Church of Christ, Scientist.—First Reader, Walter E. Mylod.—Services: 10.45 A.M.; Wednesday, 8 P.M.—49 Bridgman Street. Reading Room, same address, open from 9 A.M. to 12 M., and 2 to 5 P.M.

PUEBLO, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary F. Woodruff.—Services: 11 A.M.; Sunday School at close of service; Wednesday, 7.45 P.M.—Main and Seventh Streets. Reading Room open daily from 2 to 5 P.M., except Sunday, 301 Central Block.

QUINCY, ILL.—First Church of Christ, Scientist.—First Reader, Cicero Hoskins.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—S. E. corner 8th and Hampshire Streets. Reading Room, Stern's Building, 5th and Hampshire Streets, 4th floor.

RACINE, WIS.—First Church of Christ, Scientist.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—S. W. corner Main and 7th Streets. Reading Room, same address, 2d floor, open daily, except Sundays, from 2 to 4 P.M.

RANDOLPH, VT.—First Church of Christ, Scientist.—First Reader, Pearl P. Lamson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, Randolph Avenue.

READING, MASS.—First Church of Christ, Scientist.—First Reader, Alfred E. DeMerritt.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, Woburn Street. Reading Room, 185 Main St., open daily, 2.30 to 5 P.M., also every week day evening, except Wednesday, from 7 to 9.

READING, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Letitia V. Pullman.—Services: 10.30 A.M.; Wednesday, 7.45 P.M. 632 Penn Street. Reading Room, same address.

RED BLUFFS, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Eliza H. Ray.—Services: 11 A.M. Reading Room, 412 Oak Street.

RICE LAKE, WIS.—First Church of Christ, Scientist.—First Reader, James R. Kelly.—Services: 11 A.M.; Wednesday, 7.30 P.M. Reading Room, open from 2 to 4.30 P.M. In the Church Edifice.

RICH HILL, MO.—First Church of Christ, Scientist.—First Reader, Edwin M. Chamberlain.—Services: 11 A.M.—Odd Fellows Hall.

RICHMOND, IND.—First Church of Christ, Scientist.—First Reader, Hezekiah R. Marlatt.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Masonic Temple. Reading Room, same address.

RICHMOND, VA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Bernard.—Services: 11.15 A.M.; Sunday School, 12 M.; Wednesday, 8.30 P.M.—1201 Grove Av. Reading Room, same address, open daily.

RILEY, KAN.—First Church of Christ, Scientist.—First Reader, Aaron Southwick.—Services: 11 A.M.; Wed., 2 P.M.—C. S. Chapel.

RIVERSIDE, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Matilda Scott.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Corner 6th and Lemon Streets. Reading Room open daily from 2 to 4 P.M. In Church Edifice.

ROCHESTER, N.Y.—First Church of Christ, Scientist.—First Reader, Miss Sarah A. Pine.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—In Church Edifice, cor. Alexander and Cobb Sts. Reading Room, 2 Cobb Street; open daily, except Sunday, from 10 A.M. to 5 P.M.

ROCHESTER, N. Y.—Second Church of Christ, Scientist.—First Reader, Mrs. Nettie B. MacKereher.—Services: 10.30 A.M. and 4.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Power's Building. Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.

ROCKFORD, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Lillian V. Weatherwax.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—K. of P. Hall, 112 W. State Street. Reading Room, 119 N. Main Street.

ROCK ISLAND, ILL.—First Church of Christ, Scientist.—First Reader, Charles K. Mixer.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—In Church Edifice.

Reading Room in vestry of Church on 23d Street; open from 2 to 4 P.M., except Sunday.

ROCKLAND, ME.—First Church of Christ, Scientist.—First Reader, Frank A. Richardson.—Services: 11 A.M.; Wednesday, 7.30 P.M. Reading Room open daily, 420 Main Street.

ROCKLAND, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Annie P. Eldridge.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 7.30 P.M.—E. P. Torrey Block. Reading Room open Wednesdays from 2.30 to 4.30 P.M.

ROCK VALLEY, IA.—First Church of Christ, Scientist.—First Reader, Miss Minnie E. Grossenberg.—Services: 10.30 A.M.—Church Edifice.

ROCKY RIVER HAMLET, O.—First Church of Christ, Scientist.—First Reader, Beasley R. Glendon.—Services: 10.30 A.M.—Rocky River Savings and Banking Co.'s Building.

ROME, N. Y.—Church of Christ, Scientist.—First Reader, Miss Lizzie Moore.—Services: 11 A.M.—Hall, 148 No. Washington Street. Reading Room, 132 W. Dominick Street; hours, 10 A.M. to 4 P.M.

- ROXBURY, MASS.**—First Church of Christ, Scientist.—First Reader, Willis F. Gross.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—In Fautieroy Hall, Wenonah Street, off Elm Hill Avenue. Reading Room open daily, except Sundays, from 10 A.M. to 5 P.M., and Tuesday and Friday from 7 to 9 P.M. Bradley Building, 54 Warren Street, corner Dudley, Room 3.
- RUTLAND, VT.**—First Church of Christ, Scientist.—First Reader, Mrs. Helen S. B. Ross.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Block.
- SACRAMENTO, CAL.**—First Church of Christ, Scientist.—First Reader, Mrs. Clara H. Bradner.—Services: 11 A.M.; Wednesday, 8 P.M.—8th Street Hall, between J and K Streets.
- SAGINAW, MICH.**—First Church of Christ, Scientist.—First Reader, Mrs. Kate A. M. Hill.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Avery Building, corner Genesee and Jefferson Streets. Reading Room, Room 13 Mason Building.
- SALEM, MASS.**—First Church of Christ, Scientist.—First Reader, Charles F. Whitney.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Chapel, Lynde Street. Reading Room open daily from 8 to 5 and 7 to 9 P.M. 184 Essex Street.
- SALEM, O.**—First Church of Christ, Scientist.—First Reader, Mrs. Ellen D. Mayerhofer.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M. Reading Room, 2-3 Pioneer Block.
- SALEM, ORE.**—First Church of Christ, Scientist.—First Reader, Mrs. Inez H. Dabney.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—At C. S. Hall, corner Court and Liberty Sts. Reading Room, Christian Science Hall.
- SALEM, ORE.**—Second Church of Christ, Scientist.—First Reader, Mrs. Ina C. Bean.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Church adjoining City Hall. Reading Room in Church.
- SALINE, MICH.**—First Church of Christ, Scientist.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Nissly Building. First Reader, Mrs. Myra Lawrence. Reading Room open daily, 2.30 to 4.30 P.M., except Sunday.
- SALT LAKE CITY, UTAH.**—Church of Christ, Scientist (the first organized and incorporated C. S. Church in Utah).—First Reader, Charles F. Stayner.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 336 E. 3d South Street. Reading Room in the Manitou Hotel, 121 E. 3d South Street.
- SAN ANTONIO, TEX.**—First Church of Christ, Scientist.—First Reader, Miss Belle Black.—Services: 11 A.M.; Wednesday, 8 P.M.—501 Avenue D.
- SAN BERNARDINO, CAL.**—First Church of Christ, Scientist.—First Reader, Mrs. Mary L. Hegeman.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—420 Fourth Street.
- SANBORN, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Anna E. Velle.—Services: 7.30 P.M.; Wednesday, 7.30 P.M.—Parker Building, Main Street.
- SAN DIEGO, CAL.**—First Church of Christ, Scientist.—First Reader, Mrs. Anna Porter.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Jewish Temple. Reading Room, Sefton Block, 2 to 4 P.M.
- SANDUSKY, O.**—First Church of Christ, Scientist.—First Reader, Mrs. Mary P. Marble.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Masonic Temple Building. Reading Room, same address, 2 to 4 P.M., except Sunday.
- SAN FRANCISCO, CAL.**—First Church of Christ, Scientist.—First Reader, Mrs. Eleanor B. LeBlond.—Services: 11 A.M.; Sunday School at same hour; Wednesday, 8 P.M.—Steinway Hall, 223 Sutter Street. Reading Room, 208 Kearny St., Room 509.
- SAN JOSE, CAL.**—First Church of Christ, Scientist.—First Reader, Judson L. Stull.—Services: 11 A.M.; Wednesday, 8 P.M.—Louise Hall, 2d and San Fernando Streets. Reading Room, 18 N. Second Street. Hours, 1.30 to 4.30 P.M.
- SANTA ANA, CAL.**—First Church of Christ, Scientist.—First Reader, Alba J. Padgham.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 106 1/2 W. 4th Street. Reading Room, same address, open Friday 2 to 5 P.M.
- SANTA BARRARA, CAL.**—First Church of Christ, Scientist.—First Reader, Clarence H. Frink.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—1228 State Street. Reading Room, 1316 State Street.
- SANTA CRUZ, CAL.**—First Church of Christ, Scientist.—First Reader, Mrs. Lorraine A. Cornish.—Services: 11 A.M.; Sunday School, 12 M. in small hall, Odd Fellows Building; Wednesday, 7.45 P.M.—At Reading Room, No. 1, same building, Pacific Avenue.
- SANTA MONICA, CAL.**—First Church of Christ, Scientist.—First Reader, Thomas H. Hall.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner Oregon Avenue and 7th St. Reading Room, same address, 2 to 4.30 P.M.
- SAVANNAH, GA.**—First Church of Christ, Scientist.—First Reader, W. Harry Teasdale.—Services: 11 A.M.; Wednesday, 8.30 P.M.—Metropolitan Hall, 22 President Street, W. Reading Room, same place. Hours, 4 to 6 P.M. daily.
- SCHENECTADY, N. Y.**—First Church of Christ, Scientist.—First Reader, Mrs. Augusta Nelper.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—436 State Street. Reading Room open daily, except Sunday.
- SCHOFIELD, WIS.**—First Church of Christ, Scientist.—First Reader, Spencer E. Graves.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice. Reading Room, same address.
- SCRANTON, PA.**—First Church of Christ, Scientist.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Spencer Building, 519 Adams Avenue. Reading Room open daily from 9 A.M. to 12 M., 2 to 5 P.M.; same address.
- SEATTLE, WASH.**—First Church of Christ, Scientist.—First Reader, Mrs. Maud E. Armstrong.—Services: 11 A.M.; Wednesday, 8 P.M.—812 6th Avenue. Reading Room, same address.
- SEDALIA, MO.**—First Church of Christ, Scientist.—First Reader, Mrs. Emma A. Elder.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Tiede's Hall, Y.M.C.A. Building.
- SEARON, PA.**—First Church of Christ, Scientist.—First Reader, Mrs. Sara Irene Budd.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—8 S. Water St. Reading Room open Mon., Wed., and Sat., 2 to 4 P.M. 4 S. Water Street.
- SHAWNEE, OKLA. TER.**—First Church of Christ, Scientist.—First Reader, Mrs. Kate M. Smith.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Dexter Flats.
- SHEROYGAN, WIS.**—First Church of Christ, Scientist.—First Reader, Henry Bangs.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday 8 P.M.—At Church Edifice, 609-611 Niagara Avenue. Reading Room in rear of Church Edifice.

SHELDON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Isadore C. Starr.—Services: 11 A.M.; Wed., 7.30 P.M.

SHELLMAN, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Tennyson Smith Spurlock.—Services: 11 A.M.; Wednesday, 7 P.M.

SHERBURNE, MINN.—First Church of Christ, Scientist.—First Reader, Eliza F. Wolford.—Services: 10.30 A.M.—Over Follet Brothers' Store.

SIOUX CITY, IA.—First Church of Christ, Scientist.—First Reader, Miss Clara Shepard.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M.—10th and Jones Sts. Reading Room, 201 Iowa Building.

SIOUX FALLS, S. DAK.—First Church of Christ, Scientist.—First Reader, Robert U. Bradshaw.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—209 12th Street. Reading Room, same address.

SNOHOMISH, WASH.—First Church of Christ, Scientist.—First Reader, Winfred E. Bakeman.—Services: 11 A.M.

SOUTH BEND, IND.—First Church of Christ, Scientist.—First Reader, Joseph M. Hamer.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Auditorium Annex. Reading Room, Arnold Building, open daily, 2 to 5 P.M.

SPOKANE, WASH.—First Church of Christ, Scientist.—First Reader, Miss Mary L. Wright.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—At Jewish Temple, corner Third Ave. and Madison St. Reading Room, 4th floor of Spokane and Eastern Building, corner Howard Street and Sprague Avenue.

SPRINGFIELD, ILL.—First Church of Christ, Scientist.—Services: 11 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—Jewish Temple, North 5th Street. Reading Room, Odd Fellows Building, Room 223; 10 A.M. to 12 M. and 2 to 5 P.M.

SPRINGFIELD, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie M. Collins.—Services: 10.45 A.M.; G. A. R. Hall, Court Street; Wednesday, 7.30 P.M.—At Reading Room, 407 Main Street. Reading Room open daily from 2 to 5 P.M.

SPRINGFIELD, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Otis Smythe.—Services: 11 A.M.; Wednesday, 3 P.M.—In Reading Room at the Baldwin. Open daily, 2 to 5 P.M.

SPRINGFIELD, O.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet S. Cowan.—Services: 10.30 A.M.; S. S. 9.30 A.M.; Wed., 7.30 P.M.—7 E. Main St., 2d floor. Reading Room open Tuesday, Thursday, and Saturday afternoons.

STATEN ISLAND, N. Y.—First Church of Christ, Scientist.—First Reader, Horace H. Thayer.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.—In Masonic Hall, Port Richmond, N. Y. Reading Room open 1 to 5 P.M. daily.

STEPHEN, MINN.—First Church of Christ, Scientist.—First Reader, Charles K. Stockland.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.

ST. JOHN, N. B.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie K. Hueck.—Services: 11 A.M. and 7 P.M.; Sunday School, 2.30 P.M.; Wednesday, 8 P.M.—Odd Fellows Bldg., cor. Union St. and Hazen Ave. Reading Room open every week day, 2.30 to 5 P.M.

ST. JOHNSBURY, VT.—First Church of Christ, Scientist.—First Reader, George P. Moore.—Services: 10.45 A.M.; Sunday School after service; Wednesday, 7.30 P.M.—Odd Fellows Block, Railroad Street. Reading Room open Wednesday and Thursday from 2 to 5 P.M.

ST. JOSEPH, MO.—First Church of Christ, Scientist.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Unity Church Building Ninth Street, near Edmond. Reading Room open daily from 9 A.M. to 5 P.M., except Sunday, 512 Francis Street.

ST. JOSEPH, MO.—Second Church of Christ, Scientist.—First Reader, Mrs. Alice Fairleigh.—Services: 11 A.M.; Wednesday, 8 P.M.—713 1/2 Felix Street. Reading Room, open daily, except Sunday, same address.

ST. LOUIS, MO.—First Church of Christ, Scientist.—First Reader, William E. Morgan.—Services: 10.45 A.M. and Wednesday, 8 P.M. at Odeon Hall, Grand and Finney Avenues; Sunday, 8 P.M. at Church Edifice, 2726 Pine Street; Sunday School, 10.45 A.M. in Recital Hall of the Odeon Building. Reading Room, 9 A.M. to 4 P.M., except Sundays. Rooms 302-4 Columbia Building, S. E. corner 8th and Locust Streets.

ST. LOUIS, MO.—Second Church of Christ, Scientist.—First Reader, Mrs. Fannie E. W. Wilkins.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Heuseman Hall, 3723 Olive Street.

ST. PAUL, MINN.—First Church of Christ, Scientist.—First Reader, Charles B. Hawkes.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Raudenbush Building, corner 6th and St. Peter Streets. Reading Room, Suite 300 Raudenbush Building, 12 M. to 5 P.M., except Sunday.

ST. PAUL, MINN.—Second Church of Christ, Scientist.—First Reader, Howard C. Van Meter.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Holly Avenue and St. Albans Street. Reading Room, 211 New York Life Bldg.

ST. THOMAS, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Helen Chittick.—Services: 11 A.M. and 7 P.M.; Wed., 8 P.M.—Reading Room open daily, 2 to 4 P.M. All at Christian Science Hall, 533 1/2 Talbot St.

STILLWATER, OKLA. TER.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine Pierce.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—At Christian Science Church. Reading Room open daily from 2 to 5 P.M. except Sunday. In Stees and McGraw Building on Main Street.

STOCKTON, CAL.—First Church of Christ, Scientist.—First Reader, T. Dwight Felt.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Miller Memorial Hall, North California Street, between Weber Avenue and Channel Street. Reading Room, 4 Arcade Building.

SUPERIOR, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie G. Morrison.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Odd Fellows Hall, corner 12th Street and Ogden Avenue. Reading Room, Rm. 21 Board of Trade Bldg.

SWAN CREEK, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah Bliss.—Services: 3 P.M.; Sunday School, 4 P.M.; Wednesday, 7.30 P.M.—Union Hall.

SYDNEY, NEW SOUTH WALES.—First Church of Christ, Scientist.—First Reader, William W. Virtue.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Aurum Chambers, 23 Hunter St. Reading Room, same address.

SYLVANIA, OHIO.—First Church of Christ, Scientist.—First Reader, William H. Gibbs.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.—Corner Division St. and Ind. Ave.
Reading Room, same address.

SYRACUSE, N. Y.—First Church of Christ, Scientist.—First Reader, Charles I. Obrenstein.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 704 E. Fayette Street.

Reading Room at above address; open 10 A.M. to 12.30 P.M. and 2 to 5 P.M.

TACOMA, WASH.—First Church of Christ, Scientist.—First Reader, Clarence C. Eaton.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Division and So. 1 St.
Reading Room open daily, except Sunday, from 12 M. to 4 P.M. Room 513 Chamber of Commerce Building.

TAUNTON, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Maria B. C. Newcombe.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 7.45 P.M.—38 Winthrop Street.

Reading Room at 38 Winthrop Street.

TERRE HAUTE, IND.—First Church of Christ, Scientist.—First Reader, Miss Elizabeth Wright.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Swope Building.

Reading Room, same address; 2 to 5 P.M.

THOROLD, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Julia Stewart.—Services: 7 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Front Street.

TOLEDO, O.—First Church of Christ, Scientist.—First Reader, Arthur E. Jennings.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—At Church Edifice, corner Monroe St. and Lawrence Av.
Reading Room, 17 Spitzer Building.

TOPEKA, KAN.—First Church of Christ, Scientist.—First Reader, Winslow C. Fisk.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Huntoon and Polk Sts.
Reading Room open 1 to 4.30 P.M., except Sunday. Room 6, Central National Bank Building.

TOPEKA, KAN.—Second Church of Christ, Scientist.—First Reader, Mrs. Carrie S. Whitaker.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—108 West 9th Street.
Reading Room open daily 1 to 5 P.M.; same address.

TORONTO, ONT.—First Church of Christ, Scientist.—First Reader, Charles R. Moore.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Corner Queen's Avenue and Caer Howell Streets.
Reading Room open 10 A.M. to 4.30 P.M., except Sunday. Third floor Manning Chambers, 70 Queen Street.

TORONTO, ONT.—Second Church of Christ, Scientist.—First Reader, Mrs. Winifred Clark.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Christian Science Hall, N. E. corner Yonge and Alexander Streets.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.—18 Toronto Street.

TOWANDA, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Frances M. Smith.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.
Reading Room and Services Mercur Hall.

TROY, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Marion Sim.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Junction River Street, Second Avenue and First Street, North.
Reading Room, 15 Second Street. Open 9.30 A.M. to 9 P.M.

TURNER, ME.—First Church of Christ, Scientist.—First Reader, Phillip Bradford.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Residence James F. Blanchard.

TWEED, ONT.—First Church of Christ, Scientist.—First Reader, John W. Shaw.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall.

UTICA, N. Y.—First Church of Christ, Scientist.—First Reader, C. Frederick Hackett.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—New Century Auditorium, Hopper Street.

Reading Room open from 9 A.M. to 5 P.M.

VANCOUVER, B. C.—First Church of Christ, Scientist.—First Reader, Charles A. Valey.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—At Christian Science Hall, 542 Granville Street.

Reading Room, same address.

VICTOR, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Emily K. Walden.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—At Reading Room, Fox Bldg., 4th and Portland.

VINALHAVEN, ME.—First Church of Christ, Scientist.—First Reader, Miss Alice G. Lane.—Services: 11.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Main St.
Reading Room, same address.

WABASH, IND.—First Church of Christ, Scientist.—First Reader, Miss Mary Johnson.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Rooms over 15 E. Market Street.
Reading Room open Monday, Tuesday, Thursday, and Saturday, 2 to 4 P.M.

WALLA WALLA, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. M. Anna Osgood.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner Rose and Second Streets.
Reading Room in Church, open daily 1.30 to 4.30 P.M., except Sunday.

WASHINGTON, D. C.—First Church of Christ, Scientist.—First Reader, Harry W. Sessford.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—At Scottish Rite Hall, 1007 G Street, N. W.
Reading Room in The Bond Building.

WASHINGTON, D. C.—Second Church of Christ, Scientist.—First Reader, Edward Everett Norwood.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—1502 14th Street, N. W.

Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 716 11th St., N. W.

WASHINGTON, IA.—First Church of Christ, Scientist.—First Reader, Oscar Solbrig.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner Iowa and Jefferson Streets.

WATERBURY, CONN.—First Church of Christ, Scientist.—First Reader, Miss Mary F. Thompson.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—43 E. Main Street, 4th floor.
Reading Room open daily, 2 to 5 P.M., Fridays, 8 to 9 P.M.

WATERLOO, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah E. Lindsay.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—2d floor, Syndicate Block.

WATERTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Kate M. Walker.—Services: 11 A.M.; Wednesday, 8 P.M.—7 Burdick Building.
Reading Room, same address.

WATERTOWN, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie B. Almsworth.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.
Reading Room open Wednesdays and Saturdays from 2 to 4 P.M. 128 Maple Street, So.

WATERVILLE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Mollie R. Stevenson.—Services: 11 A.M.; Wednesday, 8 P.M.

WAUSAU, WIS.—First Church of Christ, Scientist.—First Reader, Miss Margaret Ryan.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—601 Third St.

Reading Room, same address, open daily from 2 to 5 P.M.

WAVERLEY, NEB.—First Church of Christ, Scientist.—First Reader, Thomas J. Yates.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Woodman Hall.

WEBSTER CITY, IA.—First Church of Christ, Scientist.—First Reader, Florence E. Weaver.—Services: 11 A.M. and 7.30 P.M.—Chapel.

WEEPIING WATER, NEB.—First Church of Christ, Scientist.—First Reader, Troy L. Davis.—Services: 11 A.M.; Sunday School, same hour; Wednesday, 8 P.M.—At Christian Science Church.

Reading Rooms open daily from 2 to 6 P.M.; Sheldon Building.

WELLINGTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Ray.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Seventh and Jefferson Avenue.

WEST CHESTER, PA.—First Church of Christ, Scientist.—First Reader, Miss Isabel Darlington.—Services: 10.30 A.M.; Wednesday, 8 P.M.—117 N. High Street.

Reading Room open Tuesday, Thursday, and Saturday from 3 to 5 P.M., Friday evening, 7 to 9 P.M.

WHAT CHEER, IA.—First Church of Christ, Scientist.—First Reader, Miss Hope Moorhead.—Services: 11.45 A.M.; Wed., 8 P.M.

WHATCOM, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Emilie Miller.—Services: 11 A.M.; Wednesday, 3 P.M.—West Holly Street, between H and I.

WHITE PLAINS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Nancy J. Carter.—Services: 10.45 A.M.; Wednesday, 8 P.M.—14 North Broadway.

Reading Room open daily, 1 to 4 P.M.

WHITEWATER, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Grace F. Stephens.—Services: 10.45 A.M.

WHITMAN, MASS.—First Church of Christ, Scientist.—First Reader, Freeman R. Eldridge.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Bank Bk.

Reading Room, same address.

WICHITA, KAN.—First Church of Christ, Scientist.—First Reader, Gilbert G. Tucker.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Laurence and 2d Streets.

Reading Room open daily, except Sunday, 1.30 to 5 P.M. Same address.

WILMETTE, ILL.—First Church of Christ, Scientist.—First Reader, Charles C. Taylor.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—1152 Central Avenue.

Reading Room open Monday, Wednesday, and Friday, 2 to 4 P.M.

WILMINGTON, DEL.—First Church of Christ, Scientist.—First Reader, Norman E. Johnson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—917 Gilmor Avenue.

Reading Room, 602 Ford Building.

WILMINGTON, N. C.—First Church of Christ, Scientist.—First Reader, Miss Mary Bridges.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Murchison Bank Building, 109 Chestnut St.

Reading Room, same address.

WINCHESTER, MASS.—First Church of Christ, Scientist.—First Reader, Edward S. Foster.—Services: 10.30 A.M.; Sunday School after Service; Wednesday, 7.45 P.M.—In Town Hall.

Reading Room, 4 Lyceum Building, open daily, except Sunday, 3.30 to 6 P.M.

WINFIELD, KAN.—First Church of Christ, Scientist.—First Reader, Robert M. Williams.—Services: 11 A.M.; Wednesday, 8 P.M.—Hudson Building, East 9th Street.

WINNIPEG, MAN.—First Church of Christ, Scientist.—First Reader, Miss Margaret M. Ellison.—Services: 10.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—528 1/2 Main Street.

Reading Rooms open daily from 2.30 to 4.30 P.M.

WINNIPEG, MAN.—Second Church of Christ, Scientist.—First Reader, Milton Austin.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Banfield Block, 490 Main Street.

WINONA, MINN.—First Church of Christ, Scientist.—First Reader, Curle J. Darby.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Old P. O. Block.

Reading Room, same address.

WOBURN, MASS.—First Church of Christ, Scientist.—First Reader, Henry A. Henshaw.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.—Dow Building, Room 1, 316 Main St.

Reading Room open from 2 to 4 P.M., except Sunday and Thursday.

WOODSTOCK, ONT.—First Church of Christ, Scientist.—First Reader, Miss Hannah Bell.—Services: 3 P.M.—A. O. U. W. Hall.

WORCESTER, MASS.—First Church of Christ, Scientist.—First Reader, Harry J. Knight.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Dean Hall, Worcester Woman's Club House, Salisbury Street.

Reading Room open 2 to 5 P.M. daily.

35 Pearl Street, Room 4.

WYMORE, NEB.—First Church of Christ, Scientist.—First Reader, Gustavus A. Walther.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—At Parlors of First Reader.

YANKTON, S. DAK.—First Church of Christ, Scientist.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Sixth and Douglas Avenue.

Reading Room, 101 3d Street, East.

YORK, NEB.—First Church of Christ, Scientist.—First Reader, Arthur R. Noyes.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Universalist Church, E. 7th Street.

YOUNGSTOWN, O.—First Church of Christ, Scientist.—First Reader, Mrs. M. Stella Johnston.—Services: 11 A.M.; Wednesday, 7.30 P.M.; Sunday School, 9.45 A.M.

Reading Room open Wednesday afternoon and evening, 116 East Federal Street.

Regular Sunday Services of Christian Scientists are as follows:

ABERDEEN, S. DAK.—First Reader, Mrs. Emma A. Cranmer.—Services: 10.45 A.M.—A. O. U. W. Hall.

ABERDEEN, WASH.—First Reader, Mrs. Margaret E. Weatherwax.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Heron and I St.

ALEXANDRIA, IND.—First Reader, Miss Mable E. Woods.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

Reading Room open daily, except Sunday, from 2 to 4 P.M. Room 4, Hall Block, 118 West Washington Street.

- AMESBURY, MASS.—First Reader, Benjamin G. Cressy.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—4 Sparhawk Street.
- ASHLAND, ORE.—First Reader, Mrs. Alice S. Foster.—Services: 11 A.M.; Wednesday, 3 P.M.—Pioneer Hall.
- ASHTABULA, O.—First Reader, Mrs. Alta Seymour.—Services: 10.30 A.M.; Wednesday 7.30 P.M.—224 Main Street, 2d floor.
Reading Room, same address; open Mon., Wed., and Sat., from 1 to 5 P.M.
- ATHOL, MASS.—First Reader, Mrs. Sarah C. Barney.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—K. of P. Hall, 456 Main Street.
- AUBURN, NEB.—First Reader, Mrs. Margaret J. Bousfield.—Services: 11 A.M.—Allen Hall.
- AUGUSTA, ME.—First Reader, Mrs. Mary F. Knowlton.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—40 State Street.
- BAKERSFIELD, CAL.—First Reader, Charles T. Tryon.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Woman's Club Building, corner 11 and 16th Streets.
- BANCROFT, NEB.—First Reader, Mrs. Abbie A. Ward.—Services: 3 P.M.; Wednesday, 7.30 P.M.—At Reading Room.
Reading Room open Wednesday and Thursday from 2 to 5 P.M.
- BARRINGTON, R. I.—First Reader, Alice G. Sayward.—Services: 3 P.M.—Town Hall.
- BAY CITY, MICH.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Cottage Hall, 6th Street and Madison Avenue.
- BEDFORD, N. Y.—First Reader, Miss Mary Simpson.—Services: 3 P.M. in Winter, 4 P.M. in Summer; Sunday School immediately after service.
- BENTON HARBOR, MICH.—First Reader, Mrs. Mary A. Hatch.—Services: 11 A.M.—Minora Hall, 244 Pipestone Street.
- BIGGSVILLE, ILL.—First Reader, Mrs. Minnie Wiegand.—Services: 11 A.M.; Wednesday, 8 P.M.—Main Street.
Reading Room, same address.
- BILLINGS, MONT.—First Reader, Mrs. Jessie E. Slown.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Belknap Block, Room 14.
Reading Room, 2 to 4 P.M., same address.
- BLOOMFIELD, NEB.—First Reader, William H. Harm.—Services: 10.45 A.M.—Office of Harm & Tulleys, Filter Building.
- BLOOMSBURG, PA.—First Reader, Miss Eva John.—Services: 11 A.M.—155 W. Fifth St.
Reading Room, 13 Peacock Building.
- BOULDER CLOW TOWNSHIP, MINN.—First Reader, Joseph Lang.—Services: 2 P.M.; Sunday School, 3 P.M.—Schoolhouse.
- BRAINERD, MINN.—First Reader, Mrs. Jennie L. Daniels.—Services: 11 A.M.—Columbia Block, 3d Floor, Hall to the right.
- BRANDON, MAN.—First Reader, Mrs. Charlotte Walker.—Services: 11 A.M. and 7 P.M.; Wed., 8 P.M.—Syndicate Block, Rosser Ave.
- BRATTLEBORO, VT.—First Reader, Mrs. Lucy A. Gilman.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Market Block, Elliot Street.
- CADILLAC, MICH.—First Reader, Miss Mary L. Russell.—Services: Sunday, 10.30 A.M.; Wednesday, 7.30 P.M.
- CALDERCRUIX, SCOT.—First Reader, Charles W. J. Tennant.—Services: 11 A.M., 6.30 P.M.; Sunday School, 5.15 P.M.; Monday, 8 P.M.—Co-operative Hall.
Reading Room 7 to 9.30 P.M. daily.
- CAMBRIDGE, ENG.—First Reader, Mrs. Agnata F. Butler.—Services: 11.15 A.M. and 6.30 P.M.; Wednesday, 6.30 P.M.—South Gate Lodge, Emmanuel Street.
Reading Room open Monday, 3 to 5 P.M.; same address.
- CANAJOHARIE, N. Y.—First Reader, Miss Josephine Spraker.—Services: 10.54 A.M.—Gage Block.
- OANTON, ILL.—First Reader, Howard B. Heald.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—135 So. Main St., First Floor.
- CARO, MICH.—First Reader, Mrs. Lucy S. Crafts.—Services: 11 A.M.; Wed., 8 P.M.
- CENTERVILLE, IA.—First Reader, Mrs. Anna Sandahl.—Services: 11 A.M.; Wednesday, 8 P.M.—544 No. Main Street.
- CENTERVILLE, S. DAK.—First Reader, Mrs. Allie Hatch.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Noble Building.
Reading Room, same address.
- CENTRALIA, ILL.—First Reader, Mrs. Helen M. Leavitt.—Services: 11 A.M.—Fireman Hall, Broadway.
- CHEYENNE, WYO.—First Reader, Miss Elizabeth Herron.—Services: 11 A.M.; Wednesday, 8 P.M.—Court House.
- CHINO, CAL.—First Reader, Henry F. Haman.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Snyder's Hall.
- CLINTON, MASS.—First Reader, George W. Goodwin.—Services: 10.30 A.M.—G. A. R. Hall, Bank Block, High Street.
- COCOANUT GROVE, FLA.—First Reader, Mrs. Jessie S. Moore.—Services: 3 P.M.; Sunday School, 2.30 P.M.; Wednesday, 7 P.M.—Housekeepers Club House.
- COLUMBIA, MO.—First Reader, Mrs. Julia Hewitt.—Services: 11 A.M.—Residence J. M. Belcher.
- CONCORD, MASS.—First Reader, Mrs. Florence W. Brown.—Services: 7.30 P.M.—Residence Charles E. Brown, Main Street.
- CONNEYSVILLE, IND.—First Reader, Andrew T. Todd.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—I.O.O.F. Building, Central Ave.
- COUNCIL GROVE, KAN.—First Reader, Mrs. Mary M. Broderson.—Services: 11 A.M.—G. A. R. Hall; Wednesday, 3 P.M.
- CRETE, NEB.—First Reader, Eli G. Vore.—Services: 11 A.M.—Vpre Block.
- DANIELSON, CONN.—First Reader, Arthur A. Dean.—Services: 3 P.M.; Wednesday, 7.30 P.M.—Residence Mr. Dean.
- DANVILLE, ILL.—First Reader, Mrs. Hortense R. Hamilton.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.45 P.M.
Reading Room open 2 to 4 P.M. Library Building, North Street.
- DAYTONA, FLA.—First Reader, Mrs. Margaret A. Barnes.—Services: 11 A.M.; Wednesday, 7 P.M.—Residence C. C. Barnes.
- DEANSBORO, N. Y.—First Reader, Benjamin L. Foote.—Services: 11 A.M.—Residence of John B. Barker.
- DE FUNIAK SPRINGS, FLA.—First Reader, Mrs. Clara Dreyer.—Services: 10.30 A.M.—Residence of First Reader.
- DELAVAN, WIS.—First Reader, John J. Phoenix.—Services: 10.45 A.M.—K. of P. Hall; Wednesday, 8 P.M.—Home of A. Schlus.
- DOUDS, IA.—First Reader, William W. Jackson.—Services: 10.30 A.M.—Residence William Jackson.

DOVER AND FOXCROFT, ME.—First Reader, Mrs. Mary Fogler Cushing.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, North Street. Reading Room connected.

DUBLIN, IRELAND.—First Reader, Lady Ashbourne.—Services: 11.30 A.M.; Sunday School, 10.45 A.M.; 2d & 4th Wed., 6.30 P.M. Reading Room open daily, 12 D'Olier St.

DURANGO, COL.—First Reader, Miss Mary I. Meschre.—Services: 11 A.M.; Sunday School, 12 M.—300 Newman Block.

EAST ST. LOUIS, ILL.—First Reader, Frank Hu Morey.—Services: 11 A.M.; Wednesday, 8 P.M.—Lovington Building, 3d floor.

ELDON, IA.—First Reader, Mrs. Mary McCrary.—Services: 11 A.M.—Residence of Ira C. McCrary.

ELROY, WIS.—First Reader, Mrs. Callie D. Loveland.—Services: 10.30 A.M.—Over E. N. Loveland's Warehouse.

EUGENE, ORE.—First Reader, Isaac N. Harbaugh.—Services: 11 A.M.; Wednesday, 7.30 P.M.—514 Williamette Street, Room 2.

FIRTH, NER.—First Reader, Mrs. Mary Harms.—Services: 11 A.M. Wed., 7.30 P.M.

FITCHBURG, MASS.—First Reader, Kilmeny B. Holt.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Iver Johnson Bldg., 251 Main St. Reading Room open daily.

FLANDREAU, S. DAK.—First Reader, Mrs. Helen M. Locke.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Parlor of Woodman's Hall, Russel Block.

FOND-DU-LAC, WIS.—First Reader, Mrs. Clara J. Pergols.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—12 W. Division St.

FOREST GROVE, ORE.—First Reader, Mrs. Ella L. Bailey.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall.

FORT DODGE, IA.—First Reader, Mrs. Agnes Gannon-Robertson.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Recital Hall, Mason Building.

GALENA, KAN.—First Reader, Mrs. Margaret R. Brown.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—113 Joplin Street.

GALION, O.—First Reader, Mrs. Mariba W. Boyer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Zimmerman Block, W. Main St.

GALVA, ILL.—First Reader, Mrs. Rachel H. Fitch.—Services: 11 A.M.—Res. of Alex Aby.

GENEVA, N. Y.—First Reader, Mrs. Ida M. Gates.—Services: 10.45 A.M.—29 Elmwood Place, Residence W. N. Gates.

GENOA, NER.—First Reader, Arthur J. Smith.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.

GLOVERSVILLE, N. Y.—First Reader, Mrs. Cornelia A. Davis.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—20 S. Main Street. Reading Room open from 3 to 5 P.M. Tuesday and Friday.

GOLDEN, COL.—First Reader, Moses Wyman.—Services: 11 A.M.—Linder Block.

GOVERNEUR, N. Y.—First Reader, Mrs. Lydia C. Woodworth.—Services: 4 P.M.; Wednesday, 7.30 P.M.—At 175 Barney Street.

GRANITE FALLS, MINN.—First Reader, Jane Woodruff Becker.—Services: 10.45 A.M.—McLarty Block.

GRANTS PASS, ORE.—First Reader, Mrs. Cecelia J. Gamble.—Services: 11 A.M.; Wednesday, 7.30 P.M.—At Reading Room, corner of E. and 2d Street.

GRANT FALLS, MONT.—First Reader, Mrs. Elizabeth L. Ingram.—Services: 11 A.M.—I. O. O. F. Hall, 317 1/2 Central Avenue.

GREELEY, COL.—First Reader, Mrs. Nellie B. Graham.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 7.30 P.M.—Park Place.

GREENBACK, ORE.—First Reader, Mrs. Clara W. Thompson.—Services: 8 P.M.—Sunday School, 10.30 A.M.—Greenback Hall.

HALIFAX, N. S.—First Reader, Mrs. Mary D. F. George.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Aberdeen Building, 237 Barrington Street.

Reading Room, same address.

HAMPTON, IA.—First Reader, Mrs. Minnie Lane.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Good Templars Hall.

HONOLULU, T. H.—First Reader, Mrs. Elizabeth M. Scoby.—Services: 11 A.M.; Wednesday, 7.30 P.M.—1005 Alakea Street, Room 2.

HORNEILLSVILLE, N. Y.—First Reader, Mrs. Harriet McConnell.—Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Christian Science Chapel, 90 W. Genesee Street.

HUMBOLDT, IA.—First Reader, Mrs. Jane C. Utley.—Services: 11 A.M.—G. A. R. Hall.

HURON, S. DAK.—First Reader, Mrs. Mary E. Elson.—Services: 11 A.M.; Wed., 7.30 P.M.

JONESVILLE, MICH.—First Reader, Mrs. Violetta M. Doane.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—P. O. Building.

JOHNSTOWN, N. Y.—First Reader, Mrs. Dorothy N. Camm.—Services: 10.45 A.M.—7 E. Montgomery Street.

KALKASKA, MICH.—First Reader, Mrs. Harriet J. Whipple.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Hall over W. H. G. Phelps' Store.

KENNEBUNK, ME.—First Reader, Mrs. Mary E. Foye.—Services: 8 P.M.—G. A. R. Hall.

KENOSHA, WIS.—First Reader, J. Otho Springer.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Rooms 8-9 Myers Block.

KEY WEST, FLA.—First Reader, Mrs. Eleanor Hellings.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple, Simonton Street. Reading Room open daily.

KIRKSVILLE, MO.—First Reader, Miss Minnie Gibson.—Services: 10.45 A.M.—Waddills Hall.

LACONIA, N. H.—First Reader, Mrs. Mary Worden.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—609 Union Avenue.

LA JARA, COL.—First Reader, Mrs. Francisella A. Norland.—Services: 10.30 A.M.

LAMAR, MO.—First Reader, George Krudop.—Services: 10.45 A.M.—G. A. R. Hall, West Side Square.

LANCASTER, N. H.—First Reader, Mrs. Alice Sleeper.—Services: 11 A.M.; Wednesday, 8 P.M.—Bailey Block.

Reading Room, same address.

LANCASTER, PA.—First Reader, Mrs. Maude Rowley.—Services: 10.45 A.M.; Wednesday, 8 P.M.—108 E. King Street.

Reading Room, same address.

LAPORTE, IND.—First Reader, Mrs. America E. Hickman.—Services: 10.30 A.M.—Unitarian Church Parlor, Michigan Avenue.

LAS VEGAS, N. M.—First Reader, James M. Ireland.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 703 1/2 Douglas Avenue, East Las Vegas, N. M. All Literature at Public Library.

LEADVILLE, COL.—First Reader, Miss Dorothea Lowe.—Services: 11 A.M.; Sunday School immediately after morning service; Wednesday, 8 P.M.—Christian Science Hall, 816 1/2 Harrison Avenue.

LISBON, N. H.—First Reader, George S. Prince.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Franklin Hall, Masonic Temple.

LITTLETON, N. H.—First Reader, Miss Lydia A. Cobb.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Rounsavel's Block, Jackson Street.

LOMPOC, CAL.—First Reader, Mrs. Antoinette Sudden.—Services: 11 A.M.; Wednesday, 7.30 P.M.—I.O.O.F. Hall.

LONG BEACH, CAL.—First Reader, Mary A. Johnson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.45 P.M.—307 Cedar Ave.

LYNCHBURG, VA.—First Reader, Miss Mollie C. Langhorne.—Services: 11 A.M.; Wednesday, 3.30 P.M.—Hill City Lodge.

MANCHESTER, IA.—First Reader, Mrs. Fanny B. Noble.—Services: 3 P.M.—Universalist Church.

MANILA, P. I.—First Reader, Mrs. Anna M. Campbell.—Services: 11 A.M.—Cuartel de Espana.

MANTOWOC, WIS.—First Reader, Miss Martha E. Jerauld.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Frazier's Hall, York Street, between 7th and 8th Streets.
Reading Room open Tuesday and Thursday from 2 to 4 P.M.; same address.

MANSON, IA.—First Reader, J. Emerson Greenfield.—Services: 10.45 A.M.—O'Shea Bldg.

MAQUOKETA, IA.—First Reader, Mrs. Sarah Husband.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Friaux Hall.

MARION, IA.—First Reader, Richard H. Booth.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Memorial Hall.

MARYVILLE, MO.—First Reader, Mrs. Kate S. Gough.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Calumet Hall.

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